

**{2} LEARNING TO SEE GOOD IN OTHERS &
HOW TO AVOID FINDING FAULTS IN OTHERS**

ACTIVITY : Read the purport below and answer the questions based on the same.

titikṣayā karuṇayā maitryā cākhila-jantuṣu
samatvena ca sarvātmā bhagavān samprasīdati

TRANSLATION

(background : Svayambhuva Manu advised Dhruva as follows to evoke compassion and to guide him not to develop hatred for Yaksas desiring to wipe their entire race from the surface of the globe, just because one yaksha killed the brother of Dhruva Uttama)

The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship and equality. [SB 4.11.13]

PURPORT by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

It is the duty of an advanced devotee in the second stage of devotional perfection to act in accordance with this verse. There are three stages of devotional life. In the lowest stage, a devotee is simply concerned with the Deity in the temple, and he worships the Lord with great devotion, according to rules and regulations. In the second stage the devotee is cognizant of his relationship with the Lord, his relationship with fellow devotees, his relationship with persons who are innocent and his relationship with persons who are envious. Sometimes devotees are ill-treated by envious persons. It is advised that an advanced devotee should be tolerant; he should show complete mercy to persons who are ignorant or innocent. A preacher-devotee is meant to show mercy to innocent persons, whom he can elevate to devotional service. Everyone, by constitutional position, is an eternal servant of God. Therefore, a devotee's business is to awaken everyone's Kṛṣṇa consciousness. That is his mercy. As for a devotee's treatment of other devotees who are his equals, he should maintain friendship with them. His general view should be to see every living entity as part of the Supreme Lord. Different living entities appear in different forms of dress, but according to the instruction of the Bhagavad-gītā, a learned person sees all living entities equally. Such treatment by the devotee is very much appreciated by the Supreme Lord. It is said, therefore, that a saintly person is always tolerant and merciful, he is a friend to everyone, never an enemy to anyone, and he is peaceful. These are some of the good qualities of a devotee.

Questions :

a) From whom the qualities of tolerance, mercy, friendship and equanimity expected?

b) What should devotee do when they get a mistreatment by foolish persons?

c) What is the mercy of a devotee?

d) Which treatment by devotee is appreciated by the Supreme Lord?

e) What are the five good qualities of a devotee?

[1] LEARNING TO SEE GOOD IN OTHERS

- (1) GIVE UP COMPLAINING, BLAMING, MOURNING, WEILING - When we have problems we do not look inside ourselves. Instead we blame the world – our friends, system, society, and even little things like the traffic, weather and the population. It simply reflects what we give of ourselves. Blaming, Mourning and Weiling only returns the same to us from others.

In spite of being very strongly insulted by Duryodhana's words, Vidura could see that Duryodhana, under the influence of *māyā*, the external energy, was making progress on the path toward his own ruination. He therefore considered the acts of the external energy to be supreme, yet he also saw how the internal energy of the Lord helped him in that particular situation. A devotee is always in a renounced temperament because the worldly attractions can never satisfy him. Vidura was never attracted by the royal palace of his brother. He was always ready to leave the place and devote himself completely to the transcendental loving service of the Lord. Now he got the opportunity by the grace of Duryodhana, and instead of being sorry at the strong words of insult, he thanked him from within because it gave him the chance to live alone in a holy place and fully engage in the devotional service of the Lord. The word *gata-vyathaḥ* (without being sorry) is significant here because Vidura was relieved from the tribulations which trouble every man entangled in material activities. [SB 3.1.16purport]

SKIT : Seeing Krishna's hand in good fortune and misfortune

Arjun : Shyam, I was sorry to know that you had a leg fracture yesterday while you drove on bike. How do you do now? Hope its not painning now.

Shyam : No prabhu, I am perfectly well. I started late for the College and therefore rushed at high speed; Krishna taught me a lesson to be more careful through this small accident. Also, now that I've to be in bed for atleast three weeks, I'll catch up with my reading of SP books, which I have been neglecting in the last two months. Krishna is coming in the form of this accident so that I may not forget Him.

Arjun : But I am surprised how you can tolerate such reversals coming one after another. You only told me that your grandmother passed last month and your father passed away two weeks ago. You just got up from the bed due to one week long Malaria. Don't you feel broken down with all these series of events prabhu? Is your mind not becoming angry with Krishna?

Shyam : No, no. my grandmother was in her 90s and my father is bedridden for last three years and was 70 years old. Doctor had predicted that he may live for only two to three years. In this world, everyone has to leave the body and go to the next destination; I pacified myself by thinking about Chitraketu pastime, on how Narada and Angira enlightened Chitraketu and his queens on immortality of the soul. And after my Malaria got over, me and a dozen ashram devotees cleaned up the overflowing gutter just outside our ashram, which was becoming a breeding place for thousands of mosquitoes. If I didn't get malaria, nobody would have considered cleaning up the gutter, as it has been like this in the last six months. Therefore I try to see hand of Krishna in every situation that I encounter in my life.

Arjun : I wish I learn the art of converting misfortune into good fortune Shyam prabhu.

Shyam : It is the glory of our KC philosophy which teaches us the right perspective of situations that we come across in our lives. I deserve no credit Arjun prabhu.

SKIT : *Rising above B.M.W. (Blaming Mourning and Weiling)*

Rabi : I've no fresh dhoti-kurta for tomorrow; so I like to inform you, I won't come for Mangal arati.

Arjun : What happened Rabi prabhu? I saw you washing your clothes and putting it for drying?

Rabi : Rains came an hour ago and all my clothes put for drying are drenched completely.

Arjun : Why you didn't take your clothes from terrace when rains started?

Rabi : I was absorbed in my study; I think other devotees should have common sense to remove my clothes when rains started. Don't you think prabhu?

Arjun : But most devotees have not yet returned from College Rabi prabhu.

Rabi : At least the Attendance taker, Shyam prabhu must have taken care of my clothes; otherwise how does he expect that I'll be there for tomorrow morning?

Arjun : Rabi prabhu, such personal things every devotee should take responsibility for oneself.

Rabi : Then where is love of devotees for me prabhu? If they claim they love me, they've to serve me too.

Arjun : we render service to other devotees; we don't demand service; if they do, we accept it as a favor.

Rabi : Since no one cares for my clothes, I feel I'll also stop offering care for any of my friends.

Arjun : That's not a right thing to do Rabi. Please check whether your expectations from others is reasonable. I heard that everyday you come for lunch at 2 pm.

Rabi : but Shyam keeps a plate reserved for me at 1 pm everyday so that I can return and eat at 2 pm.

