

**Lecture given by HH Suhotra Swami on
Bhagavad Gita 5.8-9, recorded on 10.
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Title: Four kinds of pious people

*naiva kincit karomiti
yukto manyeta tattva-vit
pasyan srnvan sprsanjighrann
asnan gacchan svapan svasan*

*pralapan visrjan grhnann
unmisan nimisann api
indriyanindriyarthesu
vartanta iti dharayan*

TRANSLATION

"A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, or opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them."

PURPORT

"A person in Krsna consciousness is pure in his existence, and consequently he has nothing to do with any work which depends upon five immediate and remote causes: the doer, the work, the situation, the endeavor and fortune. This is because he is engaged in the loving transcendental service of Krsna. Although he appears to be acting with his body and senses, he is always conscious of his actual position, which is spiritual engagement. In material consciousness, the senses are engaged in sense gratification, but in Krsna consciousness the senses are engaged in the satisfaction of Krsna's senses. Therefore, the Krsna conscious person is always free, even though he appears to be engaged in affairs of the senses. Activities such as seeing and hearing are actions of the senses meant for receiving knowledge, whereas moving, speaking, evacuating, etc., are actions of the senses meant for work. A Krsna conscious person is never affected by the actions of the senses. He cannot perform any act except in the service of the Lord because he knows that he is the eternal servitor of the Lord."

LECTURE BY SUHOTRA SWAMI:

Someone may rise a question about these verses here, text 8 and 9, because in previous verse, text 7, Sri Krsna states "One who works in devotion, who is a pure soul, and who controls his senses and mind is dear to everyone, and everyone is dear to him. Although always working, such a man is never entangled." In this text 7, Sri Krsna is also giving a prescription for working without reaction. But here He speaks of *vijitatma*, "Control your senses!" Now in text 8 to 9 Krsna is saying that actually we have nothing to do with these senses. He is saying that one who is in the self realized position, knows that senses are acting on their own accord, and the soul within has nothing to do with them. So someone may say "This sounds contradictory." Krsna says in one verse "You must control your senses." That means there must be some connection to them. Isn't it? (laughs) And then in the next verse Krsna says "The soul has nothing to do with these senses." (laughs) And in both cases He is saying "One, who is on this platform is free from reaction." (laughs) Some people, who are not deeply educated in Vaisnava philosophy, they say Bhagavad-gita is full of contradictions.

Actually first point is that spirit soul can not free himself from *karma*. *Karma* means sense activity by his own endeavor. Srila Madhvacarya has explained *na adrsta ekasya janasya*, this means, *janasya kasma*, this means that it is not possible for any soul in this material world, not one, *ekasya janasya* means, *eka* means one, *janasya* means any living being, there is not one living being in this material existence, who can overcome the reactions of his *karma*. That is the statement of the scriptures. *Anyatra labhna avatiti vacam*, Madhvacarya says. This is the conclusion of the vedic scriptures.

So then if it is not possible by our own endeavor, to conquer over the sense activities, then how we are supposed to come to this platform of self realization, detachment from the body that Sri Krsna is talking about? The answer is indicated in the purport by Srila Prabhupada where he says "In material consciousness, the senses are engaged in sense gratification, but in Krsna consciousness the senses are engaged in the satisfaction of Krsna's senses." In other words sense activity is going on, both for the devotee and *karmi*, sense activity is going on. But there is a difference. The difference is the question of shelter. Under whose shelter is the sense activity going on? In this question of shelter, here you find meaning of what it means "sense controlled." It simply means, under whose shelter we have placed our senses. Because actually we are not able to control our senses. But either the senses are to be controlled by *maya*, or they are gone to be controlled by Krsna. It's a question, under whose shelter we place ourselves.

I might have mentioned before, Srila Prabhupada gave a nice example, of a child. His desire is to go to cinema house. But if he does

that under the shelter of his father, he asks the father "I would like to go to cinema." Father says "Let's go!", and takes the child. Then the child is fulfilling his desire, but it's not on his own account. Father is paying. Father is giving protection, leading him to a seat. Actually the father is doing everything, and the child is enjoying. Father is actually doing everything.

