

## Manah-siksa, Text 8

### The Lithuanian festival

July 20, 2011

#### Lecture 1

Hare Krishna! I am very happy to be here with you. It's always a surprise to me. Anyway, I am here due to Krishna's causeless mercy for you to help me purify my heart. Believe it or not, I am going to speak on the 8<sup>th</sup> Text of Manah-siksa by Raghunatha dasa Gosvami (laughter). When I informed the festival organizers of that, they didn't believe their ears (laughter). They were prudent enough not to have indicated the topic of my seminar (laughter) in the schedule in case I wanted to change it. But this year it's going to be for the last time. Manah-siksa by Raghunatha dasa Gosvami consists of 11 verses and the 12<sup>th</sup> one is *sruti-phal*. This year we are going to touch upon Text 8 a little.

The last three texts don't have anything to do with us at all. Or, to be more exact, they do because we are *gaudiya-vaisnavas* and Srila Raghunatha dasa Gosvami is our *prayojana-acarya*: the *acarya* who teaches us the highest manifestation of love for Krishna. Therefore, his each word is immediately related to us. As far as the level of our spiritual advancement is concerned, the tip contained in the last three texts won't be relevant for a long time. It should take some time for his tip to become relevant, important and meaning, whereas the tips he gives in the first texts is initially very important. In a way, the 8<sup>th</sup> text is where Raghunatha dasa Gosvami is finished with giving his tips.

The songs glorifying Raghunatha dasa Gosvami describe the last years of his life. We know that every day he would bow down to two thousand *Vaisnavas* and shed tears on the banks of the Radha-kunda. Sometimes he would roll in the dust of the Radha-kunda until all of his body was grey with dust mixed with his own tears - so intensive was his love for Krishna. And his tears were no imitation. It's not that I am now going to cry and everybody will see how great I am. These tears result from the natural state of his heart completely melted in love. Why do women cry more often than men? Because they have softer hearts. And since it's softer it manifests itself through tears. When the heart is made of stone it only causes lightening coming from eyes (laughter). But when the heart gets soft, one cries.

And the practice of *bhakti* – devotional service – is the practice of one's heart softening. Srila Rupa Gosvami describes different stages of the process of heart purification in the Nectar of Devotion. He explains that at every stage of the process of purification the heart gets softer and softer, and softer. He says that in the beginning the heart becomes as pure as a diamond but it's still very hard – very pure but very hard. But it gradually turns into butter, honey until it... Oh! First it turns into cotton... In other words a lot of things happen on the path of devotional service. The point is that one finally cries; cries because of being separated from Krishna, because of being split from God; due to the feeling of internal separation from Krishna. Actually, this is the path of spontaneous love.

Srila Gour Govinda Svami Maharaja said that we had opened a crying school. He called his temple in Bhubanesvar a "crying school" where one is taught to cry sincerely. It's not an acting school where one is taught to pretend to cry; it's a school where one is taught to cry in separation from God. And this is the highest state we have to achieve. This path includes certain stages. Raghunatha dasa Gosvami mercifully describes them for us to be aware of where we are now and what our goal is.

Today, I am going to revise the seven previous texts and try to make a short review, and I'll, probably, start text 8. I am going to make it short – we have revised them lots of times. Many of those who started this seminar have already given up and left the Krishna consciousness movement (laughter) – couldn't wait any more. Nevertheless, it's a very important topic. If we examine his instructions, we'll see they are the same. Again and again, Raghunatha dasa Gosvami repeats the same things. Sometimes we want to hear something new – something we've never heard before; or, to be more exact, we always want to hear something new. As a rule, we want to hear something new.

There are not so many new things on the path towards spiritual life. What should be new is our feelings towards Krishna: ever fresh and reviving. As far as practical instructions are concerned, they remained unchanged. There are only two rules on the path towards spontaneous attachment to Krishna Srila Raghunatha dasa Gosvami keeps speaking about in his Manah Siksa while giving instructions to his mind. Actually, there are only two rules. Some people find it hard to remember the four regulative principles. It's hard – even THIS is hard in *kali-yuga*. It's hard to remember more than three things – people tend to forget the fourth one (laughter). Lapses of memory also occur for other reasons.

But on the path of spontaneous devotion, actually, there are two or three principles depending on how we see the first two. One is positive and the other is negative. One is about what we should do and the other is about what we should avoid doing (what we are supposed to get rid of in our heart). We'll see that these two principles work in a slightly different way at different stages of our spiritual advancement.

The first principle is very simple: we should always hear about Krishna, hear from the devotees who have devotion to and love for Krishna. Essentially, this principle contains two things, or two specific instructions – association with great devotees, who have love for Krishna, and hearing from them. It's not just to associate with them physically, not just wash their clothes – it's good, of course, - but our principal service to these people is hearing from them. Sometimes devotees ask, "How can I serve you? Tell me, please, how can I serve you?" In fact, the answer to this question is very simple. The most relevant and personal service one can render one's spiritual master is hearing from him: hearing from him about Krishna; hearing him pouring out his heart; hearing him singing about Krishna, glorifying Krishna – this is service. Naturally, it results in other quite specific things. Srila Prabhupada taught us very specific things. But everything is based on hearing; and if we forget about this major principle, sooner or later the rest will turn into some material activity because the motive – the motive force of our activity in our hearts – will be forgotten, gone and lost. Its purity will be lost. Therefore, the major principle promoting our advancement in devotional service is *sravanam* (hearing).

And the second – negative- principle (or the third one) if we consider the two above principle as one – is association with elevated devotees and hearing from them is *sada dambham hitva* – that's what Raghunatha dasa Gosvami speaks about in text 1 and repeats on different levels and in different forms. One should drive away deceit. *Dambha* means deceit or also pride. Two of these meanings are contained in the Sanskrit word *dambha*. Sometimes Srila Prabhupada translates the word *dambha* as pride, sometimes as deceit. Actually, it's the same meaning, the same thing in our hearts – pretence, deceit – manifesting itself in different ways.

And the major deceit is my desire to enjoy here. Deceit means betraying my true nature, which means that I live, think, perceive this world contrary to my true nature, the nature of a servant. I am a servant and no one is going to change this nature of mine. The only one opposed to it is my own mind, "my brother" – as Raghunatha dasa Gosvami calls it. He says, "My dear brother – *sada dambham hitva*."

And, again, on different levels. Just as hearing from and associating with devotees will be different on different levels of our spiritual advancement with different challenges we'll have to face, *dambha*, or pride, will be getting more and more subtle in our hearts (it'll be more and more difficult to tell it from *bhakti*). *Dambha* is a werewolf living in our hearts constantly taking on different forms. It's amazing how Raghunatha dasa Gosvami is leading us through these stages. So, we're going to go through them in order to finally understand another tip.

So, I want to tell you flatly – you are not going to hear anything new. Nothing we've never heard of. But it doesn't mean that all of these recommendations and tips have lost their relevance. Because our mind is always there ready to cheat us and we should look in the mirror of our mind sincerely and honestly and see the monster, which is there.

Who's ever visited a room of distorting mirrors? You are walking and thinking, "Well, is it me?" (laughter). In fact, the mind is our reflection. A distorted one! Until our mind is pure its reflection won't be very clear or pure. And we'll have to be always straightening this mirror. Fortunately, the mirror of our mind can be straightened unlike a distorted mirror, which is frozen. It's hard but it can be done. It should be melted down slightly in order to be straightened. We should be always doing it. Actually, this is what our internal work is about, which Raghunatha dasa Gosvami describes in his Instruction To The Mind:

*gurau gosthe gosthalayisu sujane bhusura-gane sva-mantre sri-namni vraja-nava-yuva-dvandva-sarane sada dambham hitva kuru ratim apurvam atitaram aye svantardhatas catubhir abhiyace dhrta-padah*

This is the verse where Raghunatha dasa Gosvami tells us about these two things, two principles I've mentioned. Further, he explains these two principles in different forms. The first principle is the principle of attachment:

*gurau gosthe gosthalayisu sujane bhusura-ganesva-mantre sri-namni vraja-nava-yuva-dvandva-sarane.*

This is the first principle. *Kuru ratim apurvam* – I should develop attachment to the spiritual master, to elevated devotees who have spontaneous love for Krishna, I should get attached to ordinary devotees, even to *kanistha-adhikaris* – I should even serve them. If I really want to develop attachment to Krishna, I have to get attached to anyone, who, this way or other, is attached to Krishna and learn from them. Even from *kanistha-adhikaris* – the beginner devotees – can I learn to be attached.

