

Bhagavad-gītā 17.1–3

July 3, 1974, Honolulu

740703BG-HONOLULU [45:35 Minutes]

Audio

Devotee: Śrīmad-Bhagavad-gītā or...?

Prabhupāda: Whichever you like.

Devotee: Caitanya-caritāmṛta... [break]

Prabhupāda: *Om namo bhagavate vāsudevāya. Om namo bhagavate vāsudevāya. Om namo bhagavate vāsudevāya.* [devotees repeat] [leads chanting of verses]

arjuna uvāca
ye śāstra-vidhim utsṛjya
yajante śraddhayānvitāḥ
teṣāṃ niṣṭhā tu kā kṛṣṇa
sattvam āho rajas tamaḥ

śrī bhagavān uvāca
tri-vidhā bhavati śraddhā
dehināṃ sā svabhāva-jā
sāttvikī rājasī caiva
tāmasī ceti tām śṛṇu

sattvānurūpā sarvasya
śraddhā bhavati bhārata
śraddhāmāyo 'yaṃ puruṣo

yo yac chraddhaḥ sa eva saḥ
[Bg 17.1–3]

[Arjuna said, O Kṛṣṇa, what is the situation of one who does not follow the principles of scripture but worships according to his own imagination? Is he in goodness, in passion or in ignorance?]

[03:52]

So *arjuna uvāca* means Arjuna inquired from Kṛṣṇa. Kṛṣṇa is teacher, and Arjuna is student. So this is the process of spiritual advancement. As it is indicated in the *Vedas*, *tad-vijñānārtham* [Muṇḍaka Upaniṣad 1.2.12].

[To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the *Vedas* and firmly devoted to the Absolute Truth.]

Tad-vijñānārtham means "To understand that transcendental science," *gurum eva abhigacchet*, "one must take shelter of *guru*." It cannot be manufactured. Those who manufacture the method of understanding transcendental science, they are not bona fide. So we have already discussed many times that *śāstra-vidhi*. *Guru* means one who teaches the regulative principle from *śāstra*, from authorized scripture. That is *guru*. *Guru* cannot be anyone. *Ācārya*. *Ācārya* means one who knows the regulative principle or direction in the *śāstra*. He practically behaves in terms of the *śāstra* regulative principle and teaches his student also in the same way. He is called *ācārya*. *Acinoti yaḥ śāstrāṇi*. He knows the purport of *śāstra*, he behaves himself according to the terms of the *śāstra* and he teaches his disciple in the same term. *Evam paramparā-prāptam* [Bg 4.2].

[This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it appears to be lost.]

This is the process.

So Arjuna is asking that "There are many who actually do not follow the principles of *śāstra*, but they have got some faith. Then what is the result of such mentality?" *Ye śāstra-vidhim utsṛjya*: "Not following the *śāstra-vidhi*, the regulative principle mentioned in the *śāstra*," *yajante śraddhayānvitāḥ*, "they also make one *guru* or incarnation or this or that," there are so many going on. "So what is the result of such activities?" This is very important question, because there are so many pseudo so-called *gurus*. They do not know what is *śāstra*, neither they follow the principle. Still, they gather some people, and the world is full with such not bona fide gathering. So..., but they have faith in their so-called *guru* that some way or other, so-called meditation... These things are going on. So what is the result of this?

It is very important question. *Ye śāstra-vidhim utsṛjya yajante śraddhayānvitāḥ*. But they have got faith. Faith is there, but misguided. *Teṣāṃ niṣṭhā tu kā kṛṣṇa*: "Kṛṣṇa, that their faith, that blind faith, how it is to be defined? Why? What will be the result?" *Teṣāṃ niṣṭhā tu kā kṛṣṇa*. Now, "Whether it is faith in *sattva-guṇa* or faith in *rajo-guṇa* or faith in *tamo-guṇa*?" Because without coming to the platform of *sattva-guṇa*, nobody can advance in spiritual life. That is a fact. Just like nobody is allowed to enter the law college unless he is graduate. This restriction is there. What he will understand, law? He must be a graduate. So similarly, first of all one has to come to the platform of *sattva-guṇa*. Then spiritual knowledge begins. Because spiritual knowledge is above *sattva-guṇa*. Above *sattva-guṇa*. *Sattva-guṇa* is the best quality, when one brain is clear and he can see things as they are, no hazy understanding but clear understanding. The *sattva-guṇa* is the qualification of *brāhmaṇa*.

