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That's actually the reason one's working, right? So one's trying to obtain that quality. But the problem is, is we become distracted by those externals, right? We were reading yesterday about the reasons for being implicated in the world, right? And the second weakness of the heart is that one increases the propensity to lord it over material nature. Oh, as one, he becomes attached to matter and the possession of matter.

Because you want to lord it over. So to do that, then you need the environments in which you can do that. So you become attached to those environments or those facilities.

Does that make sense? So the person becomes attached to the house. The problem is, is without training, he'll think because I have the house, therefore the quality of all these other qualities that he's actually looking for have been obtained. No, but those facilities are in support of the qualities he's trying to obtain.

So this becomes the difficulty, is one can't see the relationship. And because of that, one can't see that he's actually trying to lord it over. Because he thinks, I've done my work, the house is there, finish.

But the relationship isn't going on because he's not making the endeavor to obtain it. And he is then thinking, I mean, so and he thinks, I will enjoy. I have control, I've got the house, now I will enjoy.

So now who's supposed to do that if he's not doing that? It'll be the family. So now they should just automatically, because the house exists, know what to do and do all those activities that will make him happy. Does it happen? No.

Can he understand this is what's going on? No, because he can't discriminate here between the first weakness of heart and the second, or between the facilities and the actual quality to be obtained. So we can see is that this philosophy directly, it works because it's what is given by Krishna and how one's supposed to function in relationship to him. Now if you have a relationship with Krishna, Krishna being everything, you have a relationship with all living entities.

If you don't have a relationship with Krishna, means you don't actually have a relationship with anybody else, because everybody else is part and parcel of Krishna. Does that make sense? Or by that attachment drive, then it is a little bit of a better quality relationship with one person but not another, but you won't be able to broaden it. So by developing the relationship with Krishna, you develop with everything else, because he is everything else.

Just one is directly him as a person, Bhagavan, the others are indirectly. His localized manifestation and the manifestation of Brahman. Right? Does that make sense? So this, all this does, this is the way that the energy works.

Right? If you want to scratch your cheek, how do you do it? Right? You take your finger and you rub it on your cheek. Okay. Now what about your cheek in the mirror? How is that scratched? In a different way? No, it's the same function.

Right? The finger is rubbing on the face. Right? But now, where is actually the finger and the scratching going on? In the mirror or on your face? Face. Okay.

Do we understand the implication of what's just been said? Unless you engage in the spiritual activities in connection with Krishna, nothing actually works in the material world. There is no separate material world working. If you say, no, the material world is one thing, the spiritual world is another.

Prabhupada is from the spiritual world, so he knows there, but this is different. So he doesn't really know how this works. That's like saying, I know my face, but I can't figure out the mirror.

Right? So you have to do something less than a dolphin for that to happen. All human beings know it's their face. Okay? So that's not an intelligent point.

And what's its basis? Deism. You're separating the actual person from the field of activities. Right? But you're supposed to do that with yourself.

Right? Because they are on the spiritual platform, so they don't have a problem with this. We do. We have to be able to see we're Brahman, not the material energy.

So we make that separation, but we don't. We identify with it, and we separate God from his creation. You understand? So this is the difficulty.

And because of that difficulty, then we don't understand things as they are. So we think that we actually are going to scratch in the mirror. And see, I'm doing it.

It's going on. See? You know? But the point is, is there any satisfaction from scratching your cheek in the mirror? No. So this is the point.

So all these qualities, Krishna's mentioning them because, you know, these are the qualities in the mode of goodness that are to be engaged in the devotional process. In other words, what's supposed to be engaged free from the modes? Right? Then that is what's going to get you situate yourself on the transcendental platform. The other thing is, is these are the qualities necessary for varna-asra.

So if you've ever wondered why varna-asra is not established, one simply has to look at this verse and look at the qualities mentioned. Are devotees cultivating these qualities by the performance of devotional service? If we say yes, then you can establish varna-asra. If you say no, there's no chance.

It's not a management system. It's a complete system for how the living entity can engage their conditioned nature in the Lord's service in pursuance of coming to the point of engaging their

transcendental nature in Krishna's service. Does that make sense? Because in other words, you're dealing with your nature.

Right? The natural thing is, is your nature being that of... So you have the nature of the soul. Right? Just the point of sac-cid-ananda, eternity knowledge of bliss. But that's generic.

Right? That's the nature of the soul. Then you have that nature applied in relationship. So it's either applied to the Lord and the devotees and is transcendental.

It's the natural nature. Or it's not applied to the Lord and the devotees. It's applied on material energy, and then it develops our conditioned nature.

Does that make sense? So, then, that means then there's these three aspects. Means you can say two. One is the nature of the soul, inherent, and then its application in relationship.

And that's either material or spiritual. But, because, you know, we're not necessarily looking at that inherent nature being our nature. We identify as the conditioned nature.

Then you have to say the conditioned nature, that must be given up for seeing the transcendental nature. So you see one itself as Brahman. Then seeing the Supersoul and our relationship, then we start to deal on the natural level of relationship, but on the transcendental platform.

Does this make sense? So, these qualities, then, are very good for situating oneself on a higher platform, on the platform of goodness or transcendence. Then we can see things as they are. Then we understand, I'm not the body.

Right? Because the mode of goodness is illumination. How do you say? And in that position of illumination, then one can act on the transcendental platform. Otherwise, it's a difficulty.

Because if you try to use compassion and ignorance, there's no element of illumination there. How you're going to be able to see, you're the soul, not the body. That's why, therefore, the mode of goodness is recommended.

But one situates oneself there by devotional service. Otherwise, how are you going to change the conditioned nature? Because it's not actually going to change, you're going to purify. And so, the qualities that you have now are from your previous activities.

So it's not necessarily going to be so easy just to purify that. You can engage it in a little bit higher platform. But you can only dynamically purify if you're engaged in devotional service.

That makes it dynamic. So if these qualities are there, then one can engage that conditioned nature in the Lord's service. Otherwise, how will one do? Because he's saying, these are the divine qualities.

This is what you can engage. The demoniac aren't recommended. And no qualities means a

nemesis.

Nothing happens. Does that make sense? In verse 4, the Lord lists the demoniac qualities. Pride, arrogance, conceit, anger, harshness and ignorance.

