

# Attitude towards Vaishnavas

Thank you for this opportunity that we have today with you. You are all Bhakti Shastris, Bhakti Shastragya meaning also like you are scientist. One who knows the Shastras – Shastragya . ‘Gya’ means one who knows, Shastragya:-one who knows shastras is scientist; this is yet another vaishnav definition for understanding of who is a scientist.

**“yah sastra-vidhim utsrjya vartate kama-karatah  
na sa siddhim avapnoti na sukham na param gatim”** (Bhagavad Gita 16.23)

Lord Krishna says: One who discards all the shastras and he is busy doing activities but he has given up all the shastras abandoned, that person “na sa sukham avapnoti” that person will never ever be happy, what else? ‘na sukham avapnoti’ (in audience param gatim) ‘param gatim’ and there is one more (in audience) ‘na siddhim’- No perfection, no happiness, no final destination is achieved by those who reject, abandon, discard the shastric injunctions. Now you have become shastragyas you are scientist, I am happy I am able to meet scientist or social scientist here in Mayapur. You are completing now your 3 more days to go and you are done with it. Now is a time to apply the knowledge science that you have been studying, what you are studying Upadesamrta like that Isopanishad, Nectar of Devotion and Bhagavad Gita.

I think one year I taught Isopanishad and of course you were not there and then another year I had taught something else. So I have been asked I am given some homework today and next 2 days.

You need 7 attitudes towards Vaishnavas (Students handbook page 110)

Learning objectives it says at the top,  
Discuss appropriate attitudes towards senior devotees in temple who have not completed Bhakti Shastri degree.

You have and they haven't and you are back to the temple and you are in the midst of those devotees or you are the only one who has done the Bhakti Shastri. You are the one carrying your certificate hanging around your neck (laughter). Some big accomplishment to have a degree in Bhakti Shastri, not a small thing. So then what should be your attitude towards or in the midst of all those other devotees who haven't done Bhakti Shastri?

**With reference to Shri Isopanishad mantra 10 it says:**

**“anyad evahur vidyaya anyad ahur avidyaya”**

One result is derived from the culture of knowledge and that a different result is obtained from cultural nescience that's ignorance. In the purport Srila Prabhupada writes: In a modern society even a boy thinks himself self sufficient and pays no respect to elderly men. Due to wrong type of education being imparted in our universities boys all over the world are giving their elders headaches. Elders are getting headaches from the boys and girls also its not mentioned here. They give headaches to their elders so you understand what is expected from you. These are mundane universities and modern society and they what they cultivate is ignorance (avidya).

'anyad ahur avidyaya' – cultivation of vidya is one and cultivation of avidya is yet another one.

So what you had been cultivating is? Vidya not only vidya but Rajvidya: the king of knowledge.

**“raja-vidya raja-guhyam pavitram idam uttamam” (Bg. 9.2)**

Uttam-'tam' means ignorance, utt – means above, beyond, at the top. Uttam: beyond ignorance that's uttam. No tinge of ignorance means full of knowledge. In other words, uttam means full of knowledge which is devoid of 'tam'-devoid of ignorance. So, you had been cultivating not just vidya but raja-vidhya. So, those who cultivate avidya, they give headache, those who cultivate vidya they should be giving what? Some soothing bam, some relief to the elders or other

vaishnavas some of them also for sure are going to be senior to you.

So, what should be your attitude?

What you should be thinking now with all this vidya in your head?

What you should be thinking of others?

How it should be dealing with others?

Your relationship with others?

Oh!! You have answer, okay! What kind of help you would render? "SERVICE", don't give headache at the head but at the feet (laughter) serve them.

What is the outcome of vidya? Knowledge you cultivate what does that do?