There are three *guṇas*. We should always remember. The material nature is working under three *guṇas*, three divisions. Just like... The example is that the fire, smoke and the wood. Wood..., there is fire. Everyone knows that from wood, fire will come out. And when you ignite wood, there is smoke first of all.

And then the blazing or the flame of the..., comes out. So one may say... They are saying like that, that "After all, from... It is wood. So there is fire, there is smoke and there is no smoke—it is wood. It is all one." No. Although it is one, still, you require the flame, not the smoke, neither the wood. If you want work, then... "Now I have got the wood. My work is finished." No. From the wood, when you get fire, flame, then you can work. You can cook; you can get heat; you can get light, so many things. So that is required, not that "Because I have got the wood, I have got everything." This is rascaldom. You have to ignite fire, blazing fire, flame. And that is *sattva-guṇa*.

Therefore, in our Society we first of all try to reform the fallen soul, or most infected materially person, to reform, to come to the stage of flame, because without there being flame you cannot work. It is not possible. It is very practical example. We want flame. Just like *yajña*. *Yajña*... We perform fire sacrifice, but we want to see there is flame, not smoke, although the same thing. You cannot be satisfied: "Now there is smoke. It is all right. There is fire." Without there being fire, there cannot be smoke. *Parvato mandimān dhūmāt[?]*. When there is smoke one can understand there is fire, even it is far away. When there is forest fire, people understand, when the smoke is coming from the forest, then can immediately understand there is forest fire. So smoke is, although indication of the fire, but it is not fire. So similarly, so-called meditation, so-called spiritualism, concocted idea, there is some touch of spiritual life, but that is not spiritual life. One should understand. That is not spiritual life. It is called *ābhāsa*. *Ābhāsa* means just like day, sunlight, full sunlight. But early in the morning, you cannot see the sun, but there is light; there is no darkness.

So similarly, Kṛṣṇa's..., Arjuna's inquiry is very nice, that "One who is not following the *śāstra-vidhi*, the direction of the *śāstra*, but has got some faith, some vague idea, then what will be considered? They will be taken as *sattva-guṇa* or *rajo-guṇa* or *tamo-guṇa*?" It is... Kṛṣṇa... Now, this is very important question, and Kṛṣṇa... It not said, "Kṛṣṇa said." It is said, it is

mentioned here, *śrī bhagavān uvāca*. Kṛṣṇa may be taken by low-grade person as ordinary human being, as it is done sometimes. Big, big scholars, big, big philosophers, they also become bewildered. Just like in India, there is a party called Ārya-samāji. They accept Kṛṣṇa as a very big person but not God. Not God. There is some mistake some time. *Avajānanti mām mūḍhāḥ* [Bg 9.11]:

[Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.]

"Those who are rascals, they sometimes take Me as ordinary human being." That is mentioned in the *Bhagavad-gītā*. He is Supreme Personality of Godhead. Therefore, when there is an authoritative judgment is required, you'll find in the *Bhagavad-gītā*, it is said, *śrī bhagavān uvāca*. That means you cannot defy this judgement. Bhagavān. Because the Supreme Personality of Godhead is speaking, that is final. No argument. No commentation. This is the meaning of *śrī bhagavān uvāca*. Similarly, after this inquiry, *śrī bhagavān uvāca*...

[aside:] Who has this, marked rules in the scriptures?

Satsvarūpa: The book belongs to Karṇāmṛta.