If this child decides on his to try to do this, than he is responsible for that. That activity is unauthorized. Whatever, praise or blame, in other words *karma*, good or bad, is due, it comes on that child, because that action was unauthorized. In the same way, the living entity in this material existence, is undergoing *karma*, good or bad, sat asat. Sometimes taking birth, as a result of *karma*, in a very nice position, sometimes falling down to a hellish position. But it's all on him, because he is not acting under the protection of Krsna.

To attain this protection of Krsna requires, what Lord Kapila, in the 3rd canto of Srimad-Bhagavatam, calls *eka manasa*. *Eka manasa* means one pointed mind. This is, when the question of controls come in. Like Krsna says in Bhagavad-gita also *jitatmanah prasantasya paramatma samahitah*. That when we have conquered this mind, or control this mind, this means, we attained Paramatma. Lord Kapila explains this, very elaborately, exactly what this means. He says *devanam guna-linganam anusravika-karmanam*. He says that these senses that we have, are actually symbolic representations of demigods. As you may know from the Srimad-Bhagavatam philosophy, all the actions of the *karmendriya*, senses of action, and *jnanendriya*, the knowledge acquiring senses, these are all ruled by different demigods. We are actually only desiring thing, but according to the *karma*, according to what we deserve, the demigods are controlling senses for us. Just like here I can lift my arm. I am seeing that. But how actually I am doing that? How desire translates to the motion of the arm? I can not explain. Nobody can explain. These material scientist also can not explain, because they first of all can not explain, what is consciousness. Desire appears in consciousness. What consciousness is, they openly admit "We don't know that." So then how consciousness connects with this body, and the arm is going up, they also can not really say. But actually the link is the demigods. Demigods are in full knowledge of desires of all living entities, and their *karma*. All living entities have of course desire, but then what desire could be fulfilled, that's determined by *karma*. Then the demigods are allowing or providing the ability to fulfill these desires, or non ability.

The demigods are not acting independently. *Devanam guna-linganam anusravika-karmanam*. Just like the senses are symbols of the demigods, so the mind which is the central sense, all these other senses are plugged into the mind, so the mind is actually representing the Supreme Lord Visnu. Just like all these demigods, their leader is Visnu. *Deva deva*, the name of the Lord, among the gods, the *devas*, He is Deva,

He is God. So similarly all of our senses in this body, this body is like a micro cosmos, a small version of the universe, so all of our senses are linked to the mind. The mind is a central sense.

Sattva evaika-manaso, Lord Kapila says. When the mind is in *sattvic* state, then at that time is actually representing Lord Visnu. *Sattva evaika*, then He uses this word *eka-manasa*. *Sattva evaika.manaso*. That means, the mind is one pointed. Like *ekehakuru-nandana*, Krsna says in Bhagavad-gita. *Vyavasayatmika buddhir ekeha kuru-nandana*, when the mind is one pointed that mean, when the mind is fixed in meditation upon the Supreme Lord, then the Lord manifests within the mind of His devotee, and takes control of his senses. Just as Lord Visnu is controlling the demigods.

On the other side, those who do not have this *eka-manasa*, then their position is *bahu-sakha hy anantas ca*. Their consciousness is many branched. What does that mean? Their minds are being dragged by different senses. There are the ten senses, knowledge acquiring and active senses. They pull the mind in ten different directions.

Person, who has no control over his mind and senses, is always distracted. His eyes catch sight of something, and he has to look, and becomes absorbed in that. Then his ears hears something, and he has to hear. And his nose... Like this, being pulled around. That if of course the material consciousness *buddhayor 'vyavasayinam*. Such person, Krsna says, he has no chance to advance in spiritual life. Therefore this taking control of the senses, this actually means one thing, to surrender to the Lord. Let Him manifest in the mind, and control the senses. Paramatma is attained by fixing our mind at His lotus feet in Krsna consciousness. This process of surrendering to Krsna, it may not take place immediately..., there are stages. This is also indicated by Krsna: *caturvidha bhajante mam janah sukrtino 'rjuna* (Bg.7.16). He says that there are four classes of, what He calls *sukrtino*.