Arjun : I heard that you don't have a bike.

Rabi : I take Arvind's bike whenever I need to go to market prabhu.

Arjun : I heard that you and Gopal both belong to same hometown.

Rabi : yes prabhu, that's why whenever we've to go home, I tell him to book my tickets too.

Arjun : Seems to me that you're getting lot of things done through other devotees prabhu!

Rabi : yea.....i also wonder, how so many of my things are done by other fellows.

Arjun : Then, how can you say no one cares for you. Now make a list of what all you do for others.

Rabi : I think I'll need some time to think over it prabhu.

Arjun : No problem, take your own time. In our life, we have to gratefully remember all the favors we have taken from others and try our best to reciprocate with them by extending ourself. A devotee of the Lord is humble and grateful in all circumstances. Then we can be happy.

(2) IF I SPREAD LOVE, BUT GET RUDENESS IN RECIPROCATION WHAT TO DO?

If this is true then how is it that, even if we are nice to people, some are quite rude in return ?

The formula of life being a mirror should not be applied to single individuals. It would be like trying to see a few pieces of jigsaw puzzle and trying to know how the whole picture looks. There are many kinds of people and each person has the free will to be good or bad, kind or rude. We cannot control everyone however Strong or Good we may be.

The formula of life being a mirror applies to life as a whole. If we give love and joy to others, it may not be returned by the very same people, but we will definitely receive it somewhere, sometime, maybe when we need it most.

SKIT : Tit for Tat or Give a loving pat?

Rabi : Shyam prabhu, in my life, I would prefer tit for tat to those fellows who try to outsmart me. What do you say? I sometimes find it difficult to digest that we've to be compassionate and friendly with bad elements.

Shyam : I have heard that great souls are compassionate to all – Dhira adhira jana priyau, Priya karau. One practical example comes to my mind is Yudhishtira. Was he not compassionate to Duryodhana?

Rabi : Shyam prabhu, I like Bhima the most in Mahabharata, because he was chivalrous and uncompromising in dealing with all the Kauravas, especially Duryodhana. I feel Yudhishtira is too timid!

Shyam : But Yudhishtira was perfect follower of all religious principles and called 'ajata shatru', for whom enemy is not born. He considered all people including Kauravas to be children of God.

Rabi : I know that Yudhishtira maharaja continued to consider Duryodhana as a younger brother and family relative despite Duryodhana's envy and malice for him and other Pandavas. Despite Yudhishtira being 'ajata shatru', still Duryodhana hated him. You say, "Give love and get love". But despite Yudhishtira giving out so much love, he didn't get love, he only had to bow and bow more and more.

Shyam : But Yudhishtira was loved by all brahmanas, saintly persons, Lord Krishna, citizens, great souls like Bhishma, Vidura etc and thus he received abundant guidance and blessings from them, as a result of his performance of virtues. He kept all Pandava brothers sheltered in Vipra, Dharma, Acyuta Ashraya – shelter of Brahmanas and Vaishnavas, Religious principles and Krishna. Thus in the end, he and his brothers emerged successful and Lord Krishna coronated Yudhishtira as the Ideal King of the world.

Rabi : That is correct Shyam prabhu; even Lord Krishna used to go and stay in Indraprastha with Pandavas. They were definitely more fortunate than Duryodhana.

Shyam : Therefore, 'dharmo rakshati rakshatah', 'one who protects the pure principles of dharma, will, in turn be protected by dharma itself'. And Yudhishtira had father of all religious principles, Sri Krishna on his side! We should extend warmth and love even to our so-called enemies, as Prahlad did to Hiranyakashipu or as Ambarish maharaja did to Durvasa. What do you say?

Rabi : I agree Shyam prabhu; only it is a very high standard, which I hope I can aspire for.

- (3) YATHA DRISHTI, TATHA SRISHTI - our mind can be compared to tinted spectacles. If our mind is filled with disturbances and negative thoughts, everything and everyone around seems to be bad. If our mind is dominated by calm and loving thoughts, the people around us seem loving and good. Vedic statement -- "yathaa Drshti Thathaa Srshti." "As the vision, so the world." For example, you succeed in something, you are too jolly. Everyone appears happy everywhere! If you lose something dear to you, you become irritant. Every small problem arouses anger.

Saints and sages see Lord's presence, orderliness and peace everywhere. Criminals and gangsters live in hiding and are suspicious of everyone they meet lest they turn out to be informers or the police. Chinese proverb – "if you see faults everywhere, then look into yourself."

"When I am in Vr̥ndāvana," said Prabhupāda, "it is transcendental. That much mercy Kṛṣṇa has shown me. And wherever there is our center, that is also Vaikuṅṭha-New York, Los Angeles, Paris, or London."

- Prabhupada Lilamrta, SPL-52, "I have done my part."

Story : `yatha drshthi, tatha srshti`

A man went to Valley of Gods. He had heard that those who go there hear holy and sacred sounds and words. The man was curious and waited to hear some such sounds, but heard nothing for quite sometime.

Becoming impatient, "Can't you say something?"

The reply came, "Can't you say something?"

Getting angry he shouted even more, "How rude of you to shout!"

Reply came again, louder too, "How rude of you to shout!"

Man got so angry that he yelled, "I hate you." Pat came the response, "I hate you."

Man returned with a despondent heart back to the neighborhood village, where a sage was giving a Bhagavatam class. When the sage spoke the glories of that sacred mountains, the man protested. He said that he personally visited the mountains and could not hear any holy words; rather he heard only bad words. He challenged the sage to accompany him and prove his point. Recalling his previous bitter experience man said, "I will not speak even a word to the God of mountains. You can talk to Him and be insulted as much as you please!". The sage smiled.

Folding his palms, sage said, "O Lord, Greetings to You." Same came the reply.

Sage then shouted, "I love You." Reply came loud and clear, "I love you." "I love you". "I love you"

Sage, "See! I was respectful and good in my approach and thus we were returned with the same goodness. Life is also like this. Life is a mirror. If you spread love, kindness and cheer, you receive the same in return. If you have only hate, hurt and rudeness to offer to the world, again you receive the same. So if you want to be happy, give happiness to others."