Humility, very good!! Amongst other things what you achieve is the humility. If you want to take note there is a statement in that shastras that says

"vidya dadati vinayam"

Probably you have heard this, Vidya -that's vidya, dadati - that gives, vinayam- that is humility. Vidya gives humility, it also says

**"vidya vinayen shobhate"**

Shobha means beauty, one becomes beautiful his beauty is enhanced, as he cultivates vidya and then he is full of humility. That humility is the beauty of the person, he looks beautiful. "vidya vinayen shobhate" you learn vidya -Bhakti Shastri and you study this shastra that shastra you become humble. And that's the decoration that's alankar, sadhu bhusan- sadhu abhushan, "sadhavah sadhu bhusanam".

"titiksavah karunikah suhridah sarva-dehinam

ajata-shatravah shantah sadhavah sadhu-bhusanah" [SB 3.25.21]

Titiksavah, karunikah, ajata-shatravah, shantah sadhavah sadhu-bhusanah- ornaments. So humility is one such ornament. So this is what one should be going back with, returning to your respective temples or homes, towns, countries. What is a

reward, award, 'You Have Become Humble' -Humility.

**Lord Chaitanya Mahaprabhu said:**

**“trinad api su-nicena taror iva sahisnuna  
amanina mana-dena kirtaniyah sada harih” (Sri Siksastakam-  
verse3)**

Even this is also result of cultivation of knowledge, vidya, titiksavah- becoming tolerant and “trinad api sunicena”- humble, “amanina mana-dena”- you are ready to give all respect to others and how much respect for yourself? Some give and take should be there (laughter). But Chaitanya Mahaprabhu says only give. Normal policy is taking only, normally you like to take everything, take respect, not give anything in return. But Chaitanya Mahaprabhu says don't expect anything in return- just give- keep giving.

Chaitanya Mahaprabhu has himself given commentary on Sri Siksastakam at the end of Chaitanya Caritaramrita last chapter called Siksastakam. And in association of Ramananda Raya and Svarupa Damodar like Personalities, Chaitanya Mahaprabhu- He says one Siksastakam one verse and he talks just brief few comments. So comments to this “trinad api verse” Chaitanya Mahaprabhu says

**“uttama hana vaisnava habe nirabhimana  
jive sammana dibe jani' 'krsna'-adhithana.”**

That person becomes nirabhimani, abhiman is pride, nir – no, becomes pride less- not puffed up. There is the puffed rice and then there is another kind of rice is chipped rice (laughter). Nirabhiman, “jive sammana dibe” and Chaitanya Mahaprabhu says person gives sammana to other jivas, other entities why? He is giving reason why! Says “jani krsna adhithana”. Knowing that the other souls they are situated in Krishna or other souls are Krishna's souls, they are Krishna's, Krishna's people, they were just separate, they had nothing to do with God or Krishna then you may punch their noses. But knowing that they are Krishna's people, Krishna's

devotees, they are situated in Krishna, grounded in Krishna, sitting next to Krishna, knowing this person always respects others, that's Chaitanya Mahaprabhu's reason.

So this is part of the knowledge so not only knowing Krishna, but

“vedais ca sarvair aham eva vedyo” (B.G 15.15)

Vidya, Vedyah and Vidavan- three factors, vidya is knowledge, vedyah is object of knowledge and vidavan is one who knows, one who has cultivated the knowledge is vidavan. So by now it is expected that you are all vidavan. Vidavan – Vidya has gone in you, now you possess vidya, vidavan like Bhagavan and this van and that van and Jnanavan . You are full of vidya, so you are vidavan. So Krishna says with vidya one understands me.

“aham eva vedyo”- I am to be known, so knowing Lord is then complete when we also understand energies of the Lord “vividhaiva shrutyate”. Vividhaiva- Lord is full of potencies. He is potent with potencies; He is Shaktiman because He has lots of shaktis. And to know His shaktis -His energy is part of knowing Lord. So, living entities is shakti of the Lord ‘tatastha shakti’ of the Lord. And that shakti is very dear to the Lord. We have to know this, not we know only that

**“mamaivamso jiva-loke jiva-bhutih sanatana  
manah-sasthanindriyani prakrti-sthani karsati” (BG 15.7)**

Knowing verse sitting right in your kantha called kanthasta, where are the verses in kantha- kanthasta- well versed. They are sitting in your kantha ready to go but they need to be brought from kantha to the heart –‘hridayastha’ from kanthasta to hridayastha.