Srila Prabhupada explains. In this verse, the royal road to hell is described. In other words, this is the best of all roads.

Others have been like that. So here it's explained as a royal road as opposed to a bucket. So this one works better.

The demoniac want to make a show of religion and advance in spiritual science, although they do not follow the principles. They are always arrogant or proud in possessing some type of education or so much wealth. They desire to be worshipped by others and demand respectability, although they do not command respect.

Over trifles, they become very angry and speak harshly, not gently. They do not know what should be done and what should not be done. They do everything whimsically, according to their own desire, and they do not recognize any authority.

So now we can see that Prabhupada has explained all the qualities, that they act whimsically of their own desire and don't recognize authority. That's all in the category of ignorance, because the other one is explained very exactly. These demoniac qualities are taken on by them from the beginning of their bodies in the wombs of their mother, and as they grow, they manifest all these inauspicious qualities.

So they already have the qualities when they are born, because they are taken on by the consciousness of the parents. Yes? What would be the advantage? What would be the advantage? But if it's being done separately from devotional service, it's not devotional service. So then it's just pious activities.

So you want to be engaged in fruitive work. No, Prabhupada mentions we do the direct elements of devotional service as a devotee, and then we perform our duties, according to Varunasrava, connected to Krishna. That he mentions are the double duties.

But how will you improve the qualities separately if the qualities can only be generated actually through devotional service? You know what I'm saying? Because the quality, if it's not connected to Krishna, actually doesn't really exist. It appears to, but it's not actually, because if you're trying to lord it over material nature, so whether you use good qualities or bad qualities, the principle is the same, right? Your weakness of heart is still the same. You think I'm the controller and enjoyer, and you, because of working with the material energy to increase your enjoyment and your control, you become attached to all the facilities.

So whether you have the divine qualities or the demoniac, it's still material, right? So we would say that, OK, the divine would be a better situation, but still it's not good qualities. So we say if

these good qualities are required, then that means they have to be in connection to the devotional service, right? Because the quality, if it's not, why is it there? You know what I'm saying? In other words, that presentation is there, OK, but it's not complete. So the engagement of that quality, what's it for? Because if you say separate from devotional service, that means my idea for engaging it has to be separate from devotional service.

But if it's not separate, then it's part of devotional service. You understand? You know, that would be like saying, OK, I need to become a... I'm a cook for Krishna, and I cook for the deities, and so I have to improve my cooking. So I will improve the quality of my cooking by not cooking for Krishna.

By? By learning how to cook better, but you'd learn how to cook better separate from Krishna. Maybe. Is it possible? You know what I'm saying? Here you have to think.

Don't go by just some feeling. You know what I'm saying? You have to understand the mystic element is based on ignorance. Mystic means you don't know why it works.

You understand? So this attachment to ignorance is not beneficial for devotional service. Because something is logical, OK, that's there, but it doesn't give the taste. But if it's something I don't understand, it's mystical, that sounds better.

And that's why people get into all this New Age crap, because they're looking for something that they don't understand. Yes. How to cook.

Yes, but why are you doing it? What's your motive to ask this mundane cook how to do things better in cooking? Why would you be doing it? What's your motive? Yes, for devotional service. So is that not devotional service? You understand? You understand the danger? The point is that you're doing it for Krishna. That's why I engage.

But if there is such a thing as doing something for Krishna and then not doing something for Krishna and that you can improve yourself, then that means that you're going at your job, your iPhone, your Mercedes-Benz, your fancy suit, which is going on a lot in your country. Then that is OK. Because you can develop yourself separately from Krishna.

And then what happens with time? There is no Krishna. There's only what it says here. The demoniac want to make a show of religion and advancement in spiritual science, although they do not follow the principles.

So the show is always going to be there. Everyone's going to cut the profile. Everyone's going to talk about it.

You understand? Means we've been discussing now for the last, you know, four months how everything down to, you know, blowing your nose can be connected to Krishna. So how is it now then you're bringing up this point that we could do something not connected to Krishna? Because even the materialistic karmic cook, his cooking is only working on the principles that

God's given as the laws of cooking. There isn't something separate.

Does that make sense? So that's the point. There isn't anything separate from Krishna, yes. So our consciousness is based on the consciousness of our parents? Our consciousness means that the main principle will be detailed, be different because we're a different living entity.

But it's also based on our consciousness at the time of death. That means that consciousness at time of death is where you go. Right.

So in other words, your consciousness at the time of death matches your parents consciousness at the time of conception. But at the same time, we are able to change our consciousness through our life. Yes.

So that means you determine your consciousness at the time of death. So that will have influence on your placement in the next life. So when Krishna encourages Arjuna by telling him that he's not born with demonic qualities, that's just to get on with things? Yes, to get on so he doesn't become mental.

Because, see, he's a devotee, so he's humble. So he might think, oh, I'm so fallen, I'm so wretched, and I'm so disgusting, and I should go out and put myself under the mat in front of the door because I'm lower than that. But at the same time, would you place yourself under the mat or on top of the mat? Because if one's lower than the mat, so one should be under the mat.

But if one's actually lower than the mat, one should do some service for the mat. So by people coming and wiping their feet on the mat, then that would wear out the mat. So better we're there, and they wipe their feet on us.

But that would also be selfish because then you would take the lotus dust from the feet and not give it to the mat. Ah, but that's a devotional consideration. That's not just that of being abject, how do you say, what do you call it, when you have no... Self-abnegation.

Hmm? Self-abnegation. Yeah, the lack of confidence, you know, lack of self-confidence. Yeah, you have to consider all these things.

So in other words, all these qualities have only use if they're connected to Krishna because the quality is from Krishna. Krishna is truth. Krishna is non-violence.

Krishna is free from... He is renunciation. Then there's forms of it that Lakshmi takes to serve those qualities. Then we can either try to perform those activities to please Krishna and therefore assisting Lakshmi, or we can think, no, that quality is for me and the activity is for me, so then Lakshmi transforms into material, you know, into maya, and then our interaction with that to gain the quality is still a service, but we will think I'm the master.

Does that make sense? Yes? What's about nature and nakshatra? Nature and nakshatra. What has that got to do with this chapter? Nakshatra is very connected. Very connected.

