

**Lecture given by HH Suhotra Swami on
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Title: Niskama yoga in the temple

*krtva dayam ca jivesu
dattva cabhayam atmavan
mayy atmanam saha jagad
draksyasy atmani capi mam*

TRANSLATION

"Showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in Me, and Myself in you."

PURPORT

"The simple process of self-realization for every living entity is described here. The first principle to be understood is that this world is a product of the supreme will. There is an identity of this world with the Supreme Lord. This identity is accepted in a misconceived way by the impersonalists; they say that the Supreme Absolute Truth, transforming Himself into the universe, loses His separate existence. Thus they accept the world and everything in it to be the Lord. That is pantheism, wherein everything is considered to be the Lord. This is the view of the impersonalist. But those who are personal devotees of the Lord take everything to be the property of the Supreme Lord. Everything, whatever we see, is the manifestation of the Supreme Lord; therefore, everything should be engaged in the service of the Lord. This is oneness. The difference between the impersonalist and the personalist is that the impersonalist does not accept the separate existence of the Lord, but the personalist accepts the Lord; he understands that although He distributes Himself in so many ways, He has His separate personal existence. This is described in Bhagavad-gita: "I am spread all over the universe in My impersonal form. Everything is resting on Me, but I am not present." There is a nice example regarding the sun and the sunshine. The sun, by its sunshine, is spread all over the universe, and all the planets rest on the sunshine. But all the planets are different from the sun planet; one cannot say that because the planets are resting on the sunshine, these planets are also the sun. Similarly, the impersonal or pantheistic view that

everything is God is not a very intelligent proposal. The real position, as explained by the Lord Himself, is that although nothing can exist without Him, it is not a fact that everything is Him. He is different from everything. So here also the Lord says: "You will see everything in the world to be nondifferent from Me." This means that everything should be considered a product of the Lord's energy, and therefore everything should be employed in the service of the Lord. One's energy should be utilized for one's self-interest. That is the perfection of the energy.

This energy can be utilized for real self-interest if one is compassionate. A person in Krsna consciousness, a devotee of the Lord, is always compassionate. He is not satisfied that only he himself is a devotee, but he tries to distribute the knowledge of devotional service to everyone. There are many devotees of the Lord who faced many risks in distributing the devotional service of the Lord to people in general. That should be done.

It is also said that a person who goes to the temple of the Lord and worships with great devotion, but who does not show sympathy to people in general or show respect to other devotees, is considered to be a third-class devotee. The second-class devotee is he who is merciful and compassionate to the fallen soul. The second-class devotee is always cognizant of his position as an eternal servant of the Lord; he therefore makes friendships with devotees of the Lord, acts compassionately toward the general public in teaching them devotional service, and refuses to cooperate or associate with nondevotees. As long as one is not compassionate to people in general in his devotional service to the Lord, he is a third-class devotee. The first-class devotee gives assurance to every living being that there is no fear of this material existence: "Let us live in Krsna consciousness and conquer the nescience of material existence."

It is indicated here that Kardama Muni was directed by the Lord to be very compassionate and liberal in his householder life and to give assurance to the people in his renounced life. A sannyasi, one in the renounced order of life, is meant to give enlightenment to the people. He should travel, going from home to home to enlighten. The householder, by the spell of maya, becomes absorbed in family affairs and forgets his relationship with Krsna. If he dies in forgetfulness, like the cats and dogs, then his life is spoiled. It is the duty of a sannyasi, therefore, to go and awaken the forgetful souls with enlightenment of their eternal relationship with the Lord and to engage them in devotional service. The devotee should show mercy to the fallen souls and also give them the assurance of fearlessness. As soon as one becomes a devotee of the Lord, he is convinced that he is protected by the Lord. Fear itself is afraid of the Lord; therefore, what has he to do with fearfulness?

To award fearlessness to the common man is the greatest act of charity. A sannyasi, or one who is in the renounced order of life, should wander from door to door, from village to village, from town to town and from country to country, all over the world as far as he is able to travel, and enlighten the householders about Krsna consciousness. A person who is a householder but is initiated by a sannyasi has the duty to spread Krsna consciousness at home; as far as possible, he should call his friends and neighbors to his house and hold classes in Krsna consciousness. Holding a class means chanting the holy name of Krsna and speaking from Bhagavad-gita or Srimad-Bhagavatam. There are immense literatures for spreading Krsna consciousness, and it is the duty of each and every householder to learn about Krsna from his sannyasi spiritual master. There is a division of labor in the Lord's service. The householder's duty is to earn money because a sannyasi is not supposed to earn money but is completely dependent on the householder. The householder should earn money by business or by profession and spend at least fifty percent of his income to spread Krsna consciousness; twenty-five percent he can spend for his family, and twenty-five percent he should save to meet emergencies. This example was shown by Rupa Gosvami, so devotees should follow it.