Sometimes you are looking at some beginner devotee and thinking: he is so much attached to... *prasadam* (laughter) or some other things. Sometimes this fresh perception of devotion or attachment to Krishna at the initial stages is much stronger than it's later. Therefore, Raghunatha dasa Gosvami says, "The *guru*, but not just the *guru*." We should serve and hear from all the *Vaisnavas*. This service to the *Vaisnavas* through hearing and learning from them (because hearing means learning and understanding what is happening in their hearts) is a highly important principle, which is "I always remain a disciple, I always remember that all the rest are better than me, that they should teach me. Therefore, he says: *gurau gosthe gosthalayisu sujane bhusura-gane. Sva-mantre! Sri-namni. Vraja-nava-yuva-dvandva-sarane.* He puts Krishna at the very end – the ever young couple of Vraja. But before we reach them, before we develop true, sincere attachment to Krishna in our hearts, I should go all the way and develop attachment to the guru, devotees on the three levels, to my *mantras* (given to me during *diksa*)? To the holy name. Hare Krishna Hare Krishna Krishna Krishna Hare Hare/Hare Rama Hare Rama Rama Rama Hare Hare.

I can get this attachment through them. I can't see Krishna – He still remains concealed to me by His *yoga-maya: yoga-maya-samavritah* (Bg.7-25). Krishna says, "I reserve the right to be never manifest to the foolish." There's nothing we can do about that. Krishna says, "I don't want to be manifest to the foolish. They are not the ones One should be manifest to." Before I achieve this I should have this attachment – a special one – which manifests itself through service. Sometimes people prompted by their pride think, "I am going to only serve my *guru* – no one else but him." That's wrong. Therefore, he says: *kuru ratim apurvam atitaram.* And further: *sada dambham hitva* – one should always cast away. *Sada, sada.* *Sada* means that I am supposed to always try to get rid of this hypocrisy in my heart that manifests itself in different forms. This hypocrisy will take different forms. This is the first text. And now I am going to speak very briefly what was next.

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

Then he says a very important thing that in the long run we should understand how is everything we are doing leading us to Vraja. How are all the rules we follow, everything we hear supposed to finally lead us to Vraja, to the kingdom of love. How are the numerous instructions related to one goal? *Na dharmam nadharmam sruti-gana-niruktam kila kuru vraje radha-krsna-pracura-paricaryam iha tanuh*. He says that neither *dharmam* nor *adharmam* has any value in itself. They are, finally, supposed to take us there. There are a lot of different lectures, instructions about how to bring up children; how to live with one's spouse for at least 5 years (laughter). At this rate, they will soon celebrate the silver wedding after 5 years of marriage (laughter) or the gold one, because 70% of marriages break up after three years (laughter).

There are lots of different instructions. Dhanesvara Prabhu teaches us how to build spiritual economics. These are important things – we live in this world, we have to live a decent life in this world, we have to live well in this world – but it's necessary to understand that all of these are supposed to bring us to the spiritual world – the realm of eternal love. One should never forget about the goal.

In other words, one should understand on what level of one's existence all of these instructions are relevant and whether they bring one closer to the ultimate goal. If I forget about this ultimate goal, if I, this way or other, forget about why I am doing it, everything I am doing will, after all, be of no avail. We should understand that the only thing we desire for in this world is love. Nothing else can satiate us because it's just a shadow.

As *acaryas* explain that people crave for this energy because they are obsessed with the desire to enjoy Krishna's energy. In the material world it's Durga or Laksmi (Sri Laksmi, Bhu Laksmi and Neela Laksmi) on Svarga; on the heavenly planets it's Cancala Laksmi; on Vaikuntha it's Acancala Laksmi (the domain of luxury). But everybody says that all of those energies, everything we see, everything we are attracted to in this world is the shadow Srimati Radharani, primordial love and devotion.

Sacinandana Maharaja and I have just participated in a retreat. There he gave a wonderful example. He says if one is content with a shadow (he was speaking about the shadow of the holy name but, ultimately, it has to do with what we are talking about) it is going to be hard for one. Just imagine that today they are going to serve a splendid *prasadam* but the distributors have been told to only distribute the shadow of this *prasadam*; they will fill your plates with the shadow and you will be eating this shadow and saying, "O-o-o-h!"

In fact, people in this world are content with a shadow. They take something glossy, some reflection, a shadow (greatness, magnificence or happiness are just shadows) and try to satiate themselves with those and then wonder why they have failed and say, "Why, why is there nothing except some stomachache? I wanted happiness and what did I get? There's no happiness."

Raghunatha dasa Gosvami warns and admonishes us, "You'll never feel content unless you find true love. And when you find true love, you won't satiate yourself all the more because you can't be satiated with it." But you will get some satiation at least when you understand that all the rest is dust, just a pale image.

So, it was the second Text. We are rapidly getting closer to text 3 (laughter) where Raghunatha dasa Gosvami explains where one can get this true love. Where can one find true love? Only in the heart of the one who has it. And how can one get it? If I remember about him with love. He says:

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

“O mind, just listen to me! Hear where you can get this love that will satiate you, that will make you really happy in this world. Listen!” He says: *svrupam sri-rupam sa-ganam iha tasyagrajam api...* For this one should always remember - *sphutam premna nityam smara* – about *svrupa* and *sri rupa*; about these eternal associates of Lord Caitanya and those who are their associates: those who follow them, about those elevated devotees who have nothing else in their lives except love of God. And one should always bow down to them because just remembering is not enough – one should remember with reverence.

It’s not enough just to remember about Srila Prabhupada – about the sacrifice he made – one should remember about the special state of mind. And he’s giving us the following answer, “Remember if you want to live in Vraja.” Does anyone want to live in Vraja one life after another (*sa-ragam prati-janur*) with attachment? Well, several people do (laughter). One should always remember them, one should always read the books they left behind. One should remember what to do. And then everything’s easy:

*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*

Even the following tip is already very practical. Raghunatha dasa Gosvami speaks about external obstacles. What prevents us from doing it? (audience: the mind). I wish it was only the mind. The mind contaminated by all kinds of nonsense things. And another tip: don’t watch TV, don’t listen to the radio and don’t surf the Internet (audience: Oh!). Oh! I understand it’s not a very popular tip but what can I do? I can’t but give it to you following Raghunatha dasa Gosvami. Because what are we creating? We are creating unnecessary obstacles in our minds and unnecessary attachments.

*Asad-varta-vesya visrja* – our mind turns into a prostitute. These things we sacrifice our minds to... You noticed how readily we sacrifice our minds? We’re surfing the net and here we go, “Hare Krishna.” All the world’s news comes down on us and we think, “Think of it! How interesting it is to live here!” An earthquake in Kongo, a tsunami in Miami (laughter), a cyclone, an anticyclone, a heat wave in Moscow; this one is murdered, that one was raped, this one has been re-elected. *Asad-varta-vesya visrja mati-sarvasva-haranih* - our entire mind gets absorbed. We are forced into attachments to the material world and I think, “Only think! I am still here, I am still alive. Everything’s all right, life’s going on. This one has been raped, this one – killed...”

Raghunatha dasa Gosvami says, “There is only one way of dealing with such things – just stop dealing with them.” And it’s not that hard, it’s within our power because these are external enemies and external obstacles. They are not so deeply rooted in us, so if we wish, we can easily overcome these obstacles. Therefore, he says, “Do it without remorse. Ruthlessly.”

Like I have been associating with Sacinanda Maharaja this whole week. Actually, he doesn't know what the Internet is. He can't use it. Nowadays such a person should be exhibited in a museum (laughter). He listens to no news. The only kind of news he listens to is the news from the spiritual world. All of his news is from the spiritual world.

That's what Raghunatha dasa Gosvami is speaking about: *radha-krsnau sva-rati-mani-dau* – if we just listen (listen to the Srimad-Bhagavatam, after all) this attachment to Radha and Krishna will manifest itself in our hearts. We don't need anything else. A lot of amazing events happen in the Srimad-Bhagavatam: one time the Earth is being milked or chased, it's falling somewhere and should be lifted and Krishna comes and lifts it with His snout in the form of Varaha; another time He comes as a huge tortoise because He wants to get scratched and demons along with demigods scratch this enormous tortoise. Imagine this huge tortoise lots of kilometers in diameter and very beautiful. Srila Prabhupada explains that whatever form Krishna assumes He is very beautiful – you can't take off your eyes. This way or other, we should understand what we should get attached to. And there is only one way to get attached to Krishna – it's hearing about Him. It was text 4. And there are a few important things left for us to understand:

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

Further – even harder. In other words, on whichever level we develop these things or external attachments, they should be cut off. One shouldn't make it worse by filling and stuffing one's head with all sort of nonsense and rubbish. But then there emerge some things from within. What are these enemies within? You can hardly call them enemies. I can't even bring myself to say... It was only Haribol Ananda who had the heart to say, "Lust." We are used to considering them our friends, right? When our lust diminishes we go to the doctor and ask him to prescribe some medicines (laughter).