They are pious, but they are not transcendentalists. And these are: *arto jijnasur arthartha jnani ca bharatarsabha*. These are those, who are in suffering condition, down trodden, miserable; those, who are curious; those, who are in need of money; those, who are searching for the Absolute Truth, searching for transcendental knowledge. This means that according to their motivation, they will surrender. They will surrender to that far. In other words, they will surrender their mind to Lord Visnu, at least as far as this particular desire carries them.

Someone, who is in distress...He is very much distressed, suffering so much in this material world. He wants to alleviate the suffering. To at least as far as that goes, to alleviate suffering, he will surrender his mind to Lord Visnu, and control his senses thusly. He will engage in some kind of pious activity of visiting temple, making some offering, something like

that. But because his motivation is just to become relieved from suffering, then his surrender may stop, when the suffering is removed. Then he thinks "Oh! The problem is over." Then some different plan manifests in his mind, other plan than surrender. Again mundane sense activities begin.

The same with the person in the need of money. As long as he is poverty stricken, he is thinking of the Lord, and he is using his senses to serve the Lord. But when the poverty is removed, then again, may be, he begins material affairs.

The curious person, he is little better, but as soon as he gets information, because there is a difference between one, who is simply curious, and one, who is actually searching for knowledge. The one, who is looking for knowledge, wants realization, and one is curious wants information. So curious person may read the Bhagavad-gita, carefully to understand all the points of philosophy, all the theoretical relationships of different points, *karma-yoga*, *jnana-yoga* and so on, *bhakti-yoga*, how it all connect together. When he satisfies his curiosity, then he may also give it up.

Therefore, Krsna says "The best one is he, who is in search of knowledge." Because that desire will propel him right up to the threshold of devotional service. He won't stop in a search for knowledge, until he has factually understood that Lord Krsna is the Absolute Truth. Then..., you have to serve Him. All right! Now you know. Now you are surrendered. He is the eternal Supreme Lord. You are his eternal servant. That much you have understood. Now you have to engage in it. Therefore, Krsna says "Of these four, the *jnani* is the best of all." Because his surrender is actually meaningful. It actually bring him up to the transcendental platform, where spiritual life begins.

Then, there are those: *na mam duskrino mudhah prapadyante naradhamah mayayapahrta-jnana asuram bhavam asritah* (Bg.7.15). There are those, who never surrender their mind and senses to Krsna. They never take shelter of Krsna. And it's also very useful, to study these four, because if we ourselves as devotees are experiencing something holding us back, in the heart, we find there some obstruction in our surrender, and we want to know why, then we should study these four kinds of mentalities. It is likely that there is some tinge of something of some of these four or perhaps more, than one of these four.

The first one is *mudha*. *Mudha* means ass or fool. Just like that song *sita atapa bata barisana, e dina jamini jagi re, biphale sevino krpana durajana, capala sukha-laba lagi' re*. Govinda dasa says, giving example of a life of a *mudha* : "Day and night I am working in scorching heat and freezing cold, working for *krpanas*, *krpana durajana*. *Krpana* means miser. *Durajana* means crooked souls. "All bad association..., I have taken