Prabhupāda: So he does not want these rules and scriptures. He has marked this. Hmm. Yes. But Kṛṣṇa, er, personally, Vyāsadeva has purposefully written here, *śrī bhagavān uvāca*: "Bhagavān, the Supreme Person, the ultimate..." Bhagavān means the ultimate. Just like in some country there is Supreme Court. So when the judgment is given by the Supreme Court, that is final. And when it was monarchy, the order given by the king, that is final—no more questioning. Similarly, when it is mentioned *śrī bhagavān uvāca*, that means it is final. No more argument, no more logic. Logic is there, argument is there, but it is final. No waste of time anymore. What Bhagavān says, that is called *paramparā*. The first utterances, order, or statement, or judgment, is given by the Supreme Lord, and if that is followed through the disciplic chain, that is

real understanding, real knowledge.

You... We are... First of all we are very minute part and parcel of Bhagavān. *Mamaivāṁśaḥ*. So, according to our position, we have got our knowledge, we have got our understanding, proportionately. Just like fire, big fire and a small spot fire. Both of them are fire, but you cannot compare the small fragment of fire with the big fire. That is not possible. The big ocean and a small drop of water from the ocean... Because the taste of the small drop of ocean is the same, the Māyāvādī philosophers, they conclude that "I am the same." But they have no common sense that the small drop of water, although the quality is the same, it is very small. So our knowledge is therefore imperfect. Although we are qualitatively one with God, still, being very small quantity, our power, our knowledge, our understanding—everything—is proportionately small. You must first of all understand that, that we are simultaneously one and different. One means qualitatively one. A small particle of gold, you can call it gold, but it is not the gold mine. This is called *dvaita-vāda*, *advaita-vāda*. The rascals, they think, "Because I am gold, I am as good as the gold mine." No. That is not. Gold mine is very big, powerful, immense value. So we should not forget this.

Therefore it is said... Now, *tri-vidhā bhavati śraddhā*: "This *śraddhā*, this faith," Kṛṣṇa says, "there are three kinds." *Tri-vidhā bhavati śraddhā. Tri-vidhā bhavati śraddhā dehinām sāvabhāva-jā. Dehinām*. Always remember, *dehinām* means the possessor, the owner of this body. Therefore the owner is different from the body. Those who are under the conception that there is no owner, and the body is everything, they are less than *tamo-guṇa*. Actually animals. They have been described as being animal. Those who are thinking like the dog that "I am this body..." The dog is also thinking, "I am this body," and a man is also thinking, "I am this body." Then where is the difference between the dog and the man? When man comes to the understanding that "I am not this body; I am soul," then knowledge begins. Before that, he is ignorant like animal. *Yasyātma-buddhiḥ kuṇape tri-dhātuke* [SB 10.84.13].

[One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth—such a person is no better than a cow or an ass.]

Now, to come to the real knowledge, real platform of knowledge, the cultivation is required. So cultivation is required. Suppose somebody has said, the same example, that there is fire in the wood. So if you simply remain satisfied with the wood—"There is fire"—that is called *tamo-guṇa*, not developed. Again, when there is smoke, that is another platform. But when one appreciates the flames of, that is *sattva-guṇa*. Therefore Kṛṣṇa says here, *tri-vidhā bhavati śraddhā dehinām sā svabhāva-jā*. If one is cultivating his life like hogs and cats and dogs—the behavior is also like that and remaining in that position—so his faith and one who is advanced, who is worshiping Deity, and having three times bath, and chanting *mantras*, Hare Kṛṣṇa, they are not equal. That is not possible, because one is situated in the *sattva-guṇa* and the other is situated in *tamo-guṇa*, although the *tamo-guṇas*, the persons who are in the darkness of knowledge, they have got their faith. It is not that they have no faith. They have got faith. But that faith is in the lowest status of life. That faith will not help him for spiritual realization. Therefore Kṛṣṇa said, *tri-vidhā bhavati śraddhā dehinām sā svabhāva-jā*. *Svabhāva-jā* means natural. Because his body is not yet purified, therefore he remains in the status of *tamo-guṇa*, or ignorance. *Tri-vidhā bhavati śraddhā dehinām sā svabhāva-jā*.