They are hard to deal with because they are within, they are our friends, we are used to them, we feel at home with them, they are our family. Raghunatha dasa Gosvami says, "The highwaymen bind us, strangle us, make us do terrible things." He says, "Try to understand that these robbers bind you hand and foot with ropes of many wicked deeds." Lust, anger, greed, illusion and pride (lust, anger and greed in the first place – he means them here) – are our deadly foes.

He gives a very good tip. Listen carefully because it is highly relevant. It's easy to beat external enemies whereas the obstacles within are very hard to cope with. Therefore, he says what to do: *vartmapa-gane kuru tvam phutkaran avati*. Who's going to rescue you if you are a traveler and walking a broad path and you..? (a reply comes from the audience). Yes, one should call the police, right. One should call, "Hey! *Bakabhid vartmapa-gane*." Krishna has police there. This is the path leading to Him, the path to Krishna. Krishna put His patrolmen who are patrolling this road, so, one should cry and call them (*phutkaran*) and *avati* – and they are sure to rescue you.

Now, how are they going to rescue you? How do they save us from lust, anger and greed? How do devotees rescue us if we call them? What does it mean to call them? To call them is to go running to them and say, "These robbers have captured me." Right? Is this the way to call the police? One should shout, "Robbers!"

In other words, I should come to a devotee and tell him about my problems. I should come to this patrolman saying, "I am done! I can't bear it any more – I am being strangled by my lust." And what's he going to do? He's going to smile and say, "Take it easy." And we are going to think, "Well, really." It's a very important thing! When explaining this verse Bhaktivinoda Thakura

quotes an amazing verse from Rupa Gosvami's Padyavali written by some Sarvagya (some poet called Sarvagya meaning "omniscient") He explains how a devotee comes to rescue.

A devotee saves by looking at us, at our problems without paying any attention to them. He saves us by showing his attitude to this. Actually, all of these internal enemies are strong until... Who endows them with this strength? Us, right? Who makes our lust strong? We do! On the one hand we shout, "Help! Rescue me!" and on the other hand we say, "Come on! Come on! Come on!" feeding them a little.

Bhaktivinoda Thakura explains who *bhaktas* are. He addresses *bhaktas*, devotees, by saying, "*Bhaktas*, or devotees, are those who say, "That's a handful of water" when looking at the ocean; who say, "What's this firefly?" when looking at the sun; who say "It's a piece of clay" when looking at mount Meru (it's a mountain of gold in the centre of the Universe); who say "Who's this servant that got on the elephant?" when seeing an emperor, a ruler, who is riding an elephant in all his glory while being fanned with *camaras* and surrounded by his retinue. They don't attach any importance to it! They see a heap of *cintamani* stones – and each of these stones can fulfill any of our desires – and say, "Who's brought this gravel? Why is this heap of gravel here?" Devotees see a desire tree – *kalpa-druma* you can approach and ask for any wish to be fulfilled – and say, "It's firewood." They see *samsara* and say, "It's a haystack – all this *samsara*, there's nothing good about it." But the most staggering thing is that they see their body and what do they say about it? "What's this heavy burden I have to wear?"

We approach devotees, see the way they see the world and begin to see it the same way and think, "What's this heap of gravel lying here?" There's a famous story about Jivan Thakura visiting Sanatana Gosvami. All his life Jivan Thakura prayed to Kasi-Visvanatha, an incarnation of Lord Siva, asking, "Bless me with wealth, make me rich, make me rich!" In the end, Kasi-Visvanatha came to him and said, "Go to Sanatana Gosvami and he'll make you wealthy. Go to Vraja." He came and said, "Sanatana Gosvami, Kasi-Visvanatha sent me to you. Sanatana Gosvami, I want to be rich." Sanatana Gosvami replied, "Yes, yes, yes. There in the heap of rubbish there's lying a *cintamani* stone. I was once walking around Vrindavana, tripped over it, picked it up just in case it would come in handy. Just look for it in the heap of rubbish, it's somewhere there." He looked for it and found the *cintamani* philosopher's stone. Whatever you touch turns into gold.

Who wants to have a *cintamani* stone? I do. *Cintamani* turns everything into gold. This (knocking on the microphone) can be turned into gold.

He grabbed the stone, pressed it to his breast, ran back home but then started to think, "Why did he keep it in a dump? He might have something more valuable. I've been cheated. Cheated again." So he got back to Sanatana Gosvami and threw that *cintamani* stone into the Yamuna – it's still lying there (laughter) – he threw it, came running and said, "What is it more valuable that you have?" Sanatana Gosvami replied, "There is something more valuable: Hare Krishna Hare Krishna Krishna Krishna Hare Hare/Hare Rama Hare Rama Rama Rama Hare Hare." *Nama cintamanih krishnas caitanya-rasa-vigraha* – there is a special precious stone, that is capable of giving us *caitanya-rasa*, the *rasa* of ever new relationship with Krishna. And when we approach devotees and say, "I have these problems", they smile and reply, "You think these are problems? These are no problems. You are making them up."

Bhaktisiddhanta Sarasvati Thakura Prabhupada told how his spiritual master solved his problems. How did he solve his problems? By ignoring them. He said, "I came to him full of pride because I had everything – scholarship, youth, beauty. And he looked at me and said, "You poor thing." He ignored everything: my scholarship, astrology!" What kind of devotee should

one be to ignore astrology? (laughter) A great astrologist came to him and he just looked at him and said, “H-m-m-m.” (laughter)

And Raghunatha dasa Gosvami is giving us a tip, “Go, run to devotees, approach devotees with your problems. Write down the whole list of them and give it to them. They will take it, tear it up and throw into the Yamuna saying, “You have no more problems.” Because if we really approach them, our problems will be gone.

We have another two texts left. Are you ready to listen? Aren't you tired? There are only two obstacles (the 6<sup>th</sup> and 7<sup>th</sup>) Raghunatha dasa Gosvami speaks about in his Instructions to the Mind.

*are cetah prodyat-kapata-kuti-nati-bhara-khara-ksaran-mutre snatva dahasi katham atmanam api mam sada tvam gandharva-giridhari-pada-prema-vilasat-sudhambhodhau snatva svam api nitaram mam ca sukhaya*

Further he says: *cetah prodyat-kapata-kuti-nati-bhara-khara ksaran-mutre snatva dahasi katham atmanam api mam*. “There are certain things we are afraid to admit.” Do you have the things you are afraid to admit? Who does? Don't confess, there's no need. After 20-30 years of devotional service you still feel ashamed. Don't you?

He offers the following remedy: one shouldn't be afraid to admit that one has lust – everybody does. This is a piece of good news that everyone has it. We are not exceptions, we are not just some freaks with lust. “I have been chanting Hare Krishna *mantra* for 15 years and I still have lust.” - it's not a problem, no trouble. There are some things that we just have to admit and acknowledge. There are some things we are too much ashamed of.

So, Raghunatha dasa Gosvami says, “Why would you always be bathing in the urine trickling from the ass? There is one remedy for these things, one very important remedy – just hear about Radha and Krishna: *sada tvam gandharva-giridhari-pada-prema-vilasat-sudhambhodhau* – delight in this nectar and even these things will be gone!” There are things we can't tell anybody about – it's not a big deal. Don't hold on to them, don't think you are going to die with them. There is a remedy, a very important remedy for them – always think about Radha and Krishna, read - *pada-prema-vilasat-sudhambhodhau snatva* – bathe in this ocean and be happy.

This is a very practical thing. Very practical! If we just start listening, just listening to a *kirtana*. Because what is a *kirtana*? A *kirtana* is *sudhambhodhau* (the nectar ocean). There Radha and Krishna pass their time together. This is a *jugal-mantra* (a *mantra* where Radha and Krishna are present together). If we are just listening to a *kirtana*, if we're fully absorbed in it, the vestiges of any problems will leave our consciousness.

Again I was at this retreat with Sacinanda Svami. There was one day when people sang a *kirtana* for 12 hours. It was a special day because, according to the retreat schedule, the *kirtana* was supposed to last 8 hours. For those who didn't sing for 8 hours, there was no *prasadam*. Of course, there was... But the point is that as the *kirtana* went on everything was gone. The following day all the people looked like newly borns – ruddy, smiling as if there hadn't been the forty years of falls, or problems, or offences. The people got out of this nectar ocean absolutely purified.