shelter of these people. I am working for them. And while I am working, *capala sukha*, flickering happiness." This is the *mudha*. We find in the verse, word *tattva-vit* is used. They are not interested in *tattva*. *Tattva-vit* means one, who is knower of the truth. Such *mudha* is never attracted, by knowing the truth: *dehapatya-kalatravisv atma-sainyesv asatsv api* (SB.2.1.4). Such person, like *mudha*, he is never interested in *atma-tattva*, the knowledge of the self. Rather he takes shelter of this material body, and he takes shelter of family, friends, relatives, other material bodies, who have some relationship with his. He thinks that they will save him from inevitable death. This is his answer to the problems of life. One should develop *atma-tattva*, the knowledge of self, in order to answer the ever present problem of old age, disease, death, rebirth. But they think "No! Friends and relatives will save us." *Tesam pramatto nidhanam*, therefore their condition is actually mad. *Pramattah* means crazy. These people are crazy, *pasyann api na pasyati*, because, although they can see, *pasyann api*, they can look around them, and see that there is no shelter in this material world. Although we see so many people, who have wife and children and all kinds of doughting friends and relatives, who are supposedly taking care of them, they're dying. Everybody is dying. Wife and children are dying. Everybody! Whole world is dying in every moment. So *pasyann api*, anybody can see. But *na pasyati*, they don't see it, at the same time. Because it doesn't make an impression on them. They're not admitting the consequences for themselves. They are not seeing "This is also going to happen to me." Just like some person is dying in his sick bed, screaming, coughing blood, shivering, trembling, heart palpitations, intense fever... As they say "Kicking the bucket." That's the expression. (laughs) Because, when one dies, he will also kick, and there may be some bucket near by that he has been passing stool into in, and vomiting into. He will kick that over. (laughs) That will be his last act. Kick the bucket.(laughs) Very horrible! But *na pasyati*, you can see it, but they don't see it, because they never think "I will be in that position. This will happen to me. I will also suffer like this. Give up my ghost." As they say, in pain and fear. "Where will I go next step, nobody knows." They just ignore that. They are working hard, earning money, trying to maintain their sense gratification as long as they can. This classification of *mudha* applies to most people, as we say in American slang, all the Joes Shmoes. They have this term to indicate common man, Joe Shmoe. I suppose, in Germany you have to say Josef Shmoe. Josef Shmoe, the average worker, the average man, and the average women, they are in this category of *mudha*. These *mudhas* are being exploited by the other three categories, *naradhama*, *mayayapahrta-jnana*, and finally *asura*.

Naradhama, Srila Prabhupada explains, is the so called cultured man, like irreligious culture. In the modern time you have something called secular humanism. Secular means non religious. Humanism means the ideals centered around the human being. Actually, modern education, modern standards of morality, all of this is coming out if this secular humanism. Prabhupada also explains that this *naradhama* means religion

without God. There may be some religion. Secular humanism that's openly irreligious, but there may be also something looking like religion, but there is actually no knowledge of God. The secular humanism, it is simply the child of Christianity, or we should say "churchianity." What Srila Prabhupada called "churchianity", there is a whole history about this.

You see, the Christian Church, in order to spread their belief, they were preaching for thousands of years. Or we should say, rather..., yes, it's too preaching, now, almost 2,000 years. They were preaching all these centuries about Jesus coming back. This was their big draw, their big line to attract the mass of people. That some day Jesus will come back, the world of the sinful will be destroyed, and those, who accepted Jesus will be saved, and they will inherit the Earth, the Earth will become like paradise, and the pious Christians will dominate the Earth. And they have always been preaching that it's just around the corner. This started..., actually the first date was 100 years AD, 100 years after Christ left the world. Then the Christians were preaching like mad, because there is a statement in New Testament "Before this generation pass away..." that means the generation which lived at the same time as Jesus Christ, "Before this generation has passed from the Earth, Christ will come again." So they took it to mean in one century. They were preaching to everyone "Jesus is coming back soon." So many people were surrendering. And premises, of course..., "You will inherit the Earth." They liked this idea, because ... "Now, what can we do? We are suffering. Life is very hard. But if we accept Jesus, he comes back, then he will give us this world. All the bad people will be gone, all the people, who give us trouble, they will be carried out by the devil." So they liked this idea. They surrendered.

But then, when the year 100 came, and went, they noticed, there is no Jesus. Then the Church said "Uhm, uhm. We forgot one nil at the end. It will be in the year 1000." Then they were preaching like this. Then the year 1000 came, and went, still Jesus didn't come. Then one Pope, Pope Urban, in 1097 he said "Jesus didn't come, because Muslims captured Jerusalem." At that time the Muslim religion was expanding. Jesus is supposed to appear in Jerusalem, or at least so this pope said, but he can't come, because it's filled with Muslims, "Why would he come to the Muslims?" Then he said "You have to go kick those Muslims out." Then they have these crusades, seven crusades. Seven times they went, and they kicked the Muslims out. Then they came back, still Jesus didn't come. Then they went again, kicked them out again, still he didn't come. The only thing they've got out of this was this pest, this black plague, the soldiers caught it, while they were in Jerusalem, and they came back, they spread it throughout Europe, and 2/3 of the population of Europe died.