- (4) HATE NOT THE SINNER, HATE THE SIN - You may think -- if other people have faults and you point them out, how does it make you faulty? For eg, call a spade a spade. What's wrong? you should realise that there is a difference between the action and the person who does it, that is, the doer of action. A wrong doer always has the chance to correct his wrong deeds and improve his life. He has a good side too. `hate not the sinner, hate the sin` said Jesus. Also `vidya vinaya sampanne...panditah sama darshinah` `great souls treat all jivas equally`. Also I am reproducing a part of one of my poems below when I myself wanted to rectify my wrong outlook as a Manager and replace it with right perspective, based on teachings of Vaishnava acaryas :

*Krsna is the Supreme, Emperor of all sweetness
Sri Radha is His intimate, and beloved sweetheart
Lord Caitanya is Krsna, with Radha's loving mood
Then how can we deliver, cruel or bitter goods?*

*We are not yamaraj, to chastise the sinful
We are Prabhupada's dog, to serve his mission and people
We are dealing with Krsna's servants, however sinful they may be
Let's do it with care and caution, with no offences or malice*

*If punishments do not purify, and transform a sinner's heart
But pains him and makes him pretentious, in his behavior and speech
With bitterness for his superiors, and fear of shrewd authority
What good would we attain, the relation has lost its sanctity*

*To hate the sin, and love the sinner
Is the prerequisite for, a punishment awarder
Pride and arrogance, wrath and revenge
Disqualify one from, being a vaishnava leader*

*Pray to the Supreme Lord, and beg Him for the right wisdom
Seek the shelter of Guru, for spiritual strength and mercy
With humility at heart, and good wishes for the sinner
Approach the issue prayerfully, with Guru, Sadhu and sastra.*

- (5) EVERY SAINT HAD A PAST, EVERY SINNER HAS A FUTURE - Never judge people hastily and label them “good” “bad” “mean minded” etc. even if others’ actions see wrong, there may be reasons for the way they act. Give them the “benefit of doubt” at least for a while. Always remember that nobody is totally bad or good. Everyone is a combination of both. And life is a learning and growing process in which each one progresses at his own pace.

SKIT : Give up Naked Pencho perceptions

Rabi : You see, I get fed up with people whose behavior is substandard and when I point out, other devotees feel bad. If Raju prabhu is harsh of speech and Tom prabhu is dull and lazy, what’s wrong in saying it?

Shyam : That is called ‘labelling’ or ‘name calling’.

Rabi : ok. Whatever it be, if it is a fact, what’s wrong in declaring it?

Shyam : They will get hurt if they come to know that you said about them like that. And they’ll be discouraged in their spiritual life; how will it help them to improve and grow in life? Our talks and dealings should be aimed at uplifting others, not pushing down others Rabi prabhu.

Rabi : But sometimes we have to talk about such matters while deciding someone for some service.

Shyam : That may be; but we’ve to see them compassionately, not delight in seeing their shortcomings.

Rabi : That’s ok Shyam prabhu. Whatever way you see, faults are glaringly visible in people. Its undeniable.

Shyam : Still we should know, people DO CHANGE over years. A lazy devotee may become a brisk devotee; a harsh devotee can become a soft devotee. All this happens by mercy of Guru and Krishna and by their sincere chanting to cleanse their heart. Sanatan goswami cites the example of how bell metal is transformed into Gold by dipping it in an alchemy solution; similarly, a devotee becomes transformed when his heart is cleansed by holy name. So, if we label anyone as defective and later they’ve become changed, then we’ll be offending them. Do you understand Rabi?

Rabi : Really? Like I’ve seen how late-waking Tom has started rising at 3.30am nowadays!

Shyam : By Krsna consciousness, people can change their Behavior, Attitude, Thinking and become powerfully empowered by Guru and Krishna to do wonders beyond our imagination! Therefore, it is best

for us to not think that a devotee with some weakness will remain the same. It reminds me of the naked Pencho story that Bhakti Siddhanta Saraswati Thakur speaks.

Rabi : What is that new story that I don't know prabhu?

Shyam : One small village kid named Pencho used to roam around naked in childhood. Later he grew up, went to city, then to London, did barrister, returned to India and became a High Court Magistrate. When news reached his village, the old people laughed and said, "How can our naked Pencho become so big? They must be speaking lies; or he may be doing job for free without payment!" This is called fixed wrong perception. Mrigari who carefully moved ants aside while doing obeisances to his guru, had a bad past and sinful Ajamila had a bright future that awaited him ahead. Therefore it is best not to pin down anyone for faults. Also only guru, whose heart is filled with compassion for his disciple, can point out faults in disciple and help disciples with techniques on how to rise above faults.

Rabi : what you say seems to be perfect Shyam prabhu, because Ajamila, whose heart was filled with lust became so totally transformed after darshan of Vishnudutas that his heart became filled with determination to go to Haridvar and surrender to Lord Visnu! Eventually he was carried back to Vaikuntha in a Vaikuntha air plane! Thank you for your valuable upadesh Shyam prabhu.

Shyam : Who am I to give you Upadesh? I only shared with you some of my inspirations in the mood of a friend! I also got to learn nice things by your valuable inputs in our discussion Rabi prabhu. Haribol!

(6) The more you improve yourself, the more you naturally see the good in others. And the more you see good in others the happier a person you become.

[2] FOUR CATEGORIES OF THOSE WHO SEE

GOOD OR SEE BAD IN OTHERS (Srila Vishwanath Chakravarthy's Commentary)

||SB 4.4.12 ||

doṣān pareṣāṁ hi guṇeṣu sādhave
grhṇanti kecin na bhavādṛṣo dvija
guṇāṁś ca phalgūn bahulī-kariṣṇavo
mahattamās teṣv avidad bhavān agham

Sati to Daksha : O *brāhmaṇa*! Saintly persons see that faults are capable of being transformed into good qualities, and see good qualities, not the faults. You are the opposite. The best persons magnify even meager good qualities in another person. You see only fault in others.

In order to say that in improper Dakṣa's assembly all are improper, she describes who is proper and improper. Those of good conduct accept even faults in others since the faults can be eventually transformed by certain methods into good qualities.

According to the amount of *sattva*, one is considered good (*sādhu*). Though there are many types of good persons, they are divided into four types (*mahat*, *mahattara*, *mahattama*, *ati-mahattama*).

According to the amount of *tamas*, there are four types of bad persons (*asādhu*, *asādhutara*, *asādhutama* and *aty-asādhutama*), indicated by the words *na bhavādṛṣaḥ* and *avidat bhavān agham*. One can also divide devotees into four types by the degrees of *bhakti-yoga* whose essence is *śuddha-sattva*,

filled with all spiritual qualities, and one can divide non-devotees into four types by the amount of offenses they exhibit.

mahat or sādhu : Speaking harshly is a bad quality, but because it can be for someone's benefit, it becomes a good quality, like *nīma* juice, which cures sickness though it is bitter. Persons who see in this way are to be considered good. (eg) Rupa goswami ordering Jiva goswami to leave Vraj for a while.

asādhu : Satī sarcastically addresses Dakṣa as a *brāhmaṇa* (*dvija*). Persons like you think that good qualities will turn into faults. Such persons are not gentlemen.