From the heart then ‘hridayangam’ – then assimilation, not just accumulation information accumulation but that information assimilation so that there is a transformation. So why should we respect that living entity we are surrounded by living entities all around? That also we have to find out when

as one studies shastras and becomes vidavan by studying vidya-rajavidhya then this is part of the knowledge.

Knowing Lord and knowing Lord's energies knowing Lord's souls -anshas. Lord is anshi and living entities are ansha. Anshi is full 'purnam' and that purna Lord has anshas- parts and parcels. But they are His parts and parcels and they are very very dear to Him, they are very dear to Him. So, they are to be respected.

"aham eva vedyo" I am to be known, this has to be expanded. I am to be known, that I Krishna includes His shaktis, His energies, especially energy that is to be focused is his living entities, His parts and parcels we should take note of this. They exist and they are not just piece of dirt that you could just kick and push and pull and they are His and they are very dear to Him.

**"sadhavo hrdayam mahyam"** sadhus are in my heart , I am in their heart, they are in my. So, I think we are going to be making more general presentation of this "attitude towards Vaishnavas". There are 5 different parties mentioned here.

1. Towards senior devotees in the temple.
2. Discuss appropriate attitude towards vaishnavs outside ISKCON.

3. Viewing Vaishnavas who have fallen down.

They are all living entities, they are in different categories, in different situations, different body, different country, different institutions and very different sampradayas, even different age groups and genders could be different but they are all living entities and attitude towards them.

So fallen ones and again return to practice of devotional service and then with reference to (Bhagavad Gita 9.30) "api cet su-duracaro".

4. Importance of maintaining proper attitude towards Vaishnavas in regards to future development of ISKCON and their own spiritual life.

So like that there are different angles, perspectives thrown in here. So they are all living entities and they are living and they are Krishna's entities. Krishna's parts and parcels that makes them very special so they are to be respected, honoured. And this is expected from person in knowledge, one who has cultivated knowledge.

Krishna is talking of "panditah sama darsinah" (BG 5.18) what is pandit? Pandit is one who is in knowledge. In Vrindavan they call them Pandas, Vrindavan pandas, they are suppose to be Pandits means knowledgeable. Hence they could guide you also, take you on a tour of Vrindavan. They know Vrindavan, they know Krishna. They are dhama gurus.

So, "panditah sama darsinah" So, what is a qualification of that Pandit? that Krishna describes as:

"vidya vinaya- sampanne brahmane" (BG 5.18)

Infact to call someone a pandit or Brahman or vidavan, "vidhya vinaya sampanne".

Sampanna means equipped, not only he has vidya but he also has vinaya.

"Vidya vinaya sampanne"

We are troubled with the conditioning, we are conditioned souls, we are trying to get out of that conditioning but conditioned person, as soon as he gets something, gains something, possesses something, immediately that's the trouble part. Even if it is vidya immediately we become proud of. Even popper is proud of, he has just few pennies but he becomes proud of pennies. From penniless to few pennies he becomes proud. You acquire knowledge, you have some beauty and you have some high percentage and what else, shruti, shreya, aishwarya, janma. These are the causes also that Kunti Maharani is talking, immediately one becomes attached and proud and he wants to displays his janma and his beauty and his education part, Bhakti shastri degree. Yes! This is challenge, how to acquire knowledge and not to feel we have it or infact this knowledge will do its part, if it is cultivated

properly knowledge will reward person with humility.

“Vidya vinaya sampanne”

Then brahmane, then he is looking at Brahman, he is looking at cow, is looking at chandal “sva-pake ca” (BG 5.18) dog-eater and he is looking at elephant, he is looking at dog also. He is looking it at all these parties ‘brahmane’ looking at brahman, gavi -at the cow, hasti -the elephant, sva-pake – dog-eater. So what is equal in all these entities? He is looking at all these entities, parties, personalities as soul, it’s tougher to look at the dog and look at soul in him offer your respect to him.