People then began to lose their faith in Jesus coming back, as promised by the Church. Then there started to be a kind of revolution of thought, and some people started to think "Why don't we fulfill this dream of inheriting the Earth by some other means?" Then they started to

investigate science, another ways of thinking, and this was this renaissance, and then you've got this whole wave of materialism, which began to spread, and increase more and more, as a competition to the doctrine of the Church, the scientific revolution, industrial revolution, finally the communist revolution. Marxism is like the final version of this. But the same dream that man will inherit the Earth, and everything will be nice. That's described in Church doctrine that the Earth will become like heaven, and the lion will lie with the lamb, and everyone will be peaceful. These humanists are looking at the same vision, but they didn't want to attain it through religion. These are just two versions of, ultimately, the same mundane philosophy, *naradhama* - lowest of mankind, material culture.

Then there is *mayayapahrta-jnana*. The *mayayapahrta-jnana* are like philosophers, thinkers, wise men. In another words they explore every avenue of knowledge. They present themselves as authorities on all subjects, but their conclusion is, inevitably, materialism. A very easy to understand, what a *mayayapahrta-jnana* is, because their final conclusion is always "Well, we haven't arrived at the truth yet, but we investigate." In other words, they can talk so many things, write so many books, give so many lectures, but ultimately their final statement will be "We are still investigating." This is what Prabhupada said is "post dated" check of the scientists. For instance, they are explaining so many theories, but there is no final proof, but any way, they are saying "You believe in us, because we are learned man." Post dated check... If someone writes you a check, but puts a later date on it, one year from now you can cash this check. The check is worthless, because scientist are saying "In the future, we shall arrive at the truth. Right now we have not." This is *maya*. It means they are in ignorance, but they are offering their opinions, they are offering their theories on every conceivable subject, including also the vedic scriptures. They say "We think, the vedic scripture means this. This is our opinion. Bla, bla, bla, ...", not really coming to any conclusion, but just speculating. Because they can speak nicely, bewilder others, people accept that. In this way they mislead everyone, keep in darkness.

Finally there are the *asuras*. *Asuras* means the out and out demons. Krsna says in the 16th chapter of Bhagavad-gita *asatyam apratistham te jagad ahur anisvaram aparaspara-sambhutam kim anyat kama-haitukam* (Bg.16.8) They say that this world is like a dream, it's unreal, there is no God in control, and simply everything arises from lust, from sexual combination. That's the ultimate truth of everything - sex life. Such *asuras* they propagate this philosophy to make everyone weak, and themselves strong. Just like, there are some so called spiritualist, *gurus*, they are teaching some..., it may be some this *tantric* type of philosophy, where they encourage people to have sex, ...keep them weak and foolish, and believing that this man with long beard is God. Or indirectly they are doing the same thing, by teaching some impractical system of yoga, which can not help people to control their senses. Thus the people, anyway, end

up with the same thing, in the name of spiritual life. They're weak and foolish. And the big demons, also in *karmi* society, are propagating illicit sex, propagating pornography. This is all to keep everybody weak and bewildered, addicted to sense gratification, working hard to build machines. This all just so that a few real demons can stay in power. Prabhupada explained that they sometimes go so far as to declare themselves to be some kind of incarnation, some kind of god, either incarnation of god or some political god. This is also going on..., political gods..., Mao ce Tung and so on.

These four kinds of *duskrtinas*, they never surrender their minds to the shelter of Krsna, thus they remain in the world of sense gratification, this *indriya-arthā*, as mentioned here. *Indriya-arthā*..., they think, *arthā* means that which is a value. Their judgment, of what is valuable in this life is that which gratify the sense. Thus they remain entangled in this network of *karma*, cycle of birth and death.

The devotee, he is endeavoring to surrender his mind and senses to Krsna. He may go through these four stages of *sukṛta* - piety. First it may begin because he is in distress, or in want of money, or being curious, or actually seeking knowledge. But finally he has come to the point of completely fixing this mind in all conditions, in all circumstances, at the lotus feet of the Lord. *Jittatmana prasantasya*..., in this way conquering the mind, *paramatma samanajita*. Then *Paramatma* manifests in the intellect of such person, and takes control of the senses. Such devotee is engaged only in the devotional service, and while so engaged, he is having this clear perception "Actually I am not doing anything. Krsna is doing everything." This is the meaning of surrender. Are there any questions?