Actually, to be one with the Supreme Lord means to be one with the interest of the Lord. Becoming one with the Supreme Lord does not imply becoming as great as the Supreme Lord. It is impossible. The part is never equal to the whole. The living entity is always a minute part. Therefore his oneness with the Lord is that he is interested in the one interest of the Lord. The Lord wants every living entity to always think about Him, to be His devotee and always worship Him. This is clearly stated in Bhagavad-gita: man-mana bhava mad-bhaktah. Krsna wants everyone always to think of Him. Everyone should always offer obeisances to Krsna. This is the will of the Supreme Lord, and devotees should try to fulfill His desire. Since the Lord is unlimited, His desire is also unlimited. There is no stoppage, and therefore the service of the devotee is also unlimited. In the transcendental world there is unlimited competition between the Lord and the servitor. The Lord wants to fulfill His desire s unlimitedly, and the devotee also serves Him to fulfill His unlimited desires. There is an unlimited oneness of interest between the Lord and His devotee."

LECTURE BY SUHOTRA SWAMI:

Maharaja: In the Czech language, is there a word like domesile, or domesticate, with its Latin root domas, for home?

Translator: Yes, we can say... It's used sometimes, domestic.

Maharaja: What does it mean?

Translator: To domesticate somebody.

Maharaja: To domesticate! Perfect! This is the word I want. So there is this word common in English and in the Czech language - domesticate. Everyone know what that means? Yes. So the root of domesticate is from Latin domas which means home. That comes in turn from Greek domos, and that in turn comes from Sanskrit *damas*. The word *damas* in Sanskrit means to control. You hear in Bhagavad-gita Krsna is speaking *samo damas tapah saucam*, He is speaking of qualities of a brahmana. So brahmana should be *samah*, he should be equal to all, he should be *damas*, he should be self controlled, he should be austere, he should be clean. To become *damas*, self controlled, there are two levels. The highest level is by hearing. All the Vedic culture is based on this, hearing from the spiritual master. And those who are most intelligent, they become *damas*, or self controlled, simply by that. Yesterday I was speaking of those who are *niskama*, who are without material desires, *Niskama yogis*, who are able to perform their duties without material desires. Their performance of their duties is simply on the basis what they have heard. They heard from spiritual master, from the Vedic scriptures that you do like this. And they do without any further interest in, without selfish gratification.

Then there are those who are not able, because of strong material desires, to become self controlled only by hearing. They are *sakama yogis*. They have to learn by hearing and also by feeling, by experience or as we sometimes say by "school of hard knocks". From this we see the appearance of this sense of *damas* or self control, which leads to these words like domesticate, domesile, *grha*, in other words *grhastha asrama*. For the man who has heard but is not able fully put in practice, there is chaste women in Vedic culture. Women is trained in Vedic culture according to *satika dharma*, or the dharma of chastity. The man, who is not able just by hearing to become *damas*, fully self controlled, he combines with chaste women, and she domesticates him. She teaches him to become self controlled by the "school of hard knocks". Srila Prabhupada said that in India you can see that wife becomes the home minister. She takes control of all family affairs. The man's control, his authority, is actually outside of the house. He has got some work. He earns money. He is full control in those activities, but in actual fact, although sometimes it is said "The man is the king of the castle.", as soon he steps in his house through the door, he comes under the control of his wife, as is everything else in that house. He first of all willingly accepts this control, because he is attached, he is attracted to his wife. But gradually as times goes on, he becomes aware that this type of control is actually confining, restricting because it is material. At some point in his life, Prabhupada recommends at age fifty, around there, he should live his home existence, take sannyasa. By that time he has actually attained real *damas*, real self control. He no longer needs to lean upon women and home to help him. And since it's man nature to go out, as we mentioned, even family men,

they go out to work. In India you see a specially the husband, they go out, they leave their home for three months, six months, year. They sometimes go to foreign countries, just to make money, and they send the money back home, but they don't see their wife, children for long periods of time. Since man has that propensity, in the *sannyasa asrama* that propensity is meant to be fully engaged in the Lord's purpose, as explained here in this verse *krtva dayam ca jivesu*. This means to show compassion to all living entities.