That's really a real stretch. The nakshatras are the planets that deal with the particular flavor of the mind in which you perceive your environment. You understand? It means the moon, the twenty-seven nakshatras are his wives, so depending upon which wife he's with, he'll take on a particular flavor.

So therefore the moon in that nakshatra, that nakshatra has influence on your life in the situation you're in because how you perceive the situation you're in is how you're going to deal with that situation. Right? So that's the importance of the nakshatras. Right? But unfortunately that had nothing really to do with this chapter.

You know what I'm saying? Because you're looking at simply the external. See, the semantics of the word, you know, deva, so nakshatra, why not deva, why not, you know, the weapons? You know, Indra rides on a chariot with a thousand horses. Why not that? That's also connected.

You know, why not that he has a thousand eyes? You know, because he likes looking at girls. Okay, why not? That's connected. You know, so Indra likes to look at girls.

He's got a thousand eyes. I like to look at girls. So, you know, is that divine? You know what I'm saying? So you have to see what is the context.

The context here is how by identifying as the soul, which is Brahman, we're not under the modes of nature, therefore we destroy the tree of material existence. That's the topic. So where did nakshatras come into that? They don't.

So that's why I was saying it has to be on this chapter. See, because the point is, is that we've been going through this for so many months from the beginning. So there's devotees here that I'll say one sentence, they understand what I'm talking about.

So if you can appreciate the exact point we're talking at, then you bring that up. If not, then they'll feel that the time's not being used so well. Divine nature leads to liberation and the demoniac to bondage.

Krishna confirms that Arjuna is born with the divine nature, verses five to six. The Lord had to confirm the qualities of Arjuna because Arjuna doubted whether his participation in the battle is a symptom of demoniac disposition. Srila Prabhupada explains, Lord Krishna encouraged Arjuna by telling him that he was not born with demoniac qualities.

His involvement in the fight was not demoniac because he was considering the pros and cons. He was considering whether respectable persons such as Bhishma and Drona should be killed or not. So he was not acting under the influence of anger, false prestige or harshness.

Therefore, it was not of the quality of the demons. So even his considerations that were very materialistic, but they were divine qualities because it was respect. So that demoniac quality is conceit.



So you want all the respect, but don't give it to others. So he's considering that. So that means he's viewing it with divine qualities, but the problem is he's not taking those qualities and connecting to Krishna.

So he's not getting the transcendental benefit. Yes. No.

So can we apply demoniac nature to serve Krishna? Sometimes we use anger, you know, to... But what's your reason for using anger? Yes, so what's the consideration of the anger out of respect for that devotee? So how is it the same? You know what I'm saying? You have some oil, you know. You can either pour it into that little thing in the car where the oil's supposed to go, or pour it all over your bed. But the point is, is the oil would be poured out of the bottle.

So can you see the difference? Is there a difference? Or simply the oil's being poured, therefore there's no difference. Is there a difference? Yes, there is a difference. Okay, so is there a difference between applying the principle of anger for your own purpose because you think you're special and you're not getting what you think is special? People aren't recognizing your specialness, so you're getting angry over little things.

Or you're getting angry over that someone's offending a devotee. Offending a devotee, is that a small thing? No. So then? The demons get angry over small things.

They're not being respected. They're not getting facilities anymore. That's small things.

But the point of anger is still there. So? That's my point. So oil is still there.

So just as pouring oil on your bed is bad, pouring oil in the car is also bad because the point is, is oil is being poured. See, so what I'm saying is you're getting caught up on these five letters that make up the word anger. And that's all you see.

You're not seeing that. What does anger mean? Where did it come from? Right? Over trifles they become very angry and speak harshly, not gently. That's the definition of anger.

It has to have a definition. You're giving it your own definition. Prabhupada also speaks some harsh words to scientists or economists.

Yes, so then that's not a problem. Because that's a big thing. They're offending God.

See, what's big? Something spiritual being dealt with improperly or something mundane being dealt with improperly? Which is bigger, which is smaller? Mundane is smaller. Mundane is smaller. So therefore, devotee is becoming angry over the principles of spiritual elements.

But they're not being included. Okay. But the thing is, is yes.

But the point is, is it's manifest through a situation. The quality doesn't stand on its own. You can't have the quality on its own without the situation in which it's manifest.



And the activity that manifests it. So if you're going to consider the quality, you have to be able to see the situation that it's in. And the method that you're going to use to obtain it.

Do you understand? Because only if you can see that, then you can understand how to engage in the material application. Or the application in connection with the material situation. Does that make sense? So, I mean, it's two qualities.

Simultaneously exist on, you know. No, it's one quality. It's various manifestations.

Right? Let's say you take a piece of tofu. Okay? It's one tofu. Right? But you put it in this vegetable or you put it in that, you know, preparation.

It's manifest differently. But is it different tofu? So then? So you, all you're seeing is that preparation and saying, oh, it's totally different. Or you're saying that it's all one.

You understand? Because here the principle is that if you're going to come to the platform of Brahman, you have to give up anger. Right? And so nonviolence is the basic principle of self, of elevation. And so if there's anything that would look to appear as violence, right, then that's bad.

But the point is, is you have to know what is actual violence. You understand? Does that make sense? Because Buddhism was established to stop animal killing in people who were too gross to understand the difference. But as an ultimate philosophy, it's not actually that useful.

You understand? Yeah. It's also said that we can engage our anger or greed, even, you know, lust, you know, to attend devotional service. Like Gopis use lust or... Yes, but the point is, is it's connected to Krishna.

Divine and diviniac are simply just, are they being used for ourselves, or are they being used for elevating ourselves? So if we're elevating, then the best elevation is devotional service, that's eternal. Any other kind of elevation is all short. So that means we can use demonic nature to elevate them.

No, the point is, is... Pride, arrogance, conceit, anger, harshness and ignorance. Those are the qualities mentioned. You understand? If there is a way to connect it, yes.

But you have to be able to connect it. So if you can't distinguish here between one and the other, how are you going to distinguish between spiritual and material? You know what I'm saying? It's like, if you can't distinguish between two preparations, how would you distinguish between the preparation and its reflection in the mirror? You understand? If I can't tell the difference between a car and an iguana, how would I tell the difference between that iguana and the iguana in the mirror? Does that make sense? So this is the point. Unless you can see this fineness of, you know, difference and application, how one will connect it.