Therefore we have to change. Just like a man diseased, he can be changed into a healthy person provided he follows the medical rules and regulation, takes medicine, diet and... That is possible. So if one does not follow the regulation, rules and regulation, he remains there, diseased. It is not that, that "We have become now free. We can talk nonsensically and we can behave like nonsense. Still, we are advanced." That is not possible. *Sāttvikī rājasī caiva tāmasī ceti tām*

śṛṇu. How? What are the symptoms to know that one is situated in the *sattva-guṇa* or one is situated in the *rajo-guṇa* or one is situated in *tamo-guṇa*? By the symptoms. The symptoms are also mentioned. The *sattva-guṇa* means *brāhmaṇa*. *Sattva-guṇa* in *brāhmaṇa*, their symptoms are mentioned in the *Bhagavad-gītā*. Everything is there, characteristic. You have to test it. Just like in the chemistry there is analytical study, whether it is pure or not. So every chemical has got characteristics—its color, its formation, its taste, so many things. Those who are chemists, they know how to test. So when the characteristic and the test of the chemical is found as "Yes, it is according to the standard," then it is accepted as a pure chemical, and it can be used for the purpose. And if it is adulterated... Everything... We are cooking food. If the *ghee* is pure, then taste is different. If the *ghee* is impure, the taste is different. And if it is not *ghee* at all, oil, the taste is different. It is like that.

So people are being controlled by the three kinds of material nature, and if they do not follow the *śāstric* injunction, then he will concoct, he will create something according to his position, either in the *tamo-guṇa* or *rajo-guṇa* or *sattva-guṇa*. But those..., means superficially doing something in the *tamo-guṇa*, he will not be successful. He will not be successful. *Yaḥ śāstra-vidhim utsṛjya vartate kāma...* [Bg 16.23].

[But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.]

He is going on, conducting himself under the influence of the same modes of nature, material nature, which he has naturally adopted from his birth. There are... We have discussed all these in this verse, that *sad-asad-janma, yoni-janmasu. Kāraṇaṁ guṇa-saṅgo 'sya* [Bg 13.22].

[The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.]

Everyone is getting a particular type of body. So one may say, "This body is very

nice," "This body is not so nice," and "This body is very good." So why it is so? Because according to the association of the material nature. After all, the living entity falls down from the spiritual world. Just like Jaya-Vijaya. There is possibility, if you do not stick to the spiritual principle, even if you are in Vaikuṅṭha you will fall down, what to speak of this material world? Because in the Vaikuṅṭha, or in the spiritual world, no contaminated soul can stay there. He will fall down.

Now, when the spirit soul falls down? Just like Jaya-Vijaya. Jaya-Vijaya became *asura*. They fell down from Vaikuṅṭha. But they became *asuras* under the circumstances. That is mentioned, we were reading *Bhāgavata*, the Kaśyapa Ṛṣi, his wife... Diti? What is the name of? Anyway, she was very lusty during the *sandhyā*, just at the point of evening, the day's passing. So she wanted sex with her husband. He said, "No, this is not the time. This is not the time." But she was so lusty she obliged the husband to have sex life with her, and the result was two *asuras* was born. We have to take so much care. You see? According to the time, according to circumstances... Therefore the Vedic principle has got *garbhādhāna-saṁskāra*. To beget a child, it requires also reformation—time, mentality, situation. So... Not like cats and dogs. So creating the background very nicely, *sattva-guṇa*, they will beget a child. That child will come, some great man, now great devotee. So everything has got the material relationship, how to do it. That is *śāstra*. You do it, but follow the *śāstric* injunction.

So the *śāstric* injunction, so far is concerned, as it is said here, that is *sāttvikī*, *rājasī*, *tāmasī*. The example is: just like the same fire spark is falling down from the blazing fire... You have seen the sparks. There are sparks, fire sparks, with the blazing fire. Now, the sparks sometimes fall down outside the fire. So take the fire as spiritual world, and the spark is in the spiritual world, within the fire, but sometimes it falls down. Now, when it falls down it comes in the material world and... Now what kind of falldown it is? Now, the spark may fall down in dry grass. As soon as it falls down in dry grass, there is chance of

igniting fire in the dry grass—*sattva-guṇa*. That is *sattva-guṇa*. And if the fire spark falls down on the ground, then for some time it looks like fiery, but again it becomes extinguished. That is *rajo-guṇa*. And if the fire sparks falls down in water—immediately finished, no more fire. So that is the distinction, the *tamo-guṇa*, *rajo-guṇa* and *sattva-guṇa*. So those who are in the *tamo-guṇa*, they are hopeless. They can do something, waste time, but being in the *tamo-guṇa*, just like the spark being in the water... Water and fire, they are two opposite. So if one remains in *tamo-guṇa*, he has no chance of coming out to become fire again. There is no chance.