(eg) One devotee praised a beautifully dancing upcoming new devotee in Temple hall. Another devotee said, "I was also enthusiastic like this in my early days. He is a new devotee showing so much enthu. It is said – a newly appointed Mulla in a mosque recites prayers very loudly in the beginning days (*nayaa nayaa mullaa jor se chillaataa hai*)! Let's wait and watch, how long his enthu will go on *prabhu*".

mahattara : Some others, overlooking the faults, see good qualities. They praise the good qualities and not the bad qualities, seeing conditions as they are. (eg) Seeing a merchant visiting temple for Janmashtami and offering charity to sadhus for propagation of KC, mahattara appreciates a merchant and considers him worthy of deliverance.

asādhutara : Others see faults only, overlooking the good qualities. "This fellow shows up at the temple only on Janmashtami; rest of the time he is in maya." Or "This *sannyāsī* eats ghee rice to fill his stomach. He is lusty, and should be considered fallen."

mahattama: Others take small good qualities and magnify them, and do not even see small faults. Srila Prabhupada said, "These hippy boys and girls have helped me so much in spreading, I am deeply indebted to them for their assistance in spreading KC movement." Haridas Thakura saw a spark of KC even in the prostitute, fanned it and made her into a devotee! Such a person is the greatest.

asādhutama : Others take small faults and magnify them, and see no good qualities at all. "This renunciate is eating opulent food in homes of Grihastas and travels in big big posh cars; he must be a *vishayi* posing as a monk." He does not see the spiritual contribution of saintly persons, but imagines faults in them and magnifies them. This is the worst person. (Eg) Ramachandra Puri, Amogha.

aty-mahattama : Others see good qualities in others where there are none. "In this world there are no bad people. Everyone is good." They are also the very greatest (*ati-mahattama*).

aty-asadhutama : Others see only faults in others, even where there are no faults. "In this world no one is good. Everyone is evil." They are very worst.

Śiva has been described as the dear soul of all beings, the cause of the universe and devoid of enemies. Because he is affectionate to all beings, seeing no fault anywhere, he is the most exalted (*ati-mahattama*). But you find fault in such persons. Because of seeing only fault in Śiva, the soul of all

beings, you see only fault in the whole world. And you have also committed offense against the great devotees. You have blamed Brahmā as well:

tasmā unmāda-nāthāya naṣṭa-śaucāya durhṛde
dattā bata mayā sādhvī codite parameṣṭhinā

Requested by Brahmā, I gave Satī to this unclean lord of the insane, with impure heart. SB 4.2.16

You have offended other devotees as well:

iṣṭvā sa vājapeyena brahmiṣṭhān abhibhūya ca
bṛhaspati-savaṁ nāma samārebhe kratūttamam

Dakṣa, performing a sacrifice named *vājapeya*, then began the best of sacrifices called *bṛhaspati-sava*, surpassing the followers of Śiva. SB 4.3.3

Therefore you are the very worst person (*atyasādhutama*).

[3] WHAT IS WRONG IF WE FIND FAULT IN SOME DEVOTEE?

Srila Bhaktisiddhanta Saraswati said, “The best of all persons thinks himself to be less than all others. Why should a person be anxious to pry into the defects of others when he does not see to scrutinize his own conduct?”

The acts and expressions of the Vaishnavas cannot be understood even by the wise. Let us not be misled by the apparent sight. Many a person has mistaken a pebble for a pearl; a snake for a rope; evil for good; by falling a victim to delusion by relying on apparent sight. When faults in others misguide and delude you, you should have patience, be introspective, and find the faults in yourself. Know that others cannot harm you unless you harm yourself.

Some people think if devotees commit forbidden acts, it is not offensive to criticize them, since it is simply stating the facts. In his commentary on SB, Sridhara swami says, ‘nindanam dosha kirtanam’, “Whether it is true or not, narrating the faults of a sadhu constitutes blasphemy.”

The SB warns that hearing blasphemy of a devotee will send one to hell :

nindām bhagavataḥ śṛṇvaṁs tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi yāty adhaḥ sukṛtāc cyutaḥ

Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit. [SB 10.74.40]

Should not a sadhu be corrected if he is really guilty? Rectification is the duty of the guru or other potent guardians, not the ordinary sadhaka. One will only incur an offense by engaging in faultfinding or discussing someone’s fault with others. In this regard, the Bible says, “Judge not, lest you be judged.”

Persons who do not blaspheme the Vaishnavas attain Lord Krishna. They attain pure love and devotion for the Supreme Lord's lotus feet. The only thing obtained by blaspheming Vaishnavas is sin. Thus one should never blaspheme the Vaishnavas. Krishna easily delivers those who chant even once His name without blaspheming anyone. (Cb.Madhy 9.244-5).

Mahārāja Rahūgaṇa was very intelligent and conscious of the inauspicious effects arising from insulting a Vaiṣṇava. He was therefore very anxious to be excused by Jaḍa Bharata. Following in the footsteps of Mahārāja Rahūgaṇa, everyone should be very cautious not to commit an offense at the lotus feet of a Vaiṣṇava. "One who blasphemes a Vaiṣṇava cannot be protected by anyone. Even if a person is as strong as Lord Śiva, if he blasphemes a Vaiṣṇava, he is sure to be destroyed. This is the verdict of all śāstras. If one does not care for the verdict of the śāstras and dares blaspheme a Vaiṣṇava, he suffers life after life because of this."

(Purport, Śrīmad-Bhāgavatam 5.10.25)

Apaiśunam means that one should not find fault with others or correct them unnecessarily. Of course, to call a thief a thief is not fault-finding, but to call an honest person a thief is very much offensive for one who is making advancement in spiritual life

(Garden Discussion on Bhagavad-gītā, Sixteenth Chapter, 26th June, 1976, New Vṛndāvana)

THE MIND'S ATTEMPT TO GAIN A SUPERIOR POSITION OVER OTHERS

The mentality that originally separates us from God is our desire to take His position. We can't do that, of course. But He's so kind that He lets us try, so that we get to think that we're great and powerful. Many of us have been criticized at one time or another for trying to "lord it over" others. But that's what we've all come to the material world to do. We think we're the center of the universe, and that everything revolves around us.