That's what we were discussing yesterday. Because we find something that can be an

alternative perspective, that doesn't mean now that alternative perspective takes prominence over everything else. Right? All bones are considered impure, but conchshell is considered pure.

Now that doesn't mean because conchshell is pure, that overrides not all bones are pure. This is the problem with this approach. Right? We're intelligent, we can discriminate, but the problem is that's the end of application of our intelligence.

It's only applied to find the fault. Because if we find the fault, that makes us feel we've gained the, you know, lordship over that branch of knowledge. You understand? But when it comes to application, we don't have anything because still all bones are impure and only conch is not.

So that means, you know what I'm saying? So when you say, so that means we could use these qualities of, demoniac qualities in Krishna's service, but if you can't distinguish what makes the quality demoniac or makes it divine, how are you going to engage it? You know what I'm saying? So, simply being able to find the exception, that means there's some intelligence, but unless one is able to apply what one has seen and be able to discriminate, then that actually means the intelligence is limited. Because if you can't apply it, actually that it's a waste of time. You know, like the scholar and the boatman.

Very intelligent, but he'll drown with his knowledge. And that ignorant boatman will swim back to the shore and go home to his family and sit in front of the fire and interact with it, you know, with everybody else. You know? And the scholar will be communing with the fishes.

Yes, so that's why you're studying this to become a great devotee. This is not just intellectual discussion. We're not just here to discuss things and that and taste the discussion.

We're here to discuss so that we know how to apply it in our life. You know what I'm saying? So, in other words, if you can take pride, arrogance, conceit, anger, harshness and ignorance and use that from the platform of the mode of goodness, be my guest. Because on the Brahman platform, you're not controlled by the modes.

You're only engaging them. So you have to be able to tell the difference here that you have pride, but it's being used not from the platform of, you know, material ignorance. So how are you going to do that? So if you can explain that, you can use it.

If you can't explain it, you can't use it. So why make the point? Do you understand? Because if you can't use it, what's going to be the use? Does that make sense? Yeah, so if we can separate the self from matter, you know, on Brahman platform, then we have the ability to use, you know, engage those... But why would you want to engage them if it doesn't apply to the situation? Unless it applies to the situation, only it's used. You know what I'm saying? Sridhar or Subal can say, Hey, Krishna, you know, you're a weakling, you know, I can beat you in a wrestling match.

So that's arrogance, okay? So if you're on that platform, be my guest, go for it, use it. But if you're not, you might consider it's not so useful. So even we say, yes, these qualities could be

used if you know how to use them, then that's the discussion's over.

Why are we still talking about it after 15 minutes? Because unless you can use these from the transcendental platform, they're not going to be devotional service. So why discuss them? Why keep coming back? So you can use them. You know, is that such a, you know, intellectually tantalizing element that we can use all these bad qualities for Krishna? You know, why these qualities? Why not, you know, a pail of garbage? You know what I'm saying? You know, why do we pick this? You know, why not an old shoe with a hole in the bottom? Why don't we use that for Krishna? You know what I'm saying? You know, go down to the place where they take the cars and squish them up into little blocks.

Use that block for Krishna. Nobody else wants to use that car for Krishna, but we can use anything for Krishna, so I will use this car squashed up into this block. You know what I'm saying? It's really nice as theory, but the point is, is we're on this point here on how you're going to, you have to be taking this in line with that we're distinguishing between the field and the knower of the field.

Right? And so when the knower of the field deals with the field, these are the recommended qualities. If you can use these others, great, but you're quoting the gopis, which are not on the material platform that they need to distinguish between matter and spirit. Does that make sense? So, how does the gopis using lust for Krishna have anything to do with you? Knock me out.

Come on, go for it. Do you understand? So, in other words, it's just an intellectual exercise that one can find a seeming exception, and the taste one gets from that because one is not following the rules. They do everything whimsically according to their own desire, and they do not recognize any authority.

So, here's authority. Hey, I found the loophole, so therefore I'm the authority. You understand? That's where that intellectual platform of a bunch of bohemians sitting around and finding fault in everything.

You understand? That's the taste. But now, this is the wrong environment. You need a cute little table there with a couple of chairs sitting on the side of the road so you can watch everybody go by.

There's more to criticize that way. And you need a little cup of coffee. Right? Like that.

And it's also better if you have a goatee. That really adds to it. Then you can sit there, and everybody that walks by, you can have an opinion about.

Then it works really good. You can spend the whole day there. Unless, of course, the cafe kicks you out because you only bought one cup of coffee.

And there's a bunch of other people there that want to do the same thing, and they're willing to

pay for another cup of coffee. You understand? So, there are people that this is their life. But we're not interested in that.

We're interested in understanding how to take this and apply it. So, it has to apply in your life, not in the goatee's life. You know what I'm saying? There's also the goatee's.

You know, they put on the cloth on the upper part of the body and the lower and the lower and the upper. And they put on one earring and one ankle belt. So, why don't you try that? Tomorrow we'll see you here.

You'll be wearing your chutter on the bottom, and you're wearing your goatee on the top, okay? Earrings you'll have to work out with someone else. Does that make sense? So, you have to know what applies where. You understand? Because the point is, is the intellectual aspect is important, but it's only important because it will be applied.

If it's not applied, it's not important. Now, verses 7 to 20, the demoniac nature. Those who are demoniac do not know what is to be done and what is not to be done.

Neither cleanliness, nor proper behavior, nor truth is found in them. They say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire and it has no cause other than lust.

So, these are the basis. Then it gets transformed in application of the varieties of philosophies and religion. Following such conclusions, the demoniac who are lost to themselves and who have no intelligence engage in unbeneficial, horrible works meant to destroy the world.

Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the demoniac thus illusioned are always sworn to unclean work, attracted by the impermanent. They believe that to gratify the senses is the prime necessity of human civilization. Thus, until the end of life, their anxiety is immeasurable.

Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense gratification. In this, those philosophers who are generally in the pessimistic line, unless they are in an authorized pessimistic line, like, say, Buddhism or this and that, then you generally see is that they say the material world is not real and all this and that, but they are the most absorbed in sense gratification. Does this mean that they are reversing what's illusion and what's real? Yeah.