So therefore the process is to bring from the *tamo-guṇa* to *rajo-guṇa*, and from *rajo-guṇa* to *sattva-guṇa*, and then surpass *sattva-guṇa*. That is spiritual platform. This is the way. So if you stick to the *tamo-guṇa* principle, then there is no hope of spiritual realization. There is only hope of becoming hogs and dogs and like that. Their life is finished. So those who are trying to come to the platform of spiritual realization, God realization, they must stick to the *sattva-guṇa* principle. Otherwise it is hopeless. It is not hopeless—nothing is hopeless—it will take very, very long time. Therefore in the *Bhagavad-gītā* you will find the statement, *bahūnām janmanām ante jñānavān mām praṇadyate* [Bg 7.19]:

[After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.]

"After many, many births, when one is actually wise"—wise means in the *sattva-guṇa* platform—"then he surrenders to Kṛṣṇa." Then the beginning of spiritual life is there, and he may finish this course of spiritual understanding even in this life, simply by understanding Kṛṣṇa. *Janma karma me divyaṁ yo jānāti tattvataḥ, tyaktvā dehaṁ punar janma naiti mām eti kau...* [Bg 4.9].

[One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but

attains My eternal abode, O Arjuna.]

Everything is there, described.

So try to understand *Bhagavad-gītā* very nicely, and even in this life you can finish your job of spiritual self-realization and may go back to home, back to Godhead.

Thank you very much.

Devotees: *Jaya* Prabhupāda. [break]

Prabhupāda: So, yes?

Devotee: Anyone have any questions?

Lady Devotee: I have got some questions. Srila Prabhupada why [indistinct] very difficult [indistinct]...

Prabhupāda: That we are being trained. You follow this you follow that.

Lady Devotee: So on these islands were there is no temple anymore. The people were following and now they have meetings they bring their food and they chant the mantras.

Prabhupāda: There is no Deity?

Lady Devotee: There is no specific deity.

Prabhupāda: What is that?

Lady Devotee: No specific services. That they know to do exactly. [indistinct] what do they do to please you.

Devotee: She is saying that... on another island there are a group of... some are initiated and some are not. And they gather together to chant. [indistinct]...

Prabhupāda: No, if it is there they should raise early in the morning. Take bath chant Hare Kṛṣṇa mantra, read books. Even there is no deity there are so many duties.

Lady Devotee: They should meet and to chant [indistinct]

Prabhupāda: Oh yes chanting is the most main thing. If there is no possibility of deity worship simply chanting all will advance. Simply by chanting.

Lady Devotee: [indistinct]

Prabhupāda: Yes,

*harer nāma harer nāma
harer nāmaiva kevalam,*

that is the injunction of the śāstra. Simply chant that will help you. Everything, even... Deity worship not so important. As chanting is important. Because there may not be facility for deity worship somehow. But chanting there is facility anywhere. You can sit down underneath a tree and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Hare Hare. That will help you. Deity worship requires money to construct temple, Deity and manpower, money. But if one has no such facility then what he will do? You will simply chant. Deity worship creates a situation of purity because we are all impure. So therefore Deity worship is required. But, if there is facility one will be ...purified simply by chanting. *Ceto-darṣaṇa-mārjanam* [Cc Antya 20.12].

[Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to

taste full nectar at every step.]

That is the definition given by Caitanya Mahāprabhu. Everything, purity, impurity, everything is in the heart. If one, in impure condition, he is thinking that "I have now become pure," that is rascaldom. But in the purity platform, even there is no Deity worship... *Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva* [Bs 5.38].

[I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.]

He sees Kṛṣṇa everywhere. Then Haridāsa... But we should not imitate that. We are in the lower stage. Therefore Deity worship required. Even if there is no temple, you can keep small Deity in a small box and open it. After taking bath, [indistinct], you can offer Him little *patraṁ puṣpaṁ phalaṁ toyam* [Bg 9.26].