And Raghunatha dasa Gosvami says, “This is the way of washing the remainder of problems out of one's heart – always stay in this nectar ocean *gandharva-giridhari*. Not without reason is Srimati Radharani called *gandharva*. What is a *gandharva*? A *gandharva* is a singer (with a long “a” at the end – *gandharva-a*.) She sings, She is very tender.



And, finally, last year we spoke on text 7, which contains a very important tip.

*pratisthasa dhrsta svapaca-ramani me hrdis natet katham sadhu-prema sprsati sucir etan nanu manah sada tvam sevasva prabhu-dayita-samantam atulam yatha tam niskasya tvaritam iha tam vesayati sah*

*Pratisthasa dhrsta svapaca-ramani me hrdis natet* – who is dancing in my heart? – Krishna is. Krishna is dancing in the heart of Haribol Ananda. Please, get up and show yourself for everyone to see you (audience clapping). Everybody else has a female dog-eater dancing in their hearts. *Pratisthasa dhrsta* – the impudent untouchable woman. Impudent! *Dhrsta* means impudent. *Pratisthasa dhrsta svapaca-ramani me hrdis natet*. *Natet* means – she’s dancing non-stop. And Raghunatha dasa Gosvami exclaims: *katham sadhu-prema sprsati sucir etan nanu*. “Why should *prema* touch my heart if it’s contaminated by this desire for fame, the desire to excel, envy?”

I told you last year that this dog-eater not only dances there herself but brings all of her family – she’s propagating because she is impudent and shameless. It’s a very important point. It mightn’t be a pressing problem for everyone at the moment but at some point, when one has got rid of lust and even some shameful, absolutely shameful, things, which were still there, one thing still remains in one’s heart. What is this thing? This desire to stand out and feel oneself different, “I am different, I am a peculiar devotee.” So, this *pratisthasa* (desire to excel) has a husband.

What’s her husband’s name? His name is *matsarya*. A very beautiful name – Matsarya dasa Adhikari. *Pratisthasa* devi dasi married Matsarya dasa. Envy. The desire to excel always causes envy. One can feel these surges of envy at some stage: when one hears that there’s someone who knows scriptures better than oneself, that someone’s lectures on the Srimad-Bhagavatam are better.

So, they give birth to twins – a happy, fruitful marriage. They give birth to *asuya*, which means scandal. Who else do they give birth to? To the daughter whose name is *himsa*. *Himsa* and *asuya* – desire to injure and calumny.

What do we have to do towards those who excel us when we have the desire for fame and envy? We have to humiliate them. We should say something for others not to think that they are so good. We should reveal all the truth about them, right? Nothing but the truth, naked truth - we only tell the truth about them. This is the last thing that occurs. Like I said this is the last obstacle one is faced with on the way – envy and the desire to stand out, become famous and enjoy at Krishna’s expense.

I am enjoying being what? A great devotee. It even makes me wonder how great a devotee I am. One can’t but wonder. I have never seen it anywhere. And if someone shows up, he should be slung mud at for everyone to know that he’s not that pure.

Therefore, Raghunatha dasa Gosvami says it’s a dangerous thing. He says: *katham sadhu-prema sprsati sucir etan nanu manah* – “Why should pure *prema* touch my contaminated heart?” It won’t. At the very beginning of the Srimad Bhagavatam (S.B. 1.1.2) Vyasadeva says: *paramo nirmatsaranam satam*. One can know the whole Srimad Bhagavatam by heart, give lectures on the Srimad Bhagavatam with everyone listening with their mouths open, but if one still has *matsarya* in one’s heart, one didn’t understand anything about the Srimad Bhagavatam, and Krishna will never reveal Himself to the one.

*Paramo nirmatsaranam satam* – as long as there’s at least a trace of envy in our heart, the Srimad Bhagavatam will be closed to us. At the very end of Hari-bhakti-vilasa Sanatana

Gosvami says that this *pratisthasa* (the desire for *pratistha*, the desire to surpass) is like pig's stool. Pig's stool! So, how would *sadhu-prema* touch our hearts? *Prema* won't touch such a heart! Pigs are going to grunt there with great enjoyment making us think, "Oh, this must be Krishna (laughter), the *rasa* dance." No, as long as there's envy in our hearts, as long as the shadow of envy contaminates our hearts, nothing will come out of it."

That was the last obstacle. We've done it, haven't we? Raghunatha dasa Gosvami is giving a very important tip. I repeat – he's only giving two tips. The whole Manah-siksa only contains two tips. Here he instructs how one should listen: *sada tvam sevasva prabhu-dayita-samantam atulam*. What should one do to even get rid of one's envy? One should find... Who should one find? A devotee? Not just a devotee. *Samantam atulam*, a "general, an unmatched general." And serve him: *sada tvam sevasva* – serve him continuously; *prabhu-dayita-samantam atulam* – serve the one who is very dear to *prabhu*, dear to Krishna. One should find such a devotee and serve him, keep serving him.

In other words, what does he say? What do I have to feel myself like? – Like a servant. Because when I stop feeling like being a servant, what do I start feeling myself like? – A master. And I develop envy. I want to enjoy but I can't because someone else wants to enjoy what I want to. But a servant has it easy, so, he says *sada tvam sevasva prabhu-dayita-samantam atulam*. "Find the one before whom you will be happy to feel like a small, unworthy servant, being with whom you won't even dream of raveling him. Find such a person and keep serving him."

This is the only way to get rid of envy and then, very soon, this last thing, this last obstacle on our path, will be gone for good. Just serve with everything, anything, anyhow, serve such a person with all your might. And only then will you be able to prepare your heart to hear text 8. It's going to be the topic of our lecture tomorrow. Thank you very much.

I would like us to learn one verse from the Srimad Bhagavatam related to this last Raghunatha dasa Gosvami's instruction. We are going to begin with it tomorrow. There's a very important, very nice verse from the Srimad Bhagavatam explaining what one is supposed to feel when he's really getting closer to this devotee (*atulam*- an unmatched devotee). What occurs in one's heart when one begins to serve him. But it's going to be tomorrow. Thank you very much again.

Srila Prabhupada ki... jaya!

## Manah-siksa, Verse 8, Lecture 2

### The Lithuanian festival

July 28, 2010

### Lecture 2

Hare Krishna. Today we are going to have the last lecture of the seminar, which has lasted for 8 years on end with small breaks. And the point of this seminar is a very simple thing: a burning desire to serve Krishna this way or other is a qualification for performing *bhakti*, or *vraja-bhakti*. Raghunatha dasa Gosvami explains how to maintain this desire's initial strength. We know that when we just come and take the path of devotional service, our desire is very strong – everything's new, fresh, unusual – unusual people, unusual haircuts, unusual clothes, unusual *mantras*, *kirtanas*, *prasadam*. But as the time passes this novelty gradually disappears and along with that, if we are not careful enough, we can lose our desire to go back to Krishna. And the worms of other desires will gradually be settling in our hearts, and, in the end, our heart will turn into a can of worms with these desires crawling about.

In these verses addressed to the mind Raghunatha dasa Gosvami explains how to safeguard and protect one's mind from this very sad process, how to maintain this desire in one's heart continuously enhancing it as you're coming along. I've said that, in fact, there are two rules. One rule is to associate with *sadhus* and hear from them. The other one is to try to rid of pride in one's heart (*sada dambham hitva*). In the very first verse he tells us that we should be constantly trying to get rid of our propensity towards hypocrisy and be careful to notice it.

If paraphrased from negative to positive, this rule (*sada dambham hitva*) where *dambha* means pride or hypocrisy, the positive rule will sound like this: one should develop humility. Right? What is the opposite of pride? Humility. It turns out that there is only one rule – associating with devotees. Otherwise, how else can we develop humility? After all, the path of *bhakti* is very easy and Srila Prabhupada kept saying that technically everything is very simple. One doesn't need some complicated things, intricate constructions, some difficult poses like those in *hatha-yoga*, one doesn't need to study Vedanta-sutra and other scriptures reflecting on them for a long time – everything is very simple. There's a *sadhu* and a *sadhu* is called *bhagavata* because he is devoted to Bhagavan. And there is another form of *bhagavata* – Srimad-Bhagavatam. If we develop humility and try to sincerely serve a *sadhu* in association with them, the most important things are sure to come. Krisnadasa Kaviraja Gosvami points it out in his Caitanya-caritamrita (Madhya-lila, 22.83):

*kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'*  
*kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga*

*Kṛṣṇa-bhakti-janma-mūla* what is the root cause of *krishna-bhakti*? *Haya 'sādhu-saṅga'* – *sadhu-sanga*. For *krishna-bhakti* to take birth in our hearts we should associate with *sadhus*, advanced *Vasnavas*. He further says: *kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga*. If *krishna-prema* has awoken in your heart (*kṛṣṇa-prema janme*), *teṅho punaḥ mukhya aṅga*, what is the main *anga* or form of devotional service? *Sadhu-sanga*.