Q: (indistinct)

A: Well, this requires the change of heart. *Tat-vag-visargo janatagha-viplavo* (SB.1.5.11), this is explained in the *Srimad-Bhagavatam*. There is transcendental literature, which is *tat-vag-visargo*, a different creation from the mundane literature that is so abundant out there in the material world. Why is it different creation? Because *janatagha*, *jana* means the mass of people, *agha* means, they are very sinful. This very sinful mass of people, *janatagha viplavo*, they can experience a change of heart, if they come in contact with this transcendental literature.

When you have a change of heart, you see, the heart is the actual seed of the mind. Now the mind is surrendered to *maya*, because the heart is desiring sense gratification. When the heart changes its desire, and desires Krsna consciousness, then the mind surrenders to Krsna. *Eka-manasa*... becomes fixed. In other words... no separate desires. *Eka-manasa* really means, one has no separate desires from Krsna's desire. Krsna actually desires to serve us. Krsna wants to serve us, but we have

to surrender to Him. Then there is reciprocation or service. We serve Krsna, and Krsna serves us. Krsna serves us by delivering us from this material world, bringing us back home, back to Godhead, engaging us in His eternal pastimes, empowering His devotees to accomplish wonderful things, all but Krsna's mercy.

Revolution of heart must take place, and *Bhagavatam* says, it comes about..., By coming in contact with transcendental literatures, in which the Supreme Lord is glorified... That means Srila Prabhupada's books, obviously. Therefore read Prabhupada's books. We should absorb our minds in the instruction, *guru-vani* instructions of Srila Prabhupada, and this will effect the change in heart.

Q: (indistinct)

A: You see, *eka-manasa* means that all of this will be accomplished through Krsna. If Krsna wants, then it will be done. And Krsna will select, whom He wants to do it. Yes, we would like to see all the sinfulness of this world removed, and Krsna consciousness established everywhere that's a natural desire, but we should not become attached to this world. One can become attached to this world also out of good intentions. Bad intentions means for myself "I want to stay here to enjoy this world." But good intention means that to help others... "I want to stay in this world." ...take birth again, perhaps. But actually, Srila Prabhupada said "We should desire to go back to Krsna." Let Krsna make this arrangement. Main thing is to make sure that we are fixed in Krsna consciousness.

Anyway, we are doing, under the direction of Srila Prabhupada in this Krsna consciousness movement is propagating Krsna consciousness throughout all the continents of the world, to effect this change in heart, but you must always remember that ultimately it's under Krsna's control, whether masses of people are going to surrender or not, whether some king or president somewhere is going to say "All right! Enough! Now we are going to live in this country by the principles of *Bhagavad-gita*." This would be very nice. But only Krsna can do these things.

Q: (indistinct)

A: Well, both should be there simultaneously. If one is not thinking of his own spiritual life, out there, in the midst of all this madness, then one may be carried away by the senses. On the other side, as Krsna says in *Bhagavad-gita*, the test of Krsna consciousness is that we see all living beings as within Krsna, as being His parts and parcels. So both must be there simultaneously.

Q: In the 14 chapter Srila Prabhupada mentioned in the purport that those who attained the transcendental knowledge, comes to the same position as Krsna, as the Supreme Person.

A: Position means transcendental position. Krsna is surrounded by loving devotees, and Krsna actually exalts His dearest devotees even higher than Himself. There are some places in Prabhupada's books, where he even says that devotee is even greater than Krsna. But we should remember, by whose grace someone can be greater than Krsna - by Krsna's grace. Similarly by Krsna's grace, we can come to His position, in other words, in His association. So we are always dependent on Krsna. Another question?

Q: If you can give an example of mind being the best friend?