[If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.]

Little you can offer, little water. Where is the difficulty, Deity worship? You can worship Deity anywhere also. In a small box you can keep the Deity. And after taking bath you offer something. If you have nothing to offer, offer a little *tulasī* leaf. Or any leaf. That Kṛṣṇa says, *patraṁ puṣpaṁ phalaṁ toyam yo me*. The real thing is whether you are lover and devotee. Then Kṛṣṇa will accept anything you offer. It is not you have to cook very sumptuously, very rich food, then Kṛṣṇa you'll offer. Kṛṣṇa is not after your food. Kṛṣṇa is after your devotion and faith. That can be created anywhere if you are actually sincere.

Sudāmā: There also is the position of, or some question is raised as to how to actually follow the authority. What is the authority between...?

Prabhupāda: Authority is your spiritual master. You do not know who is

authority? Why this question is there? If one is initiated, then he accepted the authority. And if he does not follow the instruction of spiritual master, he is a rascal. He is defying the authority. That's all.

Sudāmā: The question also is there: the authority is the spiritual master, but the via media to the spiritual master... The position of... The difference between, like we were discussing in the automobile, of *śikṣā* and *dīkṣā-guru*. There is sometimes...

Prabhupāda: Then so *śikṣā* and *dīkṣā-guru*... A *śikṣā-guru* who instructs against the instruction of spiritual..., he is not a *śikṣā-guru*. He is a demon. *Śikṣā-guru*, *dīkṣā-guru* means... Sometimes a *dīkṣā-guru* is not present always. Therefore one can take learning, instruction, from an advanced devotee. That is called the *śikṣā-guru*. *Śikṣā-guru* does not mean he is speaking something against the teachings of the *dīkṣā-guru*. He is not a *śikṣā-guru*. He is a rascal.

Woman devotee: Well, people are instructing with these chanting sessions.

Prabhupāda: Because that is offense. *Guror avajñā*. First offense is *guror avajñā*, defying the authority of *guru*. This is the first offense. So one who is offensive, how he can make advance in chanting? He cannot make. Then everything is finished in the beginning. *Guror avajñā*. Everything is there. If one is disobeying the spiritual master, he cannot remain in the pure status of life. He cannot be *śikṣā-guru* or anything else. He is finished, immediately. *Guror avajñā śruti-śāstra-nindanam, nāmno balād yasya hi...* [*Padma Purāṇa*]. You do not study all these things. You become initiated... There are ten kinds of offenses. Do you have any regard for these things or not? You must avoid these ten kinds of offenses. The first offense is to disobey the orders of *guru*. That is first offense. So if you are offensive, how you can become advanced by chanting? That is also not possible.

Woman devotee: Can we just have the chanting without instructions?

Prabhupāda: What is that?

Sudāmā: She wants to know actually that should they just have the chanting without reading your books or without instruction or following the program.

Prabhupāda: But that chanting must be pure. Your *guru* is writing books. If you think, "There is no necessity of reading books," that is *guror avajñā*. Do you mean to say I am writing these books whole night for selling and making money? Why do you think like that?

Woman devotee: So there should just be chanting and reading of the books.

Prabhupāda: Yes.

Woman devotee: But how much comment?

Prabhupāda: Huh?

Sudāmā: She says that how much comment should there be for reading the books. In other... Actually, the situation is that to be proper *śikṣā*, means that one must give instruction as the spiritual master. He has to follow your program, rising early...

Prabhupāda: That we have already sung: *āra nā kariha mane āśā*.
Guru-mukha-padma. What is that? Read.

Bhadra-vardhana: *Āra nā kariha mane āśā*.

Prabhupāda: Ah. But I do not think otherwise. Whatever *guru* has said, accept it, final. *Āra nā kariha mane āśā*. Don't divert from this. This is the infection. How you can divert from the instruction of *guru*?

Woman devotee: So just read it, not comment.