Until you have *bhakti* you should associate with *sadhus*. This is the foundation of our spiritual life. To emphasize this point – this very important point - after having enumerated all the basic principles of *sadhana-bhakti* (64 elements of *sadhana-bhakti*), Srila Rupa Gosvami writes an amazing verse in his *Bhakti-rasamrita-sindhu*. He says, "I have outlined 64 basic principles of *sadhana-bhakti* towards Krishna. Now, these same principles – almost all of them – apply to *sadhus*." I am not sure about worshipping cows and the Asvattha tree but he says that one should worship the *Vasnavas* like God.

Bhaktivinoda Thakura says there is only one difference. Why does Rupa Gosvami use the word *prayas* in this verse? *Prayas* means “almost”, almost the same. Bhaktivinoda Thakura says, “There’s only one exception. *Sadhus* should be offered *prasadam* and Krishna – *bhoga*.” This is the only difference – the rest is the same. Other forms of our service and the way we treat *Vasinavas* should be the same. Because it’s the only way for us to eventually to protect our desire to go back to Krishna.

I’d like us to analyze a very good verse from the Srimad-Bhagavatam (11.26.31) related hereto. Krishna Himself tells Uddhava about three or four (depending on how you see it) results of associating with the *Vaisnavas*. He compares such association with approaching a fire. He says that when approaching a fire, we get three results. We get the same when approaching a *sadhu*.

*yathopaśrayamāñasya  
bhagavantaṁ vibhāvasum  
śītaṁ bhayaṁ tamo ’pyeti  
sādhūn sañsevatas tathā*

“When one approaches a fire – *vibhāvasum* means fire “fire” or “god of fire” – if one has taken shelter of fire - *śītaṁ bhayaṁ tamo ’pyeti* *sādhūn sañsevatas tathā*.”

He says that when one approaches a fire there occur three things simultaneously: *sitam* (one gets warm) – right? Cold disappears and warmth comes. Before that we were cold, so, we approached a fire and got warmer. *Śītaṁ bhayaṁ*. What does *bhayaṁ* mean? Fear. Fire is gone. When it’s dark and cold and we are walking, looking around, thinking that we are going to be attacked by robbers. But if you approach a fire, then fear is gone. And the third thing is *tamo*. What does *tamo* mean? *Tamah* – darkness. The darkness is gone. So, these are the three things that happen when we approach a fire.

When explaining this verse, Visvanatha Cakravarti Thakura says four things happen when we approach a fire, and the fourth one is cooking meals. He says, “The main result is cooking a meal and the side result is that it’s warm, there’s no fear or darkness.”

Krishna tells Uddhava that when we approach a *sadhus*, the *Vaisnavas*, there occur the same three things, or, rather, four. Srila Jiva Gosvami explains it by saying that the first thing that leaves one’s heart is dullness. Before that we were dull, enjoying something, chewing something. Suddenly something becomes clear, there’s some enlightenment. Has anyone experienced it, this unexpected enlightenment when dullness is gone? Don’t worry it’s going to be back. Because, actually, the material life is based on dullness: one dully gratifies one’s dull material senses (*grahyam indriyah*). We dully gratify our dull senses thinking, “When will happiness come?” But it won’t.

And *bhaya* – fear – is gone, too. Is it gone? A little, but it’s not so frightening any more. It is, of course, but not as much – fear is gone. And *tamah*. *Tamah* means that obstacles are gone, too. When we really serve the *Vaisnavas*, *tamah* – darkness, ignorance – are gone. All the obstacles are manifestations of our own ignorance. What is envy? It’s ignorance. Right? This means I think that I’ll fail to get something. Envy, greed and anger are all manifestations of ignorance. So, here Krishna says, “If we are near the fire, which is burning in the heart of a *Vaisnava*, fear, dullness and obstacles are gone.” The darkness that covered the consciousness is gone, too.

So, Visvanatha Cakravarti Thakura says, “But the principal result is that one develops *prema*, love, in one’s heart.” Something changes in the heart just like the principal result of approaching a fire is grilling or boiling something, or performing a sacrifice.

It’s a very important verse also related to text 7 of Manah-siksa, which describes the last obstacle on the path of *bhakti*. The last obstacle is pride (*pratistha-asa*), desire for fame by means of devotional service, to prove everyone how well one knows the *sastra*, how great, nice and pure one is. One has already eradicated the gross problems, he’s not so much tormented any more by lust, anger or greed – but envy is

still there. And it manifests itself as *pratistha*. And, ultimately, it's being envois of God. Raghunatha dasa Gosvami says (Manah-siksa, text 7): *prabhu-dayita-samantam atulam -sada tvam sevasva*. "You should always serve advanced devotees and this is the only remedy."

So, we have reached the last, eighth text. It's not the last in Manah-siksa but the last one we are going to work on. After we have learnt and got rid of everything (laughter), Raghunatha dasa Gosvami gives the last tip:

*yatha dustatvam me darayati sathasyapi krpaya yatha mahyam premamrtam api dadaty ujivalam asau atha sri-gandharva-bhajana-vidhaye prerayati mam tatha gosthe kakva giridharam iha tvam bhaja mana*

*Yatha dustatvam me darayati sathasyapi krpaya*. He explains how one can get rid of *dustatvam* (means wickedness): *yatha dustatvam me darayati sathasyapi krpaya*. He says, "There's one way, which is, this way or other, mercy. Mercy that will deliver me from my wicked nature."

And it may seem like, "Good heavens! We've been trying so hard to get rid of these and we have. And here we go again." Does it remind you of something? (laughter) It sometimes happens that one is performing *sadhana* and then at one point one feels like one's marking time, and there seems to be no end to it. Some things seem to have been gone, and here they are again. Because our nature – our perverted nature – has actually always been here, because we have our material body and mind. The material body and mind are influenced by the *gunas* of material nature. Raghunatha dasa Gosvami calls man's perverted nature *dustatvam* (another word he uses for that is *sathasyapi*, saying , "I am *satha*). *Satha* means a hypocrite, a cheater.

Naturally, in one sense, this is the reflection of the nature of *bhakti* because even when one develops *prema*, one says, "I am still a hypocrite." Sri Caitanya Mahaprabhu who authors an amazing verse in Caitanya-caritamrita (Madhya-lila, 2.45), says:

*na prema-gandho 'sti darāpi me harau  
krandāmi saubhāgya-bharam prakāśitum  
vaṁśī-vilāsy-ānana-lokanam vinā  
bibharmi yat prāṇa-pataṅgakān vṛthā*

*Na prema-gandho 'sti darāpi me harau  
krandāmi saubhāgya-bharam prakāśitum.*

"I have not the slightest tinge of *prema*, love of Godhead within My heart, not even *gandha*, a scent of love of God." *Na prema-gandho 'sti darāpi me harau*, "I have not a bit of scent of love of God in my heart." *Krandāmi saubhāgya-bharam prakāśitum*. When people ask Him, "Why are You crying then?", he replies, "I am crying for everyone to see how lucky I am." *Krandāmi saubhāgya-bharam*, "For everyone to see I have love within my heart."

In one sense this is the nature of *prema* – *prema* never knows it's within someone's heart. If one says, "I have *prema*", flee from one because this one doesn't only have *prema* – he has no conscience. Caitanya Mahaprabhu says, "I have not the slightest tinge. I am a cheater." Even on the highest levels of devotional service one feels like a cheater."

I once was told that one *mataji* approached Gour Govinda Maharaja , all trembling and crying, and asked, "Maharaja, will I ever develop *prema*?" He looked at her and said, "You will but you'll never know that." Because this is the nature of love. I've already mentioned that one wandering in the material world cannot feel satisfied with anything material, so one's looking for spiritual things. And spiritual means spiritual love. But when one develops this love, he cannot

satiated oneself either. But it's another kind of insatiability – it's spiritual thirst or spiritual insatiability.