There was a saint in Italy Saint Francis, he would address all the entities as own brothers and sisters. Non human and all other entities, he had genuine respect. He was kind of “panditah sama darsinah”. He is seeing all the creatures, all the entities as parts and parcels and brothers. So God brother they are also our God-brothers and God-sisters in other bodies in cat body and mosquitoes comes to you, must take him as mosquito brother, then rat brother, snake brother.

Some experience they talk because you have hatred towards others or even animals like the serpents they’ll attack you violently, but your attitude towards them is not of hate then they’ll also be very friendly. Children may be playing with them, as soon as you kill your attitude even animals, they change their attitude and they don’t act like, they don’t exhibit their normal animalistic attitude. They’ll change their attitude because your attitude is different, towards them.

So, fallen down vaishnava, now he has returned to the devotional practice what should be the attitude, how should you be dealing with that person, compassion. Any other suggestion? Compassion, to be fallen nothing special to be fallen, its common (laughter). Not to be surprised but the



difference is from fallen he is trying to rise; he had gone higher at some levels but then some setbacks. So they are different from the common fallen, something different, something to his credit, he made attempt to rise, go against his so called fallen nature, he lifted himself or

**“Brahmanda brahmite kona bhagyavan jiva” (CC Madhya Lila, 19.151)**

Must be very fortunate soul came in contact “Guru-krishna-prasade paya” . Maya is very strong, is that part of the knowledge also? Krishna consciousness person knows that maya is very strong. Don't take it lightly, Srila Prabhupada used to say: “trouble with my disciples is they are not afraid of Maya (laughter). They are not afraid of Maya, one should be, She's so strong- “mama maya durattaya” because it's Krishna's Maya. And Krishna is strong, so Krishna's Maya also has to be strong. If it is not strong Maya, then it cannot be Krishna's Maya. So knowing this also, Maya is strong,

“api cet su-duracaro”- So this is Krishna's stand, even if one commits most abominable action, engaged in devotional service he is to be considered saintly because he is properly situated in his determination.

**“ksripram bhavati dharmatma” (BG 9.31)**

And Lord addresses him as Dharmatma, that person is Dharmatma, so we cannot call him duratma. Lord is calling him Dharmatma, who are we to take different step. So just understand that, Lord is educating us infact, in this regard how to deal with those fallen.

**“kaunteya pratijanihi na me bhaktah pranasyati”**

And Lord even is declaring that my devotee never perishes. So Lord is also addressing that person as a devotee “My Devotee”

**“svalpam apy asya dharmasya trayate mahato bhayat” (BG 2.40)**

'svalpam api' – little progress, so now he has nothing to fear, 'trayate mahato bhayat' means no more going down to the lower species, you'll be protected. During Srila Prabhupada's days, you know some of our God Brothers, God Sisters in those days; we would call them blooping, bloop – when you throw little rock in the lake how does it sound? Bloop !! We throw little rock, we listen: Bloop! So this world is like a big ocean and then someone becoming "punar mushika bhava" becoming mouse again. He blooped, she blooped, so of course we were concerned and we would approach. I was there at least on one occasion and some devotees, oh! That prabhu, that mataji, have you know blooped left.

So Prabhupada, his response was they would they would come back he would be very much concerned, blooped but they will come back in this life or the next, but they'll come back because

"na me bhaktah pranasyati" (BG 9.31)

Its guarantee that Lord has given and I was just looking at Sridhar Swami commentary on this

"na me bhaktah pranasyati" Bhagavad Gita commentary he says

"Kutarka karksha vadinah na etad manneran"

By hearing what Lord just said,

"api cet su-duracharo" (BG 9.30)

"ksripram bhavati dharmatma" (BG 9.31)

But those who want to argue or those who are faithless they may not accept this. My dear Lord then what you have to say