Well, it's because it's all illusion, so therefore, go for it. But it's supposed to be if it's all illusion, you'd leave it alone. If I'm out in the middle of the desert, right, and I see this great oasis here, and then my guy next to me says, no, it's all illusion, you know, so then I'm supposed to, you know, it's all illusion, so go for it, you know.

No, it's all illusion. You just forget it and move on. So this is the demoniac, because they don't, they absorb themselves.

The demoniac person thinks, so much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. So this is based on that second principle of weakness of heart.

The first one being that I'm the controller and enjoyer. The second one means that you're attached by increasing the facilities you get attached to that. So that means that'll be dealing with goodness, passion, and ignorance.

So in this case, specifically, the false egos of passion and ignorance. He is my enemy, and I have killed him. My other enemies will also be killed.

I am the lord of everything. I am the enjoyer. I am perfect, powerful, and happy.

I am the richest man surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices.

I shall give some charity, and thus I shall rejoice. In this way, such persons are deluded by ignorance. Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and fall down into hell.

Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only without following any rules or regulations. Bewildered by false egos, strength, pride, lust, and anger, the demons become envious of the Supreme Personality of Godhead who is situated in their own bodies and in the bodies of others and blaspheme against the real religion. So here, bewildered by false egos, strength, pride, lust, and anger.

So we covered a few of these, you know, qualities to be nicely engaged, right? But the point is, is they're bewildered by. Does that make sense? So in devotional service, one's not bewildered. Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.

So the envious, well, they're lowest because they don't accept God. They're going against all these. Again, attaining repeated birth amongst the species of demoniac life, O son of Kunti, such persons can never approach me.

Gradually they sink down into the most abominable type of existence. In verse four, the Lord gives a brief summary of the demoniac nature. In verses seven to twenty, He describes the demoniac qualities in details.

The demoniac do not know what is to be done, what is not to be done. Neither cleanliness, nor proper behavior, nor truth is found in them. Because the point is, is they're whimsical.

So it's whatever they feel like, that's what, in their mind, is to be done. So just because they feel like it, doesn't mean that it's what should be done. So that's the point, they don't know what

should be done or not.

And cleanliness, because cleanliness means that there's the element of trying to improve the quality. We see as the civilization improves, yes, there's less mud. You can walk down the street and there's no mud on the bottom of your shoe.

That's definitely true, yes. But, is the environment more clean? Is the air you're breathing more clean? Is the food you're eating more clean? Is the clothes you're eating more clean? Is the quality of the relationships? No. So therefore, it's not that it's more clean.

Yes, there is no more mud on the bottom of your shoe. Rare to find. But that doesn't mean, so in their mind, yes, I see we are so much more clean.

But they don't know what cleanliness is. Like that, because cleanliness also includes cleanliness of the mind, cleanliness of the consciousness, purity of the items you're dealing with, right, the purity of the environment, the purity of the motive, of the activity. All these things are all part of cleanliness.

So these, these they fail on, though their boots are clean. You know, no mud, let's say, no mud. Can't say clean, because they went in the bathroom and they didn't wash them, so, you know.

The demons do not know what is to be done and what is not to be done, because they don't believe in the Vedas and don't want to follow the rules and regulations. Thus they base their life on the bodily consciousness and act with no concern for truth or the welfare of others. Therefore, even if a demon propounds a philosophy, he does that only to achieve his selfish goals.

Srila Baladeva Vidyabhusana writes in his commentary, The demoniac persons do not know what is dharma and what is adharma. This is because they don't have any regard for the Vedas. They don't have internal and external cleanliness, saucam, necessary for following Vedic injunctions.

They do not have kanda, acara, according to the rules stated by Manu and others in Smriti scriptures. They do not speak the truth, satyam, words that state the facts as they are and which will benefit other living entities. As they are means, is it reality or illusion? As it says, Bhagavatam distinguishes reality from illusion.

That's not just, you know, fact. Yeah, it means this is a rock. Okay, yes, great.

So is that truth? No. Is this rock engaged in Krsna's service or not? That's truth. So one has to know the definitions of these words.

Otherwise we tend to use our own definitions. Their teachings are like the sound of jackals or vultures. So we see here the acarya has been giving all these important things.

They don't have cleanliness. They don't follow the Vedic literature. So it means even if they

wanted to, they can't because they are not qualified.

They don't act properly. And he mentions here, according to the rules stated by Manu and others in Smriti scriptures. So he is not saying, oh, we are devotees, we don't care for the rules.

Does that make sense? What Prabhupada is giving us, what the acaryas are giving us, that is the rules we follow. Otherwise then we learn about not following rules only serving Krsna from the acaryas. And they give us so many rules.

So now we apply, oh, we don't follow rules and then throw out the rules given to us by the acaryas. That's called the demoniac, whimsical nature. That's ignorance.

So what they give us, that's what they follow. And what they say, these facts have to be beneficial. Right? Someone says, no, but we have to speak truth.

But will that truth be beneficial? If it's not beneficial, it's not truth. Or even if it is truth, it's not applied properly. So that's the thing.

It must be truth, means it's in connection with Krsna conscious and it must be applied that others are benefited. If it's not, it's not truth. Yes.

Yes. Yes. Yes.

Yes. Because otherwise, see, if you have affection for somebody, you'll always do something that is for their benefit. You know what I'm saying? That actually takes on those qualities.

So, then there's no need of knowing so many rules. Because one will accomplish their satisfaction. Right? But now, if we don't know what makes them happy, what do we do? We ask other people who know, oh, you know, I want to do something nicer.

What can I do? What do they like? You know, oh, they like this, they like that. And they'll have to give quite details. You know? And so, then you follow that, you'll please the person.

So, what's the difference? Right? One is spontaneously following the rule, and the other is following it by regulation. So, the basis is affection. So, those who have actual affection for Krsna, spontaneously follow the rules.

In fact, the rules are based on their affection, the manifestation of their affection, what activities they would do, what mentality they would have to please Krsna. That becomes the form of the rules. You know what I'm saying? Because the person you ask, oh, what can I do to please Him? It's not that they think about it, but that you've asked, then they think about it.

And then they'll tell you all the different things. Because otherwise they just know these things. You understand? So, we have this idea, no, I will do whatever I want.

No, it's I will do whatever Krsna wants. Spontaneity is how to please Krsna, based on affection.



And that will be within the realm of the rule.