While faultfinding may be an outcome of several mental states, it is often the mind's attempt to gain a superior position over others. Duryodhana was expert at finding faults in others regardless of their purity, and he had a knack for disregarding his own shortcomings. **Lacking empathy for the suffering of others, he would use any means to achieve his goals. This is a common personality profile of demonic persons.** And the root of their problem is their lack of proclivity for developing their relationship with the Supreme Lord. Most of us traversing the spiritual path fall somewhere between the pure soul (Yudhiṣṭhira) and the envious demon (Duryodhana).

Some common motivations for criticism are :

- (1) gaining a sense of superiority,
- (2) getting back at someone who has hurt us,
- (3) asserting our position or belief as the best or only way, and
- (4) avoiding scrutiny of our own shortcomings.

Identifying our motives takes honesty and courage. We need to have a strong desire to change. But sometimes, despite our good intentions, the reason we do something may not be so evident.

QUIZ : Read the SB Section below and encircle the portions and number them as one of the items given below :

(1) gaining a sense of superiority,	(2) getting back at someone who has hurt us,
(3) asserting our position or belief as the best or only way	(4) avoiding scrutiny of our own shortcomings.

SB 9.18.6-7 - Śukadeva Gosvāmī said: One day Vṛṣaparvā's daughter Śarmiṣṭhā, who was innocent but angry by nature, was walking with Devayānī, the daughter of Śukrācārya, and with thousands of friends, in the palace garden. The garden was full of lotuses and trees of flowers and fruits and was inhabited by sweetly singing birds and bumblebees.

SB 9.18.8 - When the young, lotus-eyed girls came to the bank of a reservoir of water, they wanted to enjoy by bathing. Thus they left their clothing on the bank and began sporting, throwing water on one another.

SB 9.18.9 - While sporting in the water, the girls suddenly saw Lord Śiva passing by, seated on the back of his bull with his wife, Pārvatī. Ashamed because they were naked, the girls quickly got out of the water and covered themselves with their garments.

SB 9.18.10 - Śarmiṣṭhā unknowingly put Devayānī's dress on her own body, thus angering Devayānī, who then spoke as follows.

SB 9.18.11 - Oh, just see the activities of this servant-maid Śarmiṣṭhā! Disregarding all etiquette, she has put on my dress, just like a dog snatching clarified butter meant for use in a sacrifice.

SB 9.18.12-14 - We are among the qualified brāhmaṇas, who are accepted as the face of the Supreme Personality of Godhead. The brāhmaṇas have created the entire universe by their austerity, and they always keep the Absolute Truth within the core of their hearts. They have directed the path of good fortune, the path of Vedic civilization, and because they are the only worshipable objects within this world, they are offered prayers and worshiped even by the great demigods, the directors of the various planets, and even by the Supreme Personality of Godhead, the Supersoul, the supreme purifier, the husband of the goddess of fortune. And we are even more respectable because we are in the dynasty of Bhṛṅgu. Yet although this woman's father, being among the demons, is our disciple, she has put on my dress, exactly like a śūdra taking charge of Vedic knowledge.

SB 9.18.15 - Śukadeva Gosvāmī said: When thus rebuked in cruel words, Śarmiṣṭhā was very angry. Breathing heavily like a serpent and biting her lower lip with her teeth, she spoke to the daughter of Śukrācārya as follows.

SB 9.18.16 - You beggar, since you don't understand your position, why should you unnecessarily talk so much? Don't all of you wait at our house, depending on us for your livelihood like crows?

SB 9.18.17 - Using such unkind words, Śarmiṣṭhā rebuked Devayānī, the daughter of Śukrācārya. In anger, she took away Devayānī's garments and threw Devayānī into a well.

SB 9.18.18 - After throwing Devayānī into the well, Śarmiṣṭhā went home.

SASTRIC STORIES ON FAULT FINDING NATURE

Gopāla Cakravartī (blaspheming Haridas Thakur) and Amogha (blaspheming Lord Caitanya) were greatly fortunate because their faultfinding, critical natures were purified, and they received the greatest goal of life, pure devotion to the Lord. We may not be so lucky, and may instead find ourselves cut off from the Lord's service for many lives.

We sometimes find devotees who follow the rules strictly and chant their prescribed rounds on their beads every day but have little joy in their spiritual lives. For many, criticism and faultfinding block their spiritual progress.

This problem was exemplified by another person described in the Caitanya-caritāmṛta, Rāmacandra Purī. He criticized his own spiritual master, and from then on, he delighted in finding faults in saintly persons. If he couldn't find a fault in a devotee, he would induce the devotee to overeat so he could criticize him.

Despite Lord Caitanya's spotless character, Rāmacandra Purī invented a fault in Him. When he saw ants where Lord Caitanya was living, he criticized Him for eating sweets—a sign to Rāmacandra Purī that the Lord was not acting as a proper renunciant. Because Rāmacandra Purī was the Godbrother of Lord Caitanya's spiritual master, the Lord respectfully abstained from responding to his offense (how to behave with Godbrothers of our spiritual master is shown by Lord CM). This was unfortunate for Rāmacandra Purī, because he continued to offend Vaiṣṇavas wherever he went. **Unlike Gopāla Cakravartī and Amogha, he didn't suffer some extreme material condition. But also unlike them, he didn't have a change of heart or receive love of God.**

QUIZ : Hear the skit enacted by devotees as below and identify five lessons from the skit.

SKIT : Deliverance of Amogha

SCENE ONE

Lord Chaitanya's residence

Sarvabhauma: My dear Lord, since all the Vaishnavas have now returned to Bengal, I request that You kindly take lunch at my house every day for the next month.

Lord Chaitanya: This is not possible, for it is completely against the religious principles of a sannyasi.

Sarvabhauma: In that case, I request that You please come to my house for the next twenty days.

Lord Chaitanya: Bhattacharya, it is not a religious principle of the renounced order! I shall accept lunch at your house for one day only.

Sarvabhauma: O Lord, please be merciful to me. After many millions of lifetimes, I have achieved Your association. Do not treat me in such a way.

Lord Chaitanya: What can I say to you? What will become of My regulative principles? Because I cannot refuse you, I will accept lunch at your house for five days.