**"iti shanka vyakula cittam arjunam prosayate"**

This has not appeared in the dialogue but it is like reading in between lines and then the commentaries they are. So Arjuna, what you just said some people may not accept this. They may argue against this. "vyakula ciittam" Arjuna's, mind is vyakula and his influence affected by this. He is thinking, oh everyone may not accept this. He is fallen and then still he is accepted to be as Dharmatman. So then Lord says this is

not in Bhagavad Gita, but commentary: hey kaunteya! "Oh Arjuna!" This Krishna says

**"atah kahaladi maha goshapurvakam vivadha mananam sabham gatva"**

You go to such assembly where the all critics and all envious all these people they are not accepting this statement of mine. You go their

"gatva bahum utiksha"- you raise your arm and you aim and nishankam; without any doubt, "pratijanihi pratigyam kurum", on my behalf take a vow. You boldly declare Krishna says. You go when all such people out there in big number, they have assembled you go and declare. Oh ! okay, I'll go. What should I say?, Krishna! What should I say? So then Lord says, you say this:

"pameshwarasha bhaktah"- My Bhakta, my devotee, "su-duracharo api na pranashyati".

I just said, you repeat. You go there, you raise your hands and then you shut them up. And you say what I said this is the truth. You just say it out Loud! And make it clear and boldly declare that

"su-durachara api na pranashyati  
apitu kritartaha eva bhavati"

On the contrary, kritartaha- they attain perfection and they never perish. They survive and they revive, they thrive, you say this on my behalf to this is. So knowing that much we could treat that person accordingly. So is it compassion  
But those devotees as they return, they don't have to go through a new Bhakta training. In few days, few weeks, they are, they could even give a Bhagvatam class. Their previous experiences all are revived, manifested and you could be even friendly with them. Compassion is for; compassion is for whom? Who do we exhibit our compassion towards? Some juniors so,

some innocents, they may quickly become senior to you because they were 10 years practising Krishna consciousness, you have practiced only 3 years. When they come back everything is normal, back to normal, back on track, all surviving and reviving and thriving has happened. Then they are way ahead of you also. You are only 3 years but they are 10 years and 3 months of practice in ISKCON.

**“isvare tad-adhinesu balisesu dvisatsu ca  
prema-maitri-krpopeksa yah karoti sa madhyamah”**

**Total 4 categories and we deal with them differently.**

First part is Isvar himself, the Lord Himself.

Second part is tad-adhinesu: those who are subordinate surrendered unto Him and they are practicing, they are in good standing.

Third party -balisesu, just now coming. “adau sraddha” they are innocent third party.

Fourth part is dvisatsu- they are envious towards santas – the sadhus, means atheists or demoniac. So that’s the fourth category.

So, what do we do with each one of them? The shashtra say: “prema, maitri, kripa, upeksha.” You give your prema, give your love to Ishwar, those are 4 categories and now 4 things you could do. So you have to match – prema, maitri, kripa, upeksha. Prema : Ishwar gets prema, you love the Lord. Tadadhinesu- the devotees they get your maitri, your friendship. And a friend in need is friend indeed. To render your help, assistance

Then Balisesu those are innocent they get kripa, they deserve kripa, your compassion, your kindness, consideration and dvisatsu, those who are anti-devotees, you could maintain safer distance from them. Offer obeisance from a distance or just stay away upeksha. So this is shastra chakshusha also. Now your knowledge of the shastras, so you look at the world around you.

When you look at anything and everything and immediately get your chasma (laughter) get your Shastra chakshu together and do then do the evaluation, then do the calculation and conclusion with the help of the knowledge of the shashtras. Not just your mind 'sankalpa vikalpa'- acceptance rejection. Just because you feel good then you accept and then you reject, no use of shastras, use of intelligence, sharpening your tools. With the help of the shastras, studying of the shastras. Your tools are sharpened and then use the tools, evaluating not just mind but with the use of intelligence.

### **“dadami buddhi yogam”**

Lord gives intelligence, so these intelligent statements, is wisdom in the form of this Bhakti Sastras that Lord has shared. This is Lord giving us wisdom, giving us intelligence and then you don't just reject or accept on sense level or mind level but you use your intelligence.