In one sense these words by Raghunatha dasa Gosvami describe this same state of mind of a devotee. But, on the other hand, - and we're still working on line one – it's also about us. It sometimes seems impossible to eradicate this perverted nature. And this is a fact: as long as we have these material body and mind our vices will emerge from nowhere. And we catch ourselves at desiring to enjoy the material world, don't we? Do we have this desire? We do. This rapacious desire, which is "what else can I enjoy?" *Satha* means "a cheater". A cheater is the one who wants to enjoy; who passes oneself as Krishna; who is deep within convinced that one is, after all, meant to enjoy. This lust or desire to enjoy pervades everything. So, he says, "I am *satha*. And, even though I am a cheater, despite my complex nature, I'm hoping for Your mercy."

In the first line he says, "By Your mercy I can rid of it." (Madhya-lila, 23.28). '*Kṛṣṇa kṛpā karibena' — dṛḍha kari' jāne*. This famous verse is from Caitanya Caritamrita describing a devotee as the one, who, in spite of everything, hopes for Krishna's mercy, who know he's absolutely hopeless. We sometimes feel desperate, don't we? Despair means, "It's all over! No hope!" But at this point one remembers, "But Krishna is merciful and His mercy is more than my hopelessness; that despite all of my hopelessness, His mercy excels." Therefore *kṛṣṇa kṛpā karibena' — dṛḍha kari' jāne* – one has this confidence that this mercy will come.

But listen carefully, Raghunatha dasa Gosvami makes a very important point: *yatha mahyam-premamrtam api dadaty ujjvalam asau*. He says, "Even if I am *satha*, I will be able to rid of it by Your mercy." *Yatha mahyam-premamrtam api dadaty ujjvalam asau* Moreover, he says, "You'll even give me this *premamrtam*, the nectar of *prema*, and not just *prema* but *ujjala-prema* (which means the most elevated love for Krishna). *Dadaty-api* – You'll give it to me, there's no getting away from it." *Yatha sri-gandharva-bhajana-vidhaye prerayati mam*. He says, "There's a third thing You'll give to me, and it's the opportunity to serve Srimati Radharani." He addresses Krishna directly, saying, "You'll give me the three things. You'll smash all of my wickedness, make my heart absolutely pure and give me *premamrta - ujjala-premamrita* – nectar or immortality, which can give love for Krishna. And You'll give me the opportunity to serve Srimati Radharani." *Yatha sri-gandharva-bhajana-vidhaye prerayati mam*. And in the fourth line he clarifies when it will happen: *tatha gosthe kakva giridharam iha tvam- bhaja manah*. And, actually, the rest of the lecture will be devoted to this last line of text 8.

Literally, these words mean... "*Tatha gosthe* – if I am in Vrindavana (*gostha* means Vraj). *Kakva giridharam iha* – here (*iha*); if you, my mind, worship Giridhari (Lord who lifted Govardhana-hill) here, in Vrindavana. And how will you worship? *Kakva* meaning "with your heart burning, with a lot of emotion within your heart."

And the last lesson of this work is very important for us. Did anyone understand what Raghunatha dasa Gosvami means to tell us? *Kakva*, yes (laughter). I'll try to explain what he means to say. He mentions the devotees he associated with: Rupa Gosvami, Sanatana Gosvami, Svarupa Damodara Gosvami, Sri Caitanya Mahaprabhu – all of them had been gone by the moment. Before that, in the previous verse, he said, "All the problems will be solved if I serve these advanced devotees - *prabhu-dayita-samantam atulam* (the generals of the army of devotees). But they are gone, they are not here anymore, I can't associate with them anymore." Do you sometimes experience not having an advanced general of the army of devotees by your side? Do you? Not even a lieutenant. Even a sergeant. Sometimes we are completely alone.

And here he tells us what one is supposed to do even if there's no chance of associating with an advanced devotee. Do you want to know what one is supposed to do? He recalls who Caitanya Mahabrahmu gave to him. Who did Caitanya Mahabrahmu give to him? He gave him the

*Govardhana-sila*. This tiny *Govardhana-sila* – tiny, about this size – is still in Radha Gokulananda Temple in Vrindavana. Sri Caitanya Mahaprabhu Himself washed this *sila* with His tears leaving His thumbprint on it. That *sila* along with a *gunja-mala* (a garland of small red and black fruits) was brought from Vrindavana to Puri by one devotee (he was a *mayavadi*) and given to Sri Caitanya Mahaprabhu. Sri Caitanya Mahaprabhu took that stone and worshipped it like that was Krishna. And then at some point He gave that *sila* to Raghunatha dasa Gosvami.

Sri Caitanya Caritamrita describes how Raghunatha dasa Gosvami worshipped the *sila*. *Kakva*. He didn't worship the *sila* like a stone but like it was Krishna Himself because he realized that that *sila*... He uses the word *giridhari* – it's not without reason that he uses this name of Krishna's in this verse. He recalls this *sila*, which was his inspiration even when the most intimate associates of Caitanya Mahaprabhu had departed and stopped being his inspiration.

And this moment is the most important for us to understand: we always have a chance to get Krishna's mercy. Our spiritual master gives us permission to worship Deities, which is supposed to be done in a special mood. We should realize that Deities are non-different from Krishna Himself and then we'll have this *kakva* within our hearts.

Sri Caitanya Mahaprabhu Himself relished the story of Saksi-gopala. This story contains some famous words. When a young *brahmana* came and addressed Saksi-gopala, who was then just called Gopala, "Gopala, Gopala! You should come with me! You are a witness! The old *brahmana* made the promise before You. He is Your devotee, You should uphold his promise. You should go and bear witness. I don't care about his daughter or something. What do I want? I want You to come, since You are a witness and protect this old *brahmana*." Gopala replied, "Have you ever seen a statue walking? They don't. I am a *murti*. I can't walk. What do you want from Me?"

The young *brahmana* looked at Him and said, "If You can talk why can't You walk?" He caught Him pointing out His logical error. And he continued, "*Pratimā naha tumi — sāksāt vrajendra-nandana*. You are not a statue. *Pratimā naha tumi*. *Pratimā* means a "statue"; *pratimā* means a "replica", a "photo" or something else, a "picture". *Pratimā naha - tumisākṣāt vrajendra-nandana*. You are the son of Mahārāja Nanda Himself, and He can walk and talk all right. He can also run!" *Pratimā naha - tumisākṣāt vrajendra-nandana*.

And this is the most important thing we have to understand: *arcyē visnau sila-dhīh*. Like there's a verse in Padma Purana quoted in Padyavali by Rupa Gosvami, which says that if one thinks that the *arca-vighraha* on the altar is a stone, marble or bronze, or iron, then where does one live? In hell. If one hasn't understood this thing, one lives in hell and will continue to live there. And not necessarily somewhere on Patala-loka. Srimad-Bhagavatam describes 14 hellish planets. Well, Lithuania is hell, Estonia, too, Finland – the same. Russia can leave anyone in the dust (laughter).

This verse says that one retains one's hellish consciousness. In other words, one didn't understand a very important spiritual truth that one's consciousness is material. Hellish consciousness means material consciousness. This material consciousness deprives one of the opportunity to truly worship Krishna or approach Him. Everybody has this opportunity.

So, Srila Jiva Gosvami makes a very important point in Bhakti-sandarbhā. *Parama-upasaka-sca saksat paramesvara tenaiva tam pasyanti* (translator's notice: tried to check Sanskrit but the transcriber indicated the wrong verse 38:10). He says that *parama-upasaka* – people who truly worship Krishna, who know what it is to worship Krishna – don't see the difference between

*arca* and Krishna Himself. They don't see any difference between Them. They realize this is Krishna Himself Who came in such a form to associate with them.

Therefore, Sri Caitanya Mahaprabhu relished it. This is where the difference between our philosophy and practically all the other spiritual philosophies lies. Worshipping Deities is so valuable. Wherever you go you'll here, "Worshipping idols, idolatry." But people don't understand that God is almighty and God is capable of associating with us through any image if we address Him. But we don't understand it. Do we understand it? We don't! If people don't understand, that's okay. Forget them! But we don't understand that God is almighty, that His energy is almighty, that He can manifest Himself. If we show some special attention to Him, He will personally associate with us through this Deity.

This is a very important point in our philosophy because, after all, all the other philosophies are more or less contaminated by *mayavada*. *Nirvivesa-sunyavadi*. We look and think, "Well..." because we are also made of stone. Our hearts are of stone – we come and say, "Er...Haribol!" We can't see Krishna, we can't hear Krishna. But He's here! There's no difference between Krishna and a Deity installed according to Pancaratra principles. Jiva Gosvami himself says, "From the very moment a Deity is installed according to all the principles, from the moment we invite It, Krishna comes. Krishna comes there in person.