Sarvabhauma: Please come this very day at noon, so that we may provide food for You. (they exit)

SCENE TWO

The house of Sarvabhauma Bhattacharya (On stage, Sarvabhauma and wife are making preparations)

Sarvabhauma: Quickly now, is all prepared? It is almost noon and the Lord will be here very soon. Yes, you have done very well! I am sure the Lord will be very pleased to accept such nice preparations that have been offered to the Lord. I only hope that our son-in-law, Amogha, does not decide to come here. That rascal is very envious of the Lord and is always looking for some chance to find fault. But if he shows his face here today, I will give him a sound beating that he will not forget for a long time! (Sri Chaitanya Mahaprabhu enters) My Lord, there is no limit to Your mercy, for You are willing to come to the house of this unfortunate nondevotee! (he washes the Lord's feet) Now, my Lord, please come and accept prasādam.

Lord Chaitanya: This is wonderful! How was this arrangement of rice and vegetables finished within six hours? Even a hundred men cooking could not possibly finish all these preparations within so short a time! I know that the food has already been offered to Lord Krishna, since I see that there are Tulasi flowers on the plates. You are most fortunate and your endeavor is successful, for you have offered such a wonderful variety of food to Radha and Krishna.

Sarvabhauma: It is not so wonderful, my Lord. Everything has been made possible by the mercy of He who will eat the food. Now please sit in this place and take lunch.

Lord Chaitanya: The shastras enjoin that the devotees can partake of everything left by Krishna, but there is so much food here that it is impossible to eat it all.

Sarvabhauma: I know how much You can eat. Here in Jagannath Puri You eat hundreds of buckets of prasada 52 times a day, and in Dwaraka You eat daily in 16,000 different places. At the Govardhana-puja ceremony You ate stacks of rice, in comparison to which this is not even a morsel for You. You are the Supreme Personality of Godhead, whereas I am a most insignificant living being. Therefore You may accept a little quantity of food from my house. (Lord Chaitanya sits down to eat. Bhattacharya is guarding the door but, while he is serving the Lord, Amogha cunningly enters)

Amogha: This much food is sufficient to satisfy ten or twelve men, but this sannyasi alone is eating so much!

Sarvabhauma: Alas, the Lord has been blasphemed in my house. Now I will teach you a lesson! (he takes a stick and chases Amogha around the room and out the door) This Amogha is lower than a street-dog! Alas, alas, that ever my daughter was given to such an abominable person! (calls) Help! Come and help me here! (Sati-Mata runs in)

Sati: My dear husband, what great calamity has occurred here in the Lord's presence?!

Sarvabhauma: Blasphemy! The Lord, while taking prasada, has been criticized by our most abominable son-in-law, Amogha!!!

Lord Chaitanya: My dear Bhattacharya, do not lament so bitterly. Pacify yourself now that I have taken prasada at your house as you desired.

Sarvabhauma: I have invited You to my house only to have You blasphemed! This is a great offense. Please excuse me. I beg Your pardon. (Bhattacharya brings Lord Chaitanya spices, sandalwood and a garland)

Lord Chaitanya: What Amogha has said is correct, therefore it is not blasphemy. What is your offense? Now I must depart, but I request you to please don't take this incident seriously and reproach yourself.

Sarvabhauma: O Mahaprabhu, I surely have committed a great offense against You. I am the lowest of men and am certainly not fit to serve You!

Lord Chaitanya: There is no offense. Now please, I beg you, do not take this matter so seriously. (he exits)

Sarvabhauma: If the man who blasphemed Sri Chaitanya Mahaprabhu is killed or if I give up my own life, this sinful action may be atoned. However, neither of these ideas are befitting because both bodies belong to brahmanas. Instead, I shall avoid the face of that blasphemer. I shall never even speak his name. Inform my daughter Shathi to abandon the relationship with her husband because he has fallen down. This offense I have committed to the Lord grieves my heart so greatly.

SCENE THREE

Lord Chaitanya's residence

Lord Chaitanya: My dear Govinda, please tell Me what is happening at the house of Sarvabhauma Bhattacharya. Both he and his wife were greatly afflicted at My being criticized yesterday by their son-in-law, Amogha.

Gopinath: My Lord, here is a great wonder. Both Sarvabhauma Bhattacharya and his wife are staying in their house and fasting, while Amogha has fallen sick with cholera and is now dying!

Lord Chaitanya: This is all most disturbing! I must go immediately to Amogha's house!

SCENE FOUR

Amogha's house

(Amogha is in his bed. Lord Chaitanya places His hand on Amogha's chest)

Lord Chaitanya: The heart of a brahmana is by nature very clean, therefore it is a proper place for Krishna to sit. Why have you allowed jealousy to sit here also, making yourself like a chandala? However, because of your association with

Sarvabhauma Bhattacharya, all your contamination is vanquished and you are now able to chant the Holy Name of the Lord. Get up, Amogha, and chant the Hare Krishna maha-mantra. If you do so, Krishna will certainly bestow His mercy upon you. (Amogha gets up and begins to chant and dance)

Amogha: O merciful Lord, please excuse my offense. By this mouth I have blasphemed You. (Amogha slaps his own mouth until Gopinath Acharya stops him)

Lord Chaitanya: You are the object of My affection because you are the son-in-law of Sarvabhauma Bhattacharya. Everyone in his house is very dear to Me, including his maids, his servants and even his dog. Amogha, always chant the Holy Name of the Lord and do not commit any further offenses.

Amogha: My Lord, I am the most abominable person, and surely I was destined to die of cholera due to my offenses at Your lotus feet. But not only have You saved me from death, out of Your causeless mercy, but You have delivered love of God to me! Certainly You are the most merciful of all incarnations, for You are freely giving the priceless gift of love of God even to the lowest of men.

Lord Chaitanya: Surely Krishna has saved you from the most abominable existence, due to His causeless mercy upon you. Now, Gopinath, go to the house of Sarvabhauma Bhattacharya and tell him to give up all his lamentation. Amogha is now chanting the Holy Name of the Lord and has become a most exalted devotee. EVERYONE CHANT THE HARE KRISHNA MANTRA!!! (kirtan)

[4] WHAT TO DO WITH FAULT FINDING TENDENCY?

Prabhupāda: Insanity... everyone is overpowered by insanity, anyone in this material world and who is trying to be happy. Everyone is in insanity. They are trying to different way. They do not know the only solution is, as Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇa... [Bg. 18.66]. That they do not, neither they'll accept.

Devotee : Especially Indian people, you know, they say, "Well, if I surrender to Kṛṣṇa, who will feed me?"

Prabhupāda: No, no, Indian, American, everyone. Why you are, American, you are so proud of your...?

Devotee : No. (laughter) No, but because in India people know that they should surrender to Kṛṣṇa, no?

Prabhupāda: But you also know.