If you are given medicine, lot of time, they are bitter. Your first reaction would be you would like to do what? Spit it! This is at the mind's level you would be spitting but if you think; use your intelligence then knowing that this is good for your body or your health. So, something's at the mind's level you are ready to reject. Wait a minute! Then intelligence comes on the scene and you understand what is this? It might be bitter but is this useful. All that glitters is (audience: not gold) not gold. So you know glittered that doesn't mean I should go for it, you think.

Again part of “yah pashyati sah panditah”. One who sees, we were just talking about shastra chakshushas (eyes). With the help of shastras “shastra chakshusha” more you use, you hear this shastras, study shastras. One devotee I don't remember who that one was, but I heard this long time. He said then the knowledge takes the front seat. Knowledge comes in the fore front. All that he had been reading, studying, it is on your mind. If you are not studied of course and you have not read and then you forgot, then ignored and then knowledge takes

back seat, maybe in the brain there is some place where they are stored in and you can't find it, it's just thrown in the pile. So as one studies and then contemplated and applies that knowledge and that knowledge stays fresh and then his shastra chakshusha is always with the help shastras, authority sadhu shastra archaryas. He is looking at the world, looking at the persons, different parties, and then accordingly takes decision or stand.

There are lot of attitude problem in devotees, so we need to work on this attitude. This is also relationship. Okay let's use a word "sambandha" – very first thing is sambandha you come in contact, you have some relationship "sambhand" then comes "abhidheya" then comes "prayojan". The first thing is "sambhand" -the relationship. If the relationship is not right, with a right attitude, right understanding, relationship is not right. Then nothing is going to go right. So this sambhand, this attitude, the relationship with the Lord, with the Lord's world -this is Lord's creation.

**"isavasyam idam sarvam yat kinca jagatyam jagat  
tena tyaktena bhunjitha ma gradhah kasya svid dhanam" (Sri  
Isopanishad 1)**

Immediately you are given a tool, how to deal with this world. First of all, this world belongs to isavasyam. This is Lord's world and now you are not the only one in the world, there are others, you are not the only son like a Jesus. They say Jesus was only son, I think he is a good son, He is a one good son but we know there are many sons. Unlimited! If God is unlimited He must have unlimited sons. So that God's property, this world is God's property. This has to be shared amongst His children.

'Tena tyaktena bhunjithah'- There is a quota for you. The rest of the property, Hands off! Don't Touch! It's meant for other or somehow if it lands in your hands, then you shares that with others, give it in charities. Knowing that it belongs to

the Lord and it is meant for other children of God. So this how you know how to deal with this world, how to relate with this world. What to do with this world? Whose world is it? How much do you really need and just keep that much and be happy with it.

### **“yadrccha-labha-santusto dvandvatito vimatsarah” (BG.4.22)**

Lord says: My devotees whatever comes to their way they are satisfied with that much and as a result, they transcend this dvandva –this duality and they remain non-envious. They become free from envy. So philosophically we know we are envious, living entities envious of the Lord and living entities is envious of other living entities. So not only we have to become free from envy, I don't want to be envious of the Lord, but then we make other living entities as a target and lots of envy towards them, but then Lord is not happy with that. Lord is not happy with that. So “yah pasyati sah pandita”.

So pandit is that person

“matrvat para-daresu para-dravyesu lostravat  
atmavat sarva-bhutesu yah pasyati sa pandita”

Again Pandit, person who is vidhavan, knowledgeable, he has done Bhakti Shastri going for Bhakti Vaibhav and this and that. This is expected from him that “atmavatsa sarvabhuteshu” how does he deal with others. Atmavat- the way one deals with himself or herself, sarvabhuteshu- he should deal with others likewise sensitive to their feelings, their needs, their interests and concerns, so lots of sentiments, sensitivities, intricacies knowing these things, so atmavatsa.