A: Mind being the best friend means, when one is naturally attracted to Krsna. Because the mind's business is attraction and repulsion, this duality, *sankalpa - vikalpa*. Srila Prabhupada said that when mind actually accepts the lotus feet of Krsna. That doesn't happen in one step, usually. The mind has to be trained through *sadhana-bhakti*, because the mind has developed this taste for sense gratification. By practice of *sadhana-bhakti*, we have gradually to lose this taste, and develop taste for Krsna consciousness. When that taste becomes fully manifest in the mind, then mind will accept the lotus feet of Krsna, and will completely reject *maya*, and then remain fixed for ever in that condition.

Mind is a place where we enjoy the information of the senses. We contemplate that information. We relish it. This relishing it - thinking, feeling, willing, it spurs us into action.

This function of the mind just has to be directed to Krsna's lotus feet. When we can only think of Krsna's lotus feet, and we are relishing that thought, relishing the nectar of associating with Krsna through His holy name, so much relishing that our entire being is spurred on into pure devotional service, and nothing else. There is simply no room, there is simply no time for anything else except service to Krsna.

This is when the mind becomes the best friend, because then the mind, by its own, it has developed this transcendental taste. Then mind by itself drags us to Krsna. Pure devotee can never forget Krsna, under any circumstances. Even he is placed in hell, the mind will drag him to Krsna.

Q: (indistinct)

A: There is demigod in charge of *prana - Vayu, prana-vayu*. *Prana* is the messenger. Just like in Greek mythology there is this Mercury, you see him with the wings on his feet, he was the messenger of the Greek god Zeus. In the *Vedas*, which gives the perfect explanation of the demigods, this messenger is *prana, prana-vayu* - lord Vayu. He is controlling the movements of all airs everywhere, including those in the body, and he is the means by which the demigods are connected with Lord Visnu. The demigods are communicating with the Lord by the means of *prana*,

throughout the whole universe, receiving the orders from Him. Similarly in this body the same function is going on. The demigods are controlling the actions in our body also through the agency of *prana*. That's why *prana* is so special. This *prana* is endowed with potency. It's not simply the air we breathe, this ordinary gas. *Prana* means the actual basis, upon which the atmosphere is resting, the original principle of air, this demigod.

This is full of life energy. We get *prana* from our breathing, we get *prana* from our eating. *Prana* is all around us and inside of us. The *yogis* are trying, by meditation, to master this *prana*. raise the life air, develop mystic powers, and attain liberation. But the devotees do it by surrendering to the Lord, because that's all *prana* is trying to tell us. That's the message "Surrender to Visnu!" So we just surrender to Visnu. We attain everything.

Q: How to become little steady in Krsna consciousness?

A: Little steady? That means giving up thoughts of sense gratification. As long as there are thoughts of sense gratification, then the mind is disturbed. The mind becomes deviated from Krsna. Steadiness will not come until we lose that taste. Therefore we have *vaidhi-bhakti*. We should develop steadiness in terms of rules and regulations. Rising early, attending *mangala aratika*, chanting 16 round, taking *prasadam*, the whole schedule of program. So one should make steady himself in terms of this, and then gradually taste will come, taste for remembering the Lord, a taste, when we chant this holy name, and this will attract the mind to Krsna more and more.

Someone may be very nicely established in *sadhana-bhakti*, in the temple. The temple is of course naturally functioning according the schedule. So when one lives in the temple, then he finds himself, he can adopt very nicely, and become steady. But then you take him out of the temple, he goes on *sankirtana*, in a van, then he becomes disturbed again, because things has changes, the whole atmosphere is different, environment is different. Then he finds, he can not control his mind very nicely.

This means, he has not developed taste yet. Actually, to perform *sankirtana* successfully, one has to have some taste for it. Of course, *sankirtana*-book distribution is something that by the mercy of Lord Caitanya is filled with taste. Then we have to develop taste for this taste. (laughs) This is the next question. Taste is there, but do you like the taste? Just like hog. There is *rasagula* sweet. But hog wont like it. Pig wont like it. He has a taste for stool. This is the question. The taste is gradually developed through *sadhana-bhakti*. Then when one has the taste, in any circumstance, he is steady in devotional service. in the temple, out of the temple, heaven or hell. He can serve Krsna. Anything else?

Srila Prabhupada ki jaya!
(THE END)