Actually, it's a very important point. Chaitanya Caritamrita has a wonderful verse. I'll chant it and tell a few stories because everyone likes listening to them. I've recently heard an interesting statement that children have stories read to them to fall asleep and adults to wake up (laughter). When people start falling asleep in a lecture, it's time to tell a story. But Krisnadasa Kaviraja Gosvami makes a very important point (C.C., Madhya-lila, 17.131):

*'nāma', 'vigraha', 'svarūpa' — tina eka-rūpa*  
*tine 'bheda' nāhi, — tina 'cid-ānanda-rūpa'*

*'nāma', 'vigraha', 'svarūpa' — tina eka-rūpa*

*Tin* means "three". What does *nama* mean? Name. What does *vigraha* mean? Form. What does *svarupa* mean? Yes, *svarupa* means Krishna Himself. *'Nāma', 'vigraha', 'svarūpa' — tina eka-rūpa*. "They are the same, there is no difference." *Eka-rūpa* – the same. The name is Krishna Himself. *Vigraha* is Krishna Himself.

He further says: *tine 'bheda' nāhi, — tina 'cid-ānanda-rūpa'* He says, "There is no difference at all because all these three are *'cid-ānanda-rūpa'* (consist of eternity, knowledge and bliss). If we understand this principle, we'll know what to do. This is the piece of advice Raghunatha dasa Gosvami is giving us here. He says, "Sometimes we have no chance to associate with advanced devotees, but we always have a chance to associate with Deities. You should just understand who this is, who is on you altar."

And Srila Jiva Gosvami – just wait a little longer (laughter) – Srila Jiva Gosvami confirms this. He states that worshipping a Deity is the way to get rid of all of our problems. Sometimes we look for other ways to solve our problems. He says we have two problems (Bhakti Sandarbha, 284): *kadarya-silanam* and *viksipta-cittanam*.

*Kadarya-silanam* means "bad character". Please, raise your hands those who have bad characters. These are the different qualities we develop – there's nothing bad about it, it's alright, everything's okay. It means we are still in the material world. In the material world we developed bad habits, and it's inevitable, because so is the nature of material life, the nature of



material relations in this world. “What will they do to me if I have no anger? Devour.” Does one need anger in the material world? He does. Other things are also needed. Therefore, Jiva Gosvami says: *kadarya-silanam* – one doesn’t need anger to associate with Krishna, anger destroys this association (unless we apply it for the right purpose but it’s another discussion – we’ve talked about it). *Kadarya-silanam* means “bad character developed in the previous lives” – all possible habits and peculiarities and the rest.

And *viksipta-cittanam*. *Viksipta-cittanam* – what is it? Flickering mind. Who has a flickering mind? Who has a stable mind? Feel free. As usual. Haribol Ananda, please, get up, show yourself (laughter, applause). There is one person, thank you. *Viksipta-cittanam* means flickering, which cannot concentrate, can’t meditate, can’t think long about anything, which always desires something. Today it wants one thing, tomorrow – another, the day after tomorrow – another; after 15 minutes it wants something else. Today I am a pure devotee and who am I tomorrow? Tomorrow I want the rest because I am going to be sick and tired of being a pure devotee? How long more!? I’ve been one the whole day (laughter). *Viksipta-cittanam* means “I always want to do something else.” If I am sitting, I want to walk. If I am walking, I want to lie. If I am lying, what do I want? I want to sleep or something else. Sleep is the only accessible quiet state but not for long – turbulence comes.

So, Srila Jiva Gosvami says, “Everybody is faced up with these two problems – *kadarya-silanam* and *viksipta-cittanam*.” And he tells us how to get rid of them. In this verse Raghunatha dasa Gosvami speaks about the same – *dustatvam*. Why? *Satha*, “Because I am a cheater. I’ve been cheating for many lives. I’ve pretended being this body; I’ve pretended being successful at ruling here; I’ve pretended that I’ll be able to become happy here; I have and I still am.”

Srila Jiva Gosvami says in *Bhakti Sabdarbha* that worshipping a Deity delivers one from two things if one worships Deities properly... Otherwise, one mightn’t need to worship a Deity – chanting the holy name would do. But worshipping a Deity keeps one within limits if he really understands that this is Krishna Himself. And this “if” is of great importance here. Because if one thinks this is a statue, it’s clear that nothing will come out of it.

You know, people have a curtain hiding the altar. It’s very convenient. Krishna is sitting and looking, but you can draw the curtain and He’s not looking anymore. But we invite Deities to our home or, this way or other, connect with Deities to get rid of all these problems and vices as soon as possible. It is said that if we worship a Deity, meditate, put all of our thoughts to its feet – this Deity will come to us at the moment of death. Not just some abstract Krishna, but Krishna in this same form. He’ll save us, “Haribol! I am here. Let’s go to My place.” Because if, in this life already, we have realized that we are part of our Deity’s retinue, that we worship a Deity, that we have joined His entourage, that we have become part of it here and now in the right mood and – we’ll remain in this retinue and everything will come to us due to the right worshipping of a Deity.

And this is the last advice from Raghunatha dasa Gosvami before he moves on to the most elevated things. Krisnadasa Kaviraja Gosvami agrees with him in *Caitanya Caritamrita*. This topic surfaces again and again. When at the beginning of *Caitanya Caritamrita* he enumerates the three Deities he had visited before writing *Sri Caitanya Caritamrita*, he says Madana Mohan is Krishna Himself. Krishna Himself who is the son of Maharaja Nanda, who tends cows. Who is Govinda? Govinda sits on a throne in Yoga Pith. And Gopinath, who sits under the *vat*, under the banyan tree and plays the flute.

Has anyone been to Jagannatha Puri? There’s Tota Gopinath, isn’t there? This is a special form of Lord because Krishna usually stands and there He sits. Why does He sit? Because he has just

started playing the flute and no one has come running to Him. He has just started to play the flute to summon all of His devotees.

I am going to tell a couple of stories related to our understanding that if we have realized that the Deity is Krishna Himself, the rest will be okay and no mistake. This is a story of Saksi Gopala. Nityananda Prabhu Himself told Sri Caitanya Mahaprabhu this story when They were staying in Cuttack. He said that before that Saksi Gopala had come to Vijayanagar in Andhra Pradesh, in the south of India and there was also an interesting story of him getting to Cuttack.

One of the ancestors of Maharaja Prataparudra, the King of Orissa (Odisha) had heard of this Deity Who had walked all the way from Vrindavana to Vijayanagar in Andhra Pradesh – all the long way across entire India following a young *brahmana* to confirm something. And this ancestor thought, “I have the best Deities in my kingdom – Jagannatha. There’s some Gopala – I need to have Him in my kingdom.” With a small army he came to the king of Andhra Pradesh and said, “I don’t need anything from you. I have only one request – give me Gopala.” “What do you mean “give”? Let’s fight.” So, they started to fight and he won and said, “Again, I make the same request of you. I’ve won, I don’t need your kingdom. Leave it to yourself, just give me Gopala.” He replied, “I am sorry, I can give you my kingdom but I won’t be able to give you Gopala because He doesn’t belong to me, I belong to Him. You should sort it out with Gopala. If He feels like that – you are welcome.”

The king came to Gopala and said, “Gopala, I want You to be in Orissa.” Gopala started to think: to speak or not to speak? Because He had already been caught doing that. This time He decided to speak from the sky, just in case. That is, He is silent but someone is speaking from the sky. There came a voice:

- You want me?
- I want You to come with me and I will serve You, we’ll build a temple for You and take care of You.
- Okay. I am used to walking – I love it. But you should meet the same requirements. That young man, the *brahmana*, when he was walking along every day he begged rice and cooked a hill of it for Me. I still remember how delicious that rice was. So, my dear, you’ll have to do the same thing. You should ask for rice in every village and cook a hill of it for Me.
- As You say. I am Your servant.

And he took off his crown, his royal armor, his weapon, put on simple clothes and went to beg alms. And Gopala watched him to make sure he wasn’t cheating. And all the way to Orissa he begged alms until at last they got to Cuttack. When he arrived in Cuttack his wife who had a valuable pearl which was handed down from generation to generation – knew that Gopala was coming. “What shall I give to Gopala? I should give Him everything, right? If I belong to Him, I should give everything to Him.”

So, she prepared this valuable pearl to give to Him. She called the *pujari* and said, “Pujari Maharaja, put it on Him, decorate Gopala with this pearl.” The *pujari* approached and started looking for a hole in the nose. “There’s no hole in Gopala’s nose”, he said. She got quite upset and said, “Okay then, keep this pearl somewhere but I wanted to see Gopala with this pearl in His nose.” Gopala came to her at night and said, “This *pujari* doesn’t know anything. Yashoda pierced me a hole – the *pujari* just didn’t find it. Tell him to look carefully. I remember having Yashoda pierce the hole!” Rani woke up, happy, and ran to the *pujari* first thing to say, “Look for the hole! It’s there!” *Pujari* went and really found the hole. It wasn’t there yesterday. So, He had this valuable pearl put on Himself thus responding to the queen’s devotion and *bhakti*.