So, importance of maintaining proper attitude towards Vaishnavas in regards to future development of ISKCON and their own spiritual life. So for future development of ISKCON also if this is understanding ‘atmavat sarvabhuteshu’. This could take care of lot of things these few words but it's a lifetime homework infact.

“atmavat sarva bhutesu”- You love others, serve others, the way you would like to be loved and served. Learned person does this.

“para-dravyesu lostravat” – Other’s wealth loshtavat its like kachra or it is dustbin, discarded you don’t touch; it’s others you don’t need security anymore. So 10% of the population in the world is of type, I am security man, I’m secured and security. There, but if you would do this ‘loshtavat praradraveshu’ you don’t need security. Security locking system, this and that and all the way. The cameras and CCTV. But instead you just do this “lostravat para dravyesu”- other’s wealth, oh!! I won’t touch, it’s not mine.

Because people they are not knowledgeable, they are not pandits. So they want to grab everything. My property others property also my property, my father’s property also my property. And just I will not only work hard I am going to work smart and work on transferring other’s bank balances to my bank balance. We are going to be smart and get higher education, so that those who are less educated I am going to exploit them do pick pocketing in different ways. If I go with scissors, pick pocket I might be arrested, but I’ll use my intelligence. It’s a pick pocketing; I’ll do it in a different ways, in intelligent ways. I’ll become wealthy so that’s ignorance and cultivation of avidya.

On the contrary, “yah pasyati sah pandita”

One who knows this, others wealth I’ll not touch.

matrvat para-daresu – ‘matrivat’- The woman or other’s wives are like my mothers. Easier said than done, but this has to be done there is no way out. So for senses or mind, it may be pleasing but use of intelligence now,

matrvat para-daresu , my attitude is matrvat that is my mother. So towards the future development of ISKCON, I think this principle, this knowledge, this cultivation of knowledge is of immense benefit.



Specially raising ourselves from kanistha adhikari level to madhyam adhikar. Atleast Prabhupada said atleast come to the madhyam adhikar. Our movement will only survive and spread if we did that, if we remain just kanistha adhikaris only loving Radha Madhava the best deity worship in the world. That's fine but infact we also have to worship devotees, how to worship devotees, serve devotees not just lip service. Serve Lord and serve devotees of the Lord. Serve devotees of Krishna Consciousness movement, serve them and worship them. Prabhupada said cooperate with each other, so that his society is protected after he is gone. So that protection will come from our knowledgeable action. Action equipped with knowledge, Yogasthah in the verse of Sri Krishna :

**“yoga-sthah kuru karmani”** (BG 2.48)

Prabhupada says that devotee by the way he deals or dealing with others, he does 'dharma samsthapanarthaya'- he establishes dharma by his dealing by his interactions. Of course standard reactions, standard relationships, standard attitude, standard sambandha with that devotee establishes dharma, establishes Krishna Consciousness, Krishna Consciousness movement, or principles of Krishna Consciousness or established by his, his dealings, his Krishna Conscious dealings full of knowledge as advised in the shastras; Gita and Bhagavat and Bhakti Rasamrita Sindhu, and Isopanishad, Updesmarita.

One studies and then he is properly situated and that's yogasthah. He has become yogi; he is situated in Yoga linked with the Lord properly. 'Yogasthah' then 'kuru karmani' then person is expected to act, a person is expected to deal, relate with the world, relate with other devotees, new devotees or senior devotees or fallen and then come back devotees or other institutions, other vaishnavas. For everything there is a standard.

So we are happy that you have been completing your study of the Bhakti Shashtras. Now there is jnana part and then comes

vijnana the application. So I think application this is what, what is being talked now, then you'll be walking out of door and then you have to deal with others, they haven't done their Bhakti Shastri, in your temples wherever you come from and then you meet this situation, that situation, this devotee that devotee, someone superior, someone equal, someone junior, someone critical and then what you are suppose to be doing in each one of those situations. Get ready, are you ready? Haribol.....

Srila Bhakti Siddhanta Saraswati Thakur avirbhava tithi mohotsava ki..... JAI!!!  
**Nitai Gaur Prema Nande!!**