You know what I'm saying? Somebody does something just that it has nothing to do with anything, are people impressed? No. But you do something really, you know, spontaneous within a field that people recognize as valuable, that will be considered outstanding. So, everybody's functioning within a specific field.

You know what I'm saying? So, it's like, you know, the goth is wearing all black. Now, how you wear that black, and which ways you dream up of, you know, things to wear and, what do you call it, accessories that are black, then people go, wow, you know, this is an inspired goth. Or he just has the same standard stuff everybody else has.

He's okay. But now if he, you know, showed up in florescent chartreuse, you know, would they go, wow, check this out, he's, you know, stepping out into new areas that the egot, no, they'll just say, this guy's weird. You know, he can maybe try it with the emos, but it's not going to work with the goths.

Right? Does that make sense? So, that's the point, as we call it, you know, the guy is a musician, and he's outstanding, but he'd be outstanding in a particular kind of music. And if he goes outside of that, no one's inspired. You understand? You know, and even if he goes out of that, then they'll have to say, well, that's indie.

You know what I'm saying? They still have to categorize, you still have to function within that. Because indie means you have to be doing something someone else hasn't done. You know what I'm saying? Does that make sense? So, the point is, spontaneous is within a framework.

We get the idea coming from where? That is whimsical. From where? Demoniatic nature, right? So, the Western culture is founded in demoniatic nature. Yes? How do we deal with that when we are in the West? It's not such a good idea.

People like good qualities. All those divine qualities people like, so it's not a problem. So, just keep it on the down-low with the basis of demoniatic qualities? The point is, is you deal with it properly.

How they deal with it doesn't matter. You deal properly, then how are they going to respond? They'll have to start dealing properly. You know what I'm saying? You deal nice, they will respond nice.

You deal not nice, they'll respond not nice. You know? So, that's the thing, is that the devotional process works anyway. You just have to be intelligent to apply it.

People aren't intelligent, they misapply it. Does that mean, I get a cookbook, I go to do the recipe, I don't follow that properly. And so, the preparation I make doesn't turn out.

It doesn't look anywhere near the picture. And so, therefore, there's a fault in the cookbook,

right? No, it's that I don't know what I'm doing. So, this is the problem.

Devotees will try to apply the Vedic things, it doesn't necessarily work for them. But no one said it will work first time. You keep trying.

That's called persistence. That's the constant engagement. And with time, that practice will make it work.

But if we throw it out and say, Oh, it doesn't work. You know, this is 2011, these things don't work. Then, it has to be stemming from demoniac mentality.

You know what I'm saying? No one's conditioning, therefore, one. Because acting whimsically never works. You have to work within a framework.

Does that make sense? The demons say that this world is unreal with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust. Verse 8 That's why Prabhupada is walking along with the devotees, a morning walk.

And they came, I think, to... I think it's in Boston or somewhere where there's big docks. And then he points at, you know, some big kind of thing, says, you know, what's this? And devotees are going through the normal, you know, well, you know, that's this. You know, that guy is trying to do this, this, that.

And Prabhupada said, you know, after everybody, he doesn't know what he's saying. Prabhupada said, no, that's sex. You know, what's that? That's English.

That's European. They're trying to figure out what is this? And so the point is this. Why is it there? It's there because some guy makes money with that so he can have sex.

Right? He has all that money. He's not having sex. He doesn't consider himself successful.

Right? So that is the basis. It was produced of sex desire. That's why people do what they do.

The boys dress like they dress. The girls dress like they dress. Everyone does what they do because the foundation is sex.

That's the demoniac mentality. Well, the divine mentality, the foundation is the difference between matter and spirit, between following the rules and regulations, that's one's duty, to elevate yourself. These are the... So that's why it appears.

But, you know, where's the spontaneity? Right? So... Is that my turn? So that's the anxiety. How to make it natural... No. You accept the form, then you can learn to be spontaneous within it.

But if you don't accept the form, how will one ever become spontaneous? I mean, whimsical is not spontaneous. Because generally when we think spontaneous, we think whimsical. No.

Spontaneous means inspired within that form. According to Srila Baladeva Vidyabhusana, in

this verse, Krsna describes the demoniac philosophies. The first three statements, the world is unreal, with no foundation, no God in control, refer to the Mayavada doctrine.

The fourth statement, the world is produced by sex desire, describes the theory of svabhava, or inherent nature, advocated by the Buddhists. This probably always connects, gross sense gratification, and backs to the Buddhists. Like that, because that's where they always end up.

The fifth statement, the world has no cause other than lust, is maintained by the carvakas. So, note three. Srila Baladeva Vidyabhusana writes in his commentary, on verse eight, The Lord shows the conclusions proclaimed by the demons.

He first speaks of one soul, impersonal philosophers. This world is false, a satyam, filled with error. Either they're into poetry, or they're having a bad hair day.

Generally, Ganges are more known for poetry. This world is false, a satyam, filled with error, like thinking shell is silver. Right? Because this point is not there, and you think it's real.

So, it's all air. It's all, it doesn't exist. The world has no basis, apratishtam, like a flower in the sky.

There is no God, means flower in the sky, means it's an illusion. I'll be happy here, I'll do all these things. It's, it's, you understand? So, they use these as the philosophy.

But, Krsna is giving what's the essence, the basis. So, we just take it in its grossest form. So, unless the demon is saying these things, then they're not actually demoniac.

No, these are the basis on which all demoniac philosophies emerge. So, they may be very sophisticated, very cultured, very nice in dealing. You know, they're not out, you know, does that make sense? You know, it's just like you have the, you know, the Hollywood, you know, gangster, or you have the British gangster.

Right? You know, the American, you know, this, that, I'm gonna kill you, I'm gonna blow your head off, I'm gonna, like, you know, British ones, we're going to kill you now. Like that. You know, so it's, so, they may be more cultured, but it still is the same basis.

Right? Does that make sense? Yes? The demoniac people say that this law was produced from sexual desire. Are there some theories about it? We're coming to that, it's coming. Ms. Baladeva will explain that.

There is no God as a cause of the world creation, maintenance and destruction. Anishvaram. God, like the world, is manifest out of illusion.

In other words, there's only Brahman, so, therefore, if there's a concept of a God, that means it must be illusion. So, there is no, it's not controlled by God, it's not created by God. Right? So, this is all based on the impersonal philosophy.