Prabhupāda: Yes. You read it or not read it, but you have to realize. Suppose

one is illiterate, he cannot read, but he can follow. Anyone can follow the instruction of *guru*. Even he does not read because one is not educated. But, still if he follows the instruction of *guru* then he is going nicely. *Āra nā kariha mane āśā*, that is instruction. Do not need anything else. Stick to the principle of instruction of *guru*. Then you become perfect.

Sudāmā: Won't the person who is repecting the *guru*, himself [indistinct]... What if the person was following

Prabhupāda: [indistinct] he is a rascal. [indistinct] Don't take him as a real [indistinct] *guru*, if he is deaveating, he is a rascal.

Sudāmā: Is there anyway which one would know if he is deaveating or not [indistinct]

Prabhupāda: Everything requires little intelligence. If one is dull then it is very difficult for him. Spiritual life is meant for intelligent person. Otherwise what is the difference between cats and dogs and human being. And everything is there. Those who are following, they are happy, practically you can see. And those who are not following, they are unhappy. Yes.

Woman devotee: Śrīla Prabhupāda, what do you consider is Gaurasundara's position presently?

Prabhupāda: That you can, everyone, can understand. [slight laugh] There is no explanation required.

Devotee (1): Prabhupāda, I have you've..., we've been reading your *Caitanya-caritāmṛta*...

[No Audio]

...comments, and in the Seventh Chapter and Eighth Chapter that you've been emphasizing very much this *mantra*,

śrī-kṛṣṇa-caitanya
prabhu-nityānanda
śrī-advaita gadādhara
śrīvāsādi-gaura-bhakta-vṛnda

You've asked your disciples to chant Hare Kṛṣṇa *mantra* at least sixteen times round on the beads. Can this *mantra* also be chanted afterwards, in addition, also on the beads?

Prabhupāda: No, no. I have advised that, that *śrī-kṛṣṇa-caitanya*, this Pañca-tattva, must be chanted, but that is *kīrtana*, and this is *japa*. Sixteen rounds, it is called *japa*. So *kīrtana*, when there is chanting, if you chant the Hare..., *śrī-kṛṣṇa-caitanya prabhu*, then it becomes very clear. There will be no offense. So therefore our process is, first of all chant Hare Kṛṣṇa, er, *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvās...*, you get some strength, then chanting, very..., it will be easy.

Devotee (2): Śrīla Prabhupāda, if after finishing one's sixteen rounds of the *mahā-mantra*...

Prabhupāda: Hmm?

Devotee (2): ... Hare Kṛṣṇa, is it all right to...

Prabhupāda: It is not finished. If you have got time, if, if you haven't got to do anything else, you can continue, [laughter] sixteen hundred. It is not mechanical: "Now I have finished sixteen rounds, that's all." Why sixteen rounds? You chant sixteen hundred rounds. That is minimum. Because you cannot concentrate your mind in chanting, you have no attachment for chanting, that is a, a regulative principle. You must. You must finish this. Otherwise, those who are actually attached to the Hare Kṛṣṇa *mahā-mantra*, that, that Haridāsa Ṭhākura, they are chanting

whole day and night. But you cannot imitate that. Your mind is not fixed up. Therefore it is minimum sixteen rounds. Not that "Because minimum sixteen, I cannot chant more." Why not more? You can chant more, more.

Devotee (2): Śrīla Prabhupāda, after, if, if we chant more than sixteen rounds, can we chant *bhaja śrī-kṛṣṇa-caitanya* in our *japa*? Is it all right...

Prabhupāda: No, no. *Śrī-kṛṣṇa-caitanya* is for, in the beginning it is done. Now you go on chanting as much as you can. And if you chant *śrī-kṛṣṇa-caitanya*, that is also very good. There is no prohibition.

Devotee (3): How do we become free of envy?

Prabhupāda: Hmm?

Devotee (4): How to become free of envy. How do we become free of envy?

Prabhupāda: Envy?

Devotee (4): Mmm.

Prabhupāda: You don't become envious to your spiritual master. Then you will become free from envy. As soon as you become envious to your spiritual master, then you will..., then begins envious. Chant Hare Kṛṣṇa.

Devotees: *Jaya!* [end]