Devotee : But the general mass, I mean, of Americans, they don't understand.

Prabhupāda: These are faulty, fault-finding. It is no good. Everyone. Kṛṣṇa did not say for Indian or American. For everyone. But at the present moment Indians are misled that they have been, I mean to say, induced to think that if they become like American or Western people they will be happy. That is misleading.

Choose the correct answer(s) based on the dialogue between SP and devotee :

I. Indians know that they should surrender to Krishna, but they don't surrender, but Americans don't know that they should surrender to Krishna; they were innocent.

II. Indians are misled to think that Western culture will make them happy.

III. Indians are pure and innocent and Prabhupada didn't like the devotee criticize Indians and praising Americans.

IV. Prabhupada wanted the devotee to condemn materialistic spirit and not materialists of India alone. It is a problem in East, West and everywhere.

V. Pride arising from identification with one's country can lead to fault finding people in another country.

VI. Devotee argued that Americans can't be blamed for not surrendering to Krishna, because they didn't know Krishna; but Indians, he thought, knew Krishna and still didn't surrender. This was a sound argument and not fault-finding.

USE FAULT FINDING TENDENCY TO SEARCH FAULTS IN YOURSELF

He was like the sifter, full of holes, and he was finding fault only in others: Oh, just see that needle, he has got a hole. That is the common practice: full of holes, yet they are accusing others, "Oh! He has got one hole! Our business is to raise ourselves to the highest status of life as preachers of Kṛṣṇa's message, and one should behave himself rigidly, then he should instruct others. Two things: Be himself exemplary, then teach others to be exemplary. If one has not come to that high standard, he cannot judge or criticize others. There is one saying from Bible: 'Judge not, lest ye be judged.' So how we can preach unless we are able to make judgements? That will not be possible. Only those who are above suspicion can judge others. One must himself act in such a way that he is always above suspicion. Then he can judge, then he can preach. But now you have no power to instruct. One who is not following himself, how he can instruct others?

(Letter, Name withheld, 17th December, 1972)

MATERIAL WORLD IS ALWAYS IMPERFECT; TOLERATE - This is the material world, and after all, the material world is always imperfect. In Kṛṣṇa consciousness, we are not making some adjustment for the material world. There is no adjustment to make here. It is full of birth, death, pain, misery, discrepancy, faults and abominable things. So Kṛṣṇa advises Arjuna in the BG 2.14 that heat and cold, happiness and distress, appear and again pass, just as the sun comes up and then goes down. This you cannot stop.

Therefore Kṛṣṇa advises, "You must simply learn to tolerate." **We have to deal with our faults, our material conditioning, not dwell on them too much. We have to be cognizant of them and do our best to overcome them, but we cannot make a program of faultfinding politics. So everyone works together as much as possible, and we try to overlook faults. There are sometimes, little quarrels, but that is to be expected. We should not mentally hover in foolish utopia. No. Rather, we should set our minds practically and do good work day by day, tolerating these ups and downs and imperfections of the material world.**

(#50, 197?, Back to Godhead Magazine)

HUMILITY AND FREEDOM FROM FAULT FINDING – SYMPTOMS OF KC ADVANCEMENT

A episode in the *Mahābhārata* illustrates the difference in mentality between a pure soul and a person hostile to God and thereby covered by the mode of darkness.

Dronacarya asked Mahārāja Yudhiṣṭhira to go out into the kingdom and return after finding someone less qualified than himself. And He asked Duryodhana to search the kingdom for someone better than himself. When Duryodhana returned, due to his egoistic, self-righteous nature, he told that he couldn't find anyone better than himself and that everyone he came across had some fault or other.

The saintly Yudhiṣṭhira, on the other hand, returned unable to find anyone inferior to himself. Dronacarya called both of them together and addressing Duryodhana he told, "You couldn't find someone superior to you; here is that superior – Yudhishtira." Addressing Yudhishtira he told him, "you couldn't find one inferior; here is that inferior – Duryodhana. A good soul is one who can see good in others. A fault finder is one, who considers himself all perfect and finds only faults in others." **The closer one comes to his original pure identity, the more he shows humility and freedom from seeing the faults in others. And the further one falls from his pure identity, the more he feels superior to others, seeing faults in them and not in himself.**

[5] BLASPHEMY, FAULT FINDING & CALLING A SPADE A SPADE

Tamāla Kṛṣṇa: What is the way to draw the line between the following three things: blasphemy, fault-finding, and calling a spade a spade?

Prabhupāda: A spade a spade... Just like I am saying that "What you are? You are small fig only." That is reality. And what is the other?

Tamāla Kṛṣṇa: The other is fault-finding and...

Prabhupāda: Fault-finding, that is another fault, that... makṣikā vraṇam icchanti, madhum icchanti madhupah. Just like the flies, they are finding out where is sore, and the bees, they are finding out where there is honey. So two animals, they have got two business: fault-finding and collecting the good things. These are two... Just like creature. They are two classes. Similarly, there are many rascals who are simply fault-finding.

Tamāla Kṛṣṇa: And blasphemy?

Prabhupāda: Blasphemy means you have good qualities, but still, I am defaming you.

Tamāla Kṛṣṇa: So the saintly person tends to overlook the bad qualities and see the good ones.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: Like Kṛṣṇa's dealing with Pūtanā.

Prabhupāda: Yes. Hundreds and thousands of miles, this fog, simply by two minutes' light of the sun—finished. [break] ...working. If there was no sun, then so many ships are standing on the ocean. The cars, they are "bong, bong, bong, bong," so many disturbances. You see? You cannot do anything. Daivī hy eṣā guṇamayī [Bg. 7.14]. What you can do? Immediately He can kill you all. Thousands of planets immediately finished. Bring your science to protect them. No, not possible. Māre kṛṣṇa rākhe ke. When Kṛṣṇa desires to vanquish, nobody can save you. Finished. Still, these rascals say, "There is no God." Simply rascals. At least expose these rascals. We have no power to kill them, but at least we can expose them. That is also great service.

Hṛdayānanda: Sometimes, Prabhupāda, when we expose them, their argument is, "Oh, you are a saintly person. Why are you criticizing me?"

Prabhupāda: No, it is not criticizing. It is opening your eyes. You are blind, you are thinking yourself as very big, so we are opening eyes. You are not big. You are not even pig or fig. That is... ajñāna-

timirāndhasya jñānāñjana-śalākayā. You are blind with ignorance, so we are trying to open your eyes. See things as they are. It is favoring you. It is not criticizing you. [break]...words, vibhu, the great, and aṇu, the small. So these rascals, they do not understand these two important words, "God is great; I am small." They think, "I am as good as God." This is the folly.