It's interesting that the word for showing compassion is *krtva*. The root *krt* means to do. it's also the root of *karma*. It means the work. So when a man attains to spiritual life, when he gives up all connection with material life, then it's not that he stops working, but he is *krti*, *krtva dayam ca jivesu*, he simply show the mercy to all living entities. That is the function of *sannyasa asrama*. This word *sannyasa*, *sam* means everything, like the English word sum, I think you have the same word in the Czech, when you add up the words, so *sam* and a *nyasa*. *Nyasa* means to put aside or down. *Sannyasa* means to put down everything else, all other engagements, except this, service to the Lord.

Krsna defines *sannyasa* in Bhagavad-gita 18 chapter as *cetasa sarva-karmani mayi sannyasya mat-parah* that all activities should be done in full consciousness of Him, *cetasa sarva-karmani*, in full consciousness of Krsna. We should perform all our activities for the Lord, and offer Him all the results of those activities, not keeping anything back. This again is *niskama* - no personal desire. This standard of *sannyasa*, Krsna's own standard, *cetasa sarva-karmani*, that all activities are to be dedicated to Him, is intended for the temple, not just the *sannyasa asrama* itself, but also for the temple, because the Deity is the center, and all activities in the temple are meant only for the Deity's pleasure.

Those who live in the temple must be *damas*. They must be self controlled. They must be *niskama*. The temple is not meant to be managed in the same way as the *grha*. Srila Prabhupada said in the letter that ISKCON temples, the position of actually meant for sannyasis. Prabhupada said, but the *grhastha* can also be temple president if he is restrained, if he is *damas*, if he is self controlled. But if the temple president or if the male devotees in the temple, who are holding the important positions, leadership positions, if they are required to lean upon women, lean upon the *grha* arrangement for their *damas*, for their self control, then that's going to create big problem. Because as soon as women begin to take control of the temple, as they take control of the *grha*, then gradually step by step the whole atmosphere of the temple will become material instead of spiritual.

Women are naturally endowed with an expertise in area of cooking, cleaning, also management of money and household type of affairs. They

have natural brain for these things. Man who lean on woman, who requires woman's help, then it's their tendency to leave all these things up to them "Yes you do the cooking. You do the cleaning. You take care of the money." But as soon as women are given this facility, generally it is seen, then the mode of passion starts to become prominent. Impelled by the mode of passion, the man is amassing more and more wealth and opulence, which is not actually for satisfying Krsna, but for satisfying the expectations of the women. Of course in the beginning, if this starts to happen in the temple, everybody starts to think "Things are becoming so nice." But because it's the mode of passion, then one sees gradually what follows. Wealth comes in, but then also the austerity goes out. And then the politics come in, because as soon as man comes under the control of women, then the women starts to pull all the strings, and the men becomes more and more agitated, and start to fight with each other, and the women enjoy that. And then frustration follows. Then there is no more enthusiasm for spiritual life at all. By this time every one has got married, and they start to make plans "Well, I am not going to stay in this temple. Too many politics, too much trouble. Move out!" So all the grhasthas leave. Than the temple is bare.

This pattern is not just a theory. This has been observed in many places in ISKCON. Therefore the management of the temple has to be aware of this difference between temple management, the principle of temple management, which is actually the principle of sannyasa, and the principle of grha management. The practical consequences of this does not mean, as you might logically conclude, therefore no women should live in the temple. Although that is how they do it in India. That is one solution to this problem. Just don't let the women in the temple, except just to come and have darsana, pay obeisances, give a donation, take prasadam and go. But it is seen in the Vedic scriptures that there are great women devotees also. Srila Prabhupada saw when he began preaching that sincere women were coming forward, and he thought "Give then a chance to serve Krsna." But if they are to live in a temple, they must be on this, as we mentioned in other day, brahminical platform or actually sannyasa platform also.

There is a nice story from Padma Purana of one great *vaisnavi* named Divya Devi. She was a ksatriya princess. She was also a devotee, *vaisnavi*. Her father arranged the marriage for her with prince named Citrasena. But just before the marriage could take place the prince died. Then she was arranged to be married to Rupasena, another prince. But he also died. In this way marriage after marriage, 21 marriages were arranged, and just before the ceremony each of the prospective husbands would die. Finally her father arranged for *svayamvara*, which means, it is proclaimed that I have this daughter, this princess, Divya. She is available for marriage. Anyone who wants to come to take her, just come on and fight. Have a competition between ksatriya princes. The winner can have her. Many princes came to the palace, and big battle ensued, and they all

killed each other. There was no one left alive. Divya Devi became thoroughly disgusted with this. She was fortunate to be able to accept Srila Sukadeva Goswami as her spiritual master, the same Sukadeva who recited Srimad-Bhagavatam. He told her "You just forget all this." He taught her a means of austerity, which she performed, and as result, Lord Visnu Himself appeared before her, and took her to Vaikuntha.