That's why we say that deism is actually atheistic, because then you're separating God from him, it means that he's not actually involved, so God's involvement is an illusion. If there was, were an absolute God, God would not have created such an illusory world. So, it's just like, you know, reflection, they don't have a complaint about a reflection in a mirror.

Right? But the point is that if there is one, then that's imperfect. Why God made that? No, they're perfectly happy with it, but because it doesn't work the way they want, therefore they grumble about it. You know, they try to scratch in the mirror and why is the itch not going away? Right? Does that make sense? They consider, they consider that the world must be false, right? So, therefore we can see the basis when the devotees also start talking, you know, why did Krishna create us like this? He could have created us perfect like the internal potency and this and that.

So, it's still stemming from the same position. They consider that the world must be false. There is, however, only one soul without qualities, unknown by any source of knowledge, which, because of error in knowledge, reflects itself through ignorance as another entity.

Right. You know, is unknown by any source of knowledge, so that means by knowing this, you won't obtain it. But, they go to great pain to disseminate this knowledge so you can attain the mind.

But, it's unknown through knowledge. And, it's one quality, so there is no knowledge. So, how did it have an error in judgment that it became separate? You understand? It doesn't make any sense, all this.

Which, because of error in knowledge, reflects itself through ignorance as another entity. In the form of the material world, the individual jiva and the Lord. But, to reflect means that there must be the original.

And, the reflection will look like the original. Right? Otherwise, it has to be a transformation. They don't accept transformation.

Right? But, at the same time, technically, they don't accept reflection either because that means that it's an original. They think the illusion will stand on its own. Right? But, it's not there.

It's all Brahman. But, if it's all Brahman, that illusion is also Brahman. You know what I'm saying? So, it's very... It reflects itself through ignorance as another entity.

In the form of the material world, the individual jiva and the Lord. When one realizes one's real nature as that soul, there's no duality and there is only oneness. Because, if there is only one soul, when you realize it, you become that soul.

But then, that means all the illusion around is that controlled by you. You know, the Buddhists will take it that far. Right? So, that means, technically, if one person attains to Nirvana, that means all living entities have.

But then, why need to preach? You know, you only have to find the one. There is no duality. There is only oneness.

Until then, everything we see is like elephants, horses and chariots in a dream. When one realizes one's true nature, what was imagined out of ignorance, what was imagined out of ignorance disappears along with the notion of being a separate jiva. Just as the chariots and horses disappear during deep sleep.

Right? So, they don't even take it to the waking point. They take it through to deep sleep. They take it the opposite.

They will say, when you awake, then the dream goes away. They say, when you go into deep sleep, then the dream goes away. Like that.

So, therefore, we can understand ignorance is the basis. Right? So, this all comes from these three. The world is unreal with no foundation and no God in control.

Right? The world doesn't exist. It's all Vermont. It's unreal because thinking that there is all these different things, they're not there.

It's like a flower in the sky. It's not there. It doesn't happen.

You know, there is no God because there's only one. So, God won't be separate. There won't be what we call God.

You know, if you want to say, OK, God's Vermont, then you can do that. But to say that, no, there's a God, there's a person. Right? So, these three demoniac concepts, these statements are the basis of the impersonalists.

The Lord then describes the theory of subhava, or inherent nature, advocated by the Buddhists. The Lord... The world does not arise from the intercourse between man and woman. aparaspara sambhutam In the manner of a potter producing a pot with intention, since the parents begot a child without even knowing how it is being done.

Children sometimes are born as a result of a man and woman uniting only once, and scorpions appear from sweat spontaneously, without interaction of male and female. Thus, creation takes place spontaneously by its own nature, by nature's inherent properties. OK.

So, in other words, the saying is that subhava, or inherent nature, means that it's not with intention. In other words, the husband and wife, they unite with the intention of having a child. So, it's not like that, like the potter.

He goes there, takes the clay, with the intention of making a pot, and forms it, and gets a pot. Right? But, it's the aspect that the parents are uniting, but they actually don't know how this whole process works, that it produces the child. Right? So, they're saying, it's like that.

It's just like the scorpion just appears from sweat. It just happened. So, it doesn't have any purpose or any course or that.

It just happened. Right? So, the other is just saying, well, there was an illusion, which you can't explain where it came from. And so, therefore, you ended up with being covered by illusion, where the illusion comes from.

How does illusion have power over Brahman? Right? And then, all you have to do is understand it's illusion, and then it will just disappear. Well, the Buddhists are just saying, they can't even deal with the knowledge. They just say, it just happened.

You know what I'm saying? Like that, you know. How do you say it? So, so you can make a sticker, you know. Creation happens.

Like that. Like that. You know what I'm saying? Like that.

So, this is, then this is the svabhava, which was the theory of svabhava. The world is produced by sex desire, describes the theory of svabhava, or inherent nature advocated by the Buddhists. It just happens.

Like that. And so, then you can just not involve yourself, and then you just not have it. The Lord then describes the theory of the Lokayakas, Charvaka.

According to them, the world has no purpose other than satisfying one's lust. Okay. It's produced by sex desire, but has no other cause than lust.

Nothing else should be said. The lust between man and woman is the cause of the world, being the motive for all actions. Hetukam, from hetu, indicates some motive.

Or, another interpretation of the phrase kama hetukam, can be, the Jains say that the cause is whatever one wants it to be. Whatever a person can imagine according to his reasoning power, he will say that this is the cause of the world. Oh, so that's even interesting.

It's this thing, whatever you want it to be. That's Jainism. Be whatever you want to be.

So that's Jain philosophy. You know, so, people coming up with ideas, what they want it to be, that's what it should be. And that's actually coming from that.

You know, because there's... The next ten verses, nine to eighteen, describe the abominable activities performed by those who follow such demoniac philosophies. We're still on twenty-six. We're in the third paragraph.

Okay, now forty. Following such conclusions, the demoniac, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world. Verse nine.

Srila Baladeva Vidyabhusa comments, taking shelter of actions and philosophies to exemplify their respective views, they destroy the world. Drstim is in the singular to indicate the whole class of demoniac philosophies. Taking support of astabhya, of their philosophies, these foolish people, with worthless opinion, alpabhudhaya, devoid of understanding that atma is distinct from the body, fixed in actions of violence, slandered in salt, ugra-karma, being enemies of the world, jagat ahita, destroy spiritual truth, ksaya prabhavanti.