- SP Conversations, February 6, 1976, Mayapur

Read the Dialogue above and Match the following :

A. Blasphemy	I. Closer we come to spiritual identity
B. Exposing materialists	II. Program of faultfinding Politics
C. Fault-finding	III. Seeing faults even in one who has good qualities
D. Calling a spade a spade	IV. Focusing on deficiencies like a fly
E. Saintly person	V. Opening eyes to show the actual reality
F. Humility and non-faultfinding	VI. Speaking the truth
G. Solution for fault-finding	VII. Deal with faults, not Dwell on them
H. What not to do with faults	VIII. Tends to overlook faults and see good in others

[6] LEARNING THE PROCESS: HOW TO JUDGE OR NOT TO JUDGE

Three Bucket Analysis:

When one receives any information, it must be put into the following buckets in sequence before one can make up his mind.

1st Bucket: I know that the information that is received is absolutely true and has been verified. Then it can be put in the YES bucket.

2nd Bucket: I know that the information received is not true and it has been verified. Then it must be put into the NO bucket.

3rd Bucket: I am not sure about the information received, whether it is true or not. Then it has to be in the NOT SURE bucket.

Before moving the information from one bucket to another, it must be thoroughly verified and necessary actions needs to be accordingly taken to ensure integrity and authenticity of the statements.

HOW TO NOT FIND FAULT WITH SOMEONE WHO INSULTS ME?

If Doctor is angry or hateful with a mad patient who insults him out of madness then how can he treat him?

In this material world, all conditioned souls are under illusion. A doctor treats all patients, and although a patient may be delirious and insult the doctor, the doctor does not refuse to treat him. He still administers the medicine that is required. As Lord Jesus Christ said, we should hate the sin, not the sinner. That is a very nice statement, because the sinner is under illusion. He is mad.

If we hate him, how can we deliver him? Therefore, those who are advanced devotees, who are really servants of God, do not hate anyone. When Lord Jesus Christ was being crucified, he said, "My God, forgive them. They know not what they do." **This is the proper attitude of an advanced devotee.**

He understands that the conditioned souls cannot be hated, because they have become mad due to their materialistic way of thinking. In this Kṛṣṇa consciousness movement, there is no question of hating anyone.

(Chapter 3, Learning How to See God, Path of Perfection)

[7] RIGHT OUTLOOK TOWARDS DEVOTEES & NON-DEVOTEES

How could anyone claim to be without fault? But a devotee who is surrendered in body, mind, and words to Kṛṣṇa is always executing Kṛṣṇa's will and repeating Kṛṣṇa's message; therefore, as Kṛṣṇa, the Supreme Perfect, is faultless, so His fully surrendered devotee is faultless. Those things that appear as faults in the devotee do not mar his faultlessness. Śrīla Prabhupāda explains in The Nectar of Devotion:

(eg) FULL MOON WITH POCKMARKS - The example is given that on the full moon there are some spots which may appear to be pockmarks. Still, the illumination spread by the full moon cannot be checked. Similarly, a little fault in the midst of volumes of devotional service is not at all to be counted as a fault. Attachment for Kṛṣṇa is transcendental bliss. **Amid unlimited volumes of transcendental bliss, a spot of some material defect cannot act in any way.**

The rightness and purity of the devotee's resolve to serve Kṛṣṇa is so great that it rectifies all faults. But to see this, one requires devotional vision. **The nondevotee will see faults even in the greatest devotee.**

ALWAYS SEE GOOD QUALITIES IN DEVOTEES and NEVER FIND FAULT IN THEM

vaiṣṇavera guṇa-grāhī, nā dekhaye doṣa
kāya-mano-vākye kare vaiṣṇava-santoṣa

TRANSLATION

(Ananta Ācārya was a disciple of Gadādhara Paṇḍita. His body was always absorbed in love of Godhead. He was magnanimous and advanced in all respects. Ananta Ācārya was a reservoir of all good qualities. No one can estimate how great he was. Paṇḍita Haridāsa was his beloved disciple.) He always accepted the good qualities of Vaiṣṇavas and never found fault in them. He engaged his heart and soul only to satisfy the Vaiṣṇavas. [CC Adi lila 8.62]

PURPORT

It is a qualification of a Vaiṣṇava that he is adōṣa-darśī: he never sees others' faults. Of course, every human being has both good qualities and faults. Therefore it is said, saj-janā guṇam icchanti doṣam icchanti pāmarāḥ: everyone has a combination of faults and glories. But a Vaiṣṇava, a sober man, accepts only a man's glories and not his faults, for flies seek sores whereas honeybees seek honey. Haridāsa Paṇḍita never found fault with a Vaiṣṇava but considered only his good qualities.

WHAT ABOUT NONDEVOTEES POSSESSING ALL GOOD QUALITIES?

According to śāstra, the nondevotee can have no good qualities – 'harav abhaktasya kuto mahad gunah'. Nor should anyone claim respect for his accomplishments in the material world. The devotee respects him as a spirit soul, but not for the bombastic farce of his attainments in this world of illusion. A devotee knows the principle of 'mama teja amsha sambhavam', "Lord Krishna says that all beautiful and wonderful opulences in this world are nothing but a small spark of His splendor". Seeing that spark of Krishna's opulence in different living entities, a devotee respects all jivas.

Although the devotee respects all, he doesn't worship anyone except Kṛṣṇa or the pure devotee of Kṛṣṇa. Worship is for the Supreme Personality of Godhead alone. But that does not mean that the devotee is disrespectful. **If he did not save his exclusive worship for the Supreme Lord, then that would be the greatest disrespect to the Supreme Personality of Godhead.**

Lord Caitanya was not impressed with the austerities of Ram das Vishwas who was an impersonalist pretending to be a devotee of Lord Rama. Therefore Lord Caitanya received Raghunath Bhatta goswami but ignored Ram das Vishwas.

Romaharsana suta, despite his scholarly aptitude displeased Lord Balarama by his lack of good qualities as told by Balaram Himself, "Although he is a disciple of the divine sage Vyāsa and has thoroughly learned many scriptures from him, including the lawbooks of religious duties and the epic histories and Purāṇas, all this study has not produced good qualities in him. Rather, his study of the scriptures is like an actor's studying his part, for he is not self-controlled or humble and vainly presumes himself a scholarly authority, though he has failed to conquer his own mind." [SB 10.78.25-26]

[8] ITEMS TO BE AVOIDED TO GO