In the Vedic scriptures there is this and many other accounts of great lady devotees, who were also frustrated with prospect of material sense gratification. So this kind of *divya devis* are welcome to live in a temple, because their presence will not disturb this atmosphere of *niskama karma-yoga* or this definition of sannyasa, as Krsna gives in Bhagavad-gita that all activities must be dedicated to Him. But if we, either male or female, are not able to maintain that standard..., that also doesn't mean that grhasthas can not live in the temple, but they should be *grhastha-brahmacari*, *grhastha-brahmacarini*. This standard of sannyasa has to be maintained even by the grhasthas in the temple. But if it is not possible, then one may establish grha outside, and take to the second method of damas of becoming self controlled, the process of domestication.

In ISKCON farms there is facility for whole community of devotees based on *varnasrama-dharma*. Grhasthas who are *sakama*, who have their desires to fulfill, can live on such farms, but still we have seen the successful farms in ISKCON, are those where there is the central course, the management is *niskama*, is brahminical, is centered only on serving the Deity. This is *daivi varnasrama-dharma*, as Srila Prabhupada expected it to manifest in ISKCON.

As I have said, we have seen practically that when temple and *grha* is confusion between the two, when a temple starts to be managed in the terms of *grha*, then there are so many difficulties. When this happens, then the real purpose of temple, *krtva dayam ca jivesu* is impeded, hindered. The temple should be like Vaikuntha, a pure practice of Krsna consciousness, so when a new person, guest, a visitor enters the temple, he immediately can feel the purity. Immediately perceives the difference between the temple and the rest of the world outside. Sometimes, however, guests enter the temple, and thing that it's worse in the temple than outside. This is not meant to be. Are there any questions?

Q: Sometimes devotees comes to the temple, and feel a certain unsatisfaction in that temple, because there is a high standard. But if they go to other temple there is not such strictness, high standard, there they feel comfortable. Is it that there is something wrong with the temple or visiting devotee?

A: This is also a question of subjectivity here. There may be two temples, which are maintaining the standard Prabhupada wanted, but one has

introduced additional things. Srila Prabhupada's standard was actually very simple. Especially when Prabhupada left the planet, then from India, various details of *acara*, *acara* means the devotional behavior, devotional practice, devotional life, various details were introduced. We saw for instance that the temple worship became more complex than in Prabhupada's time. In some temples they have a rule that women can not do arati, they can not go on the altar, which was not there in Prabhupada's time. I am not going to say if it's good or bad. But because of this, there has appeared a kind of difference in standard, although the basic standard may be the same between a temple, which did not import these additional features, and one that did. The basic standard, what Prabhupada expected, may be the same. Therefore it may be that someone visits the temple, which has the full standard, and thinks "I feel more comfortable here." That's all right, because at least there is Prabhupada's standards. But when a temple slips below Prabhupada's standard, than there is chaos, and that temple becomes very difficult to manage. Devotees are dissatisfied, and they leave. At least, what Srila Prabhupada established, must be maintained. Prabhupada's standard is very clear. It's there in his letters. Basically this is what Prabhupada wanted: that in the temple, all the activities are dedicated to the Deity, the temple be a place of austerity and purity, exclusive devotion to the Lord. If there are those, who have other interest, other desires, it's not that they are condemned, but they should live outside, they should establish their grhastha asrama outside, and help the temple from that position.

Q: There are devotees, who do not pay respect to devotee who has some leadership positions, like temple president. They develop philosophy that everyone is the same. What relationship should be between these devotees?