I wanted to tell another short story at the end, which you mightn't have ever heard. This story is told in Karoli. Karoli is a village in Rajasthan where Madana Mohan, Madana Gopal is now living. This is the original Deity that was found by Advaita Acarya. And then later Sanatana Gosvami found Him in Vrindavana and worshipped. Later, when the Deity had left Vrindavana in fear of Aurangzeb's invasion He was moved to Jaipur. He resided in Jaipur for some time and the daughter of Jaipur's raja worshipped Him. Her father, as is the custom in traditional Indian families, had arranged for his daughter to marry a prince of a small kingdom in Karoli. So, he announced it to his daughter. She fainted at hearing that. She said, "I've already given my heart to Madana Mohan. How can I go somewhere and part with Him? Well, okay, just for the sake of propriety I can get married, but I am not going there."

Her father replied, "I am sorry but everything has already been arranged." And his daughter said, "Then you should give me Madana Mohan because I am not going without Him." The king himself was very attached to Madana Mohan and said, "Okay. You'll be taken into the room with lots of deities. If, blindfold, you guess who of them is Madana Mohan, you may take Him with yourself."

She went to her quarters and started to cry and say, "Madana Mohan, How will I find You?" And Madana Mohan replied, "When you touch Me, My skin will be warm and soft, so you'll know at once. And one more thing – I am going to break the flute. I will put my arm down a little and the flute will bent, to be on the safe side. These are the two signs that are going to help you find Me." So, this blindfolded princess was quick to find Madana Mohan. In this way He moved to Karoli.

But I had intended to tell another story – not this one (laughter). This is a very popular story because the residents of Karoli are crazy about Madana Mohan. Every morning the whole village are at the *mangala-arati*. The whole village! Some people make *dandavats* on the way from home to the temple. Everyone goes – the sick, the old and the young alike, the children – everyone. They sometimes call Madana Mohan "the One who stole a tray for a Moslem." So, this is the story I wanted to tell and how it happened.

Once upon a time there lived a Moslem in Karoli. He was quite pious – every day he read Quran, said his prayers and meditated on Allah. He wouldn't look at Deities because from the point of view of Islam this is the most serious crime ever to consider that God could manifest Himself in some tangible, concrete form. There one can't even draw people what to speak of God. Because initially material human mind stops people understanding or seeing that God can be within this form. To prevent people from committing offences all of these warnings are incorporated in the Christian religion, Islam or Judaism.

This way or other, he was a devout Moslem respected by all the Moslems and revered as a saint. Hindu also revered him as a very pious person. He was an ordinary, poor man but very respectful. He worked in court as a delivery man for letters or papers. He once was sent with some errand to a temple where a Gosvami took care of Deities. To cut a long story short, he was to deliver letters as a currier. It wasn't his will – he was brought to Madana Mohan's temple by the Providence of God. When he was passing by he accidentally looked into the window and saw Madana Mohan. He couldn't believe what he had seen. He fell in love with Him at first sight. He delivered the letter to Gosvami, stopped and started to look through the bars. Then he thought to himself, "What am I doing? I am a Moslem. I am a faithful Moslem." He ran to the musk and started to pray, "Deliver me from this obsession!" But when he closed his eyes all he saw was Madana Mohan. When he opened his eyes, he only saw Madana Mohan. Wherever he went he saw Madana Mohan. And finally he understood he was hopeless.

The name Madana Mohan itself means “the One who attracts and draws us.” And at His whim Madana Mohan completely revealed Himself to this Moslem who was absolutely ignorant. He forgot everything – stopped going to the musk, reading Quran and started making songs about Madana Mohan.

But Moslems are not the ones to be trifled with. All of his Moslem brothers thought, “He’s a kafir!” (kafir means “infidel”). The most terrible thing that may have happened to him was to be expelled. So he was. He went to the temple but when they learnt he was a Moslem, they started to force him out. Before that happened he had been respected by both the Moslem and the Hindu. He was expelled by the Moslem and he started to visit the temple, but at one point Gosvami saw a Moslem in the temple and told the servant who served the Deities (the doorkeeper) to kick him out. He did and pushed him down the steps (there were steps leading to the temple) causing him to fall.

He got back home and started to cry, saying, “No one needs me anymore. I’ve given my heart to God – there’s nothing else in my heart. This way or other this God revealed Himself to me, got into my heart but everyone expels me.” And he decided to keep the fast, stop eating anything, which would finally cause him leave his body. He had been fasting for three days. For three days had Madana Mohan been waiting for him. Eventually, He couldn’t wait any more.

They usually put a tray with sweets for Madana Mohan for the night in case He wakes up and feels like having something sweet to eat. So, the *pujari* put an expensive silver tray for Him for the night. Then he left closing the altar and locking the door to the temple. Later the Moslem heard a knock on the door. He answered it and saw a youth he’d never seen before. You may have already guessed who this youth was. There is no point in trying to conceal it from you. But he had never seen Him before. The youth said,

- Gosvamiji from the temple has sent Me to you with *maha-prasadam*. Here it is, have some, please, but you should bring the tray tomorrow for *mangala-arati*.
- But I was kicked out!
- Tomorrow you are not going to be!
- How?
- They won’t. Come for *sringara-arati* early morning tomorrow, bring the tray and everything will be alright.

What was he supposed to do? He ate everything on the tray – he’d been fasting for three days. But during the night Madana Mohan came to Gosvami and said, “You shouldn’t have kicked out the man. I haven’t seen him for three days. He’s coming tomorrow morning but you should let him in. You will recognize him because he’ll be carrying a silver tray.”

Early in the morning the *pujari* got up (not Gosvami but the *pujari* who served the Deities), got on the altar and so no trace of the tray. He clutched his head in his hands, ran to Gosvami and said, “The tray has been stolen! It’s been stolen! Stolen! I have nothing to do with that! Honestly, I have nothing to do with that!” Gosvami smiled and said, “The one who stole it has already admitted it. Don’t worry!”

So, he went to the Maharaja of Karoli, to the king himself, and told the whole story. Maharaja couldn’t believe that some Moslem could develop such strong love for Krishna. So they were both standing and waiting for him at the temple gate. The Moslem was walking carrying the tray in his hand with a weird feeling at heart and thinking, “I am going to be... This is a very strange story. First, I’ve never seen that guy in the temple. Second, he gave me this tray. He may have stolen it and then given it to me. Got scared and gave it to me. Or, perhaps, I may have been set

up by the Moslems.” When he approached the temple, he saw the Maharaja himself and Gosvami standing in front of the gate. So, he thought, “Well, I am dead.” He was in no doubt that he was going to be taken under his arms and put in jail. But when he approached Gosvami said,

- I’ve been waiting long for you. You are so fortunate!
- Why?
- You are the most fortunate! You know how fortunate you are?
- Why?

And then both the king and Gosvami started to talk all at once, “You are incredibly lucky!” He was at a loss. Had he won the lottery? What had happened? Nobody told him anything. He started to think, “Why? What’s going on? Why has everyone changed their attitude to me so dramatically?” Only yesterday they kicked him out not wanting to see him and now they were welcoming him with open arms. A suspicion crept in and he asked,

- Where is the servant that brought me the tray? I’ve never seen Him before.
- The servant is there waiting for you on the *simhasana*. On the altar. But he’s not a servant any more.

And it occurred to him. The people started to cheer, “Haribol! Haribol!” Everybody rejoiced. All in all, it ended well in the end except that he couldn’t live in the village anymore because of so much fuss people were making over him. So, he had to escape but there are still songs. And they still keep the tray, which Madana Mohan had taken to some Moslem.

The moral of this story is what Raghunatha dasa Gosvami speaks about, “Even if there’s no hope, there’s always hope.” What hope? If we understand that Krishna’s mercy is more than my hopelessness, that He Himself may come to me do everything possible for me if I serve Him. And it’s the most practical thing ever. People attend some seminars learning there how to manage their time. Why manage time? Everything’s already managed. One should have the following routine: get up when the Deity does; go to bed when the Deity does; eat *prasadam* from the Deities and then the three things will come like in this verse. All the *dustatva*, all the impurity, will leave our heart. *Premamrita*, love for Krishna, will enter into our heart. As well as the opportunity to serve the queen of Vraja – but this topic is too elevated. Therefore, we are not going to discuss it. Thank you very much.