So, in other words, the real benefit of the world is, you know, destroying the world, means the world is maintained, actually, by Krsna consciousness. The demigods, they, you know, do manage their day-to-day affairs, but they're devotees. So, it's because of their activities that they're supposed to perform, then things are maintained.

So, the jiva is performing his activity, and the Lord, as Supersoul, is fulfilling that, according to what they deserve. So, everything's going on in a proper order. But the demoniac mentality is, no, they will do something that doesn't bother with authority.

Right? That'll be whimsical. So, it will disrupt how the world works. And then if we take, in this destructive, destructive? Destructive, but it's in the state of destruction.

So, it's been disrupted. So, then we'll take that as normal. You know, some devotees will say, well, you know, this is the situation now, this is normal, so we should act according to that.

No, this is abnormal, it's been disrupted by demoniac mentality. Yes, you have to act according to the time, place and circumstance of what is going on now. But, it doesn't mean that what's going on now has any semblance of normality.

Right? So, a person that knows how to deal with something deals properly. Right? In other words, you have a machine that's been dealt with improperly, so it's not functioning properly. How are you going to fix it? By dealing with it improperly, because that's what everybody else is doing? You have to fit in, you have to do what everyone else does, you have to push all the wrong buttons, just like everybody else does.

And then that will make everything work nicely. Sounds great? No. It means you deal, you push the right buttons, it starts to work properly.

But, you push the buttons according to the situation it's in, because people have pushed the wrong ones. Does that make sense? So, yes. So that means then, unbeneficial acts, because they're going to disturb.

So, it's nothing to do with the butterfly in Tokyo. Right? It's to do with you follow things properly, then the material nature being created by God, and running according to God's laws, will respond properly. Right? But still, you have to deal with the situation that people have put themselves in, by dealing improperly.

But you don't have to be like that. Due to insatiable lust, pride and false ego, such bewildered



demons are attracted by the impermanent, and are always sworn to unclean work. Verse 10, Srila Prabhupada writes, The demoniac mentality is described here.

The demons have no satiation for their lust. They have no knowledge, and cannot tell that they are heading the wrong way. Accepting non-permanent things, such demoniac people create their own God, create their own hymns and chant accordingly.

The result is that they become more and more attached to two things, sense enjoyment and accumulation of material wealth. Induced by pride and false prestige, they create some principles of religion which are not approved by the Vedic injunctions. Although such demoniac people are most abominable in the world, by artificial means, the world creates a false honor for them.

Although they are gliding towards hell, they consider themselves very much advanced. So very, very nicely. Because the point is, they're only interested in Dharma, I mean, Artha and Kama, because they've given up Dharma.

The demoniac aren't interested in Dharma because Dharma is established by authority. So, they're not going to be interested in these things, and because there's ignorance, there's no question of liberation or any other benefit. But, the problem is, if you perform Artha and Kama without Dharma, then there isn't going to be any facility for it as time goes.

Does that make sense? So, pride and false prestige, they create some principles of religion which are not approved by the Vedic injunctions. So, creating them is very difficult. I mean, myself, dealing with the deity of worship and with Vaishnava etiquette and Varanashram, you can speak on a particular topic for twenty, thirty years, no one catches it, because it's actually according to the authority of the Veda.

But somebody in some temple somewhere can just by their own mental concoction come up with a mundane concept of something within any of these fields. And within like six months, all our temples and everybody's doing it. Why? Because it's mundane.

Does that make sense? Like, how many temples you go to and during the Artha, you're trying to sing, right? And somebody will come along and stuff a flower into your nose. Pretty standard, right? Was that established by Prabhupada? Ask any devotee back then, was that what was done? No, somebody decided to do it. And within a very short time, every temple anywhere, everywhere is doing it.

How many places you go, they sprinkle the water from the conch on the back of your head, right? That's because one person didn't like the water being thrown in their glasses. They would stand right in the front and then the prajari turned around and threw a whole handful of water in their face. So they said throw it from behind.

Because they couldn't understand how to properly throw the water. So everywhere you go, they do that. What does it say that you're supposed to take the lamp and zigzag across the

temple room and this and that when somebody tries to get it? No, you push them out of the way because they joined the movement three hours later than that guy over there did.

Where do these things come from? Where are the magic shoes? The magic plastic shoes. Everybody knows plastic is dirty when it's made. Let alone, you know, once you've taken a bath in these magic shoes and you never get unclean.

You understand? So that's the point. One creates. They create some principles of religion which are not approved by the Vedic injunctions.

It's constantly done. Right? In the Karmis, that's all they do. That's it.

So that's the problem. Yes? Is it difficult to catch Vedic injunctions because we're not prepared to change our character, change the qualities of it? Not really. Oh, yeah.

That means it basically goes back to this is the problem with all the Vedic injunctions. Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, a study of the Vedas, austerity, simplicity, non-violence, truthfulness, freedom from anger, renunciation, tranquility, aversion to fault-finding, compassion for all living entities, freedom from covetousness, gentleness, modesty, and steady determination, vigor, forgiveness, fortitude, cleanliness, and freedom from envy, and freedom from passion for honor. That's the real problem.

Because these rules are cultivating a consciousness, or a particular endeavor that manifests as different qualities. But we take it as just a form, like a machine that you can manage. Like that.

But no, it's managed because of knowing something higher. It fits in very easily. Because the point is, these qualities to some degree basically most people have.

It's just where they apply it. So because they don't apply it properly, it doesn't take on the proper form. So much sacrifice is done for their family, or for their country.

So they're there, but they don't know that that sacrifice was to be connected to the Lord. They're given charity, but they don't know who they should be giving charity to. They're compassionate, but they're only compassionate to certain living entities, not to others.

So it's just a matter of not being able to connect one thing to the other. Does that make sense? So that's the thing. Does that make sense? Yeah.

And because what they're doing is terrible, but by artificial means they create false honor. And then, you know, everybody says, oh, they're a great person, even though everybody's kind of going to hell. But, you know, some on the Royal Road, some in a bucket.

Om Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama  
Hare Hare Shila Prabhupada Ki Sama Veda Bhakti Vrindiki Jaya Nithyaya Govinda