A: The cause of that problem seems to be lack of culture. Specially in America, but America influences Europe very much, the culture, or so called culture, is a culture of lack of respect. The less respect you show to someone, the better they think it is. That tendency is becoming more and more prominent. It's propagated in media, so many television shows, film. One of the great sources of entertainment is to show how an inferior is ridiculing a superior, so called superior. Like an employee is making fun of his boss. The boss is trying to be very serious: "Now listen to me!" And the employee, he is so clever, he is always making jokes, and the boss doesn't understand the jokes, and everyone else is laughing. This is a great source of entertainment. Now, there is of course reason of this, and that because in this age, who occupy positions of authority, are really not worthy of respect. But devotees, all devotees are worthy of respect. Among devotees, we should respect each other. That's why Srila Prabhupada said, we should address one another *prabhu*, master. In that sense, everyone is equal. Everyone is master of the other, and we should show respect to each other. This positions, like devotees take, temple

president, temple commander, Prabhupada said, it's in Bhagavad-gita, he said it so many times that these are the responsibilities that are given by Krsna, who is the Supreme Prabhu. Therefore there has to be additional respect shown to these positions. First of all the devotee should be respectable, as a devotee. He should be cultured, he should be showing respect to others. Others should show respect to him. This is the proper culture. And then if he occupies a position in the *daivi varnasrama*, which is given by Krsna, that there is respect to be shown to that position. As Srila Prabhupada said for instance the dress of a sannyasi, even if he is a *mayavadi sannyasi*, is respectable, just the position in society sannyasi. If he is actually renounced person, even if he is coming in Sankara *sampradaya*, Srila Prabhupada said, he told us that we should show respect to that position, because that position of sannyasa asrama, is actually manifested by Krsna within this world. *Catur varnya maya srstam*. This is Krsna's own creation. So the position is respectable. It doesn't mean, if we offer our respect even to *mayavadi sannyasi*, we have to hear the philosophy, but we offer respect to the position. And if that sannyasi is more over a vaisnava, than he is even more respectable, because we offer our respect to vaisnavas. In this culture of mutual respect between devotees, and everyone respecting the position of *daivi varnasrama*, which, Srila Prabhupada said, means ISKCON, ISKCON means *varnasrama*, so the positions of temple president, GBC and so on, these are positions within *varnasrama*.

So we should all respect these position. And in this atmosphere of respect and our commonality of devotion to Krsna, than things will go on nicely. In India, you still find, there is a great culture of respect for elder, respect also for women as *mataji*, as mother, respect of course for *sadhus*, respect for government representatives. I was told by (indistinct) that even in some other countries, like South America too, there is some degree of this culture of respect. Young people respect their elders. Whenever you see such a culture, you see that family life, social life works very smoothly, in comparison to this type of culture, which is culture of disrespect. That is the culture of barbarians, where one is throwing stones on another. Well, it is a fact, we have a duty to Srila Prabhupada, to maintain his society nicely, but everything must be based on this culture of respect. To serve Krsna means to give up exploitation. If I am a devotee of Krsna, I will not exploit others. I will not use my position to exploit others. I will not ridicule others. This is the responsibility of every devotee, to work together to manifest Vaikuntha atmosphere within this material world. Unfortunately, we have seen on both sides, on the side of those, who are in position, the tendency to exploit, as manifested. That means, they are not respecting the devotees under them, as being devotee. They are looking upon them as just being object of their manipulation, of their sense gratification. And then on the other side, there are those, who rebel against such devotees. And in their rebellion, they reject the whole structure. They say "Aah!" Such persons become quite outspoken in saying that the ISKCON structure doesn't

work, fundamentally, the system of GBC, temple president or whatever. That what Prabhupada established, they have become very outspoken in saying "It just doesn't work." So in both cases, both on the sides of so called establishment devotees, and on the other side of the so called fringes or whatever you want to call them, actually what is that work, is this perverted expression of independence and individuality.

In the so called "establishment", there are devotees thinking "Now that I have attained this position of sannyasi, *guru*, GBC, temple president, whatever it may be, now I am free to do, what I like." You see. This is perverted independence. And on the other side, those who are I say "fried out" from some harsh treatment by such a person, who thinks that he can do whatever he likes, they go outside, and think "I can do, whatever I like." This is a very strange definition of being a devotee "I am a devotee. I can do what I like. I am a devotee. I can say, what I like." No. This type of perverted independence has no place in Krsna consciousness, either within the management structure or in the grhastha community outside the temple. It just doesn't fit anywhere.

Srila Prabhupada actually decried this sense of independence, which has reached its highest expression in the United States of America. You can look through the old BTGs, you find this edition of BTG that was published at the celebration of America's 200 anniversary of its so called independence from Great Britain. I think, it was in 1976. You read interview with Srila Prabhupada, and he just smashes this idea of independence. He says "Nobody is independent. This is *maya*." We have to depend on Krsna. This is devotee depending on Krsna, depending on Prabhupada, who is Founder-*acarya*, depending on what he has established, and depending upon this *vaisnava* culture of respect, in order to facilitate our dealing between one another. It should be done in this attitude of respect. There is always some problem, because we are coming from disrespectful culture. We have to this culture of respect. If someone, for instance a devotee, expresses an idea, it may an idea that we don't like, it may be an idea that clearly wrong, according to the *sastra*, so it may be that devotee is clearly in need to being corrected. But that should be done respectfully, because he is a devotee. This is the whole art of *vaisnava* dealings. It's not that to respect another person means that if he speaks all nonsense, you just smile, and say "Jay Prabhu!" It doesn't mean that. But it also doesn't mean, if he speak something against the scripture that you immediately call him a slimy dog or big rascal, a demon. You say instead "My dear prabhu I wish to respectfully draw your attention to the fact that you are off the wall." May be not like that. Anyway, you have to quote *sastra*, and say "This is what scripture says." By this culture, interpersonal dealing become very smooth. As devotees we have to practice *ahimsa*, a principle of non-violence that also have to do with..., it doesn't mean just hitting one another on the head, but that also means the words you use, the facial expressions that one employs,

the whole very subtle culture. This is the culture of the brahmanas. So we *mlecchas* have to somehow come to that standard.

Comment: I would like to mention the words you didn't. Like sometimes part of our mutual dealings, there is outspoken arrogance of one devotee to another, or outspoken blasphemy, like you said, calling one demon. That should be also avoided in our interpersonal dealings, whatever we are, even we are uninitiated devotees, bhaktas, etc., and this blasphemy, not only outspoken directly to that person, but also behind the wall, back, to devotees, who dedicated their life, you know...

Maharaja: Yes, that's a fact, we all vow not to commit that offense, when we take initiation. Any question?

Q: How could happen such great deviations in ISKCON, like in New Vrndavana.

A: Well, I don't want to launch into a whole history about these things, but just to be very short, with the departure of the great *acaryas*, there are always such disturbances. And these disturbances take place actually to teach us that the instruction left by the Founder-*acarya* must be followed heart and soul, 100%, otherwise disaster comes. I don't really feel like getting into this. That's the whole other discussion. That is a lot to be said about this. We are on another subject now. I just sophise to say that it serves as a lesson for us to learn.

Q: What is wrong with the person, for it is not sufficient to hear of the "school of hard knocks"?

A: Prabhupada called it second class intelligence. It's just the way, so one can be. Just like there are always different classes of everything. Different classes of living entities, different classes of devotees, different classes of intelligences. For each class, there is a prescription, how to become Krsna conscious. We should accept our position, and take that prescription, This is another American disease that if I hear that there are three classes of devotees, immediately "I am the first class." Immediately assumed that I must be the first class.

Q: If somebody, may out of pride or social pressure, considers himself *niskama* devotee, but actually is *sakama* devotee, than this person may make disturbances. So what is the solution? One should act as *sakama* devotee or change his attitude, and be just purified?

A: Well, we must serve the advanced devotees. ISKCON is meant..., on the highest level, GBC, sannyasis or spiritual master, only advanced devotees, who are *niskama*, may occupy these positions. If in a temple, there is a question, whether if someone, who is coming up in leadership position, is manifesting his own personal desires, which may be interfering

with the actual purpose of the temple, then that is to be determined and dealt from above. Not only from above, but also horizontally, also there is the *sanga*. There should be in a temple council of leading responsible devotees, who also are able to detect, if such problems are appearing. Then they consult the vertical authority, and take a decision based on that advice, coming down. Now your question is, what should a person do, who is in a position, but is also manifesting this *sakama* tendency. Should he just quit or should he get purified, and continue on. Short answer, based on my experiences, is that it depends on how much troubles he makes. If the tendency is just appearing, and than he is told by his peers, this means on the horizontal level, it's pointed out to him from vertical level, and he is able to correct himself, than there is no problem at all. But if it's like the example of dog's tail, dog's tail is curved, and you can hold it straight, pull it straight, and hold it and keep it as long as you like straight, but as soon as you let go, it's again curved. If it's like that ha he can't help himself, and this is creating continual disturbance, than, yes, he should adjust his whole life to accommodate this. Because, again, to live in a temple, and especially to occupy leading positions in a temple, one just has to be self controlled. Prabhupada said that, one must be self restrained. If one is not, than he has to take up the method, for becoming self restrained, domestication.

All right. Srila Prabhupada ki jaya!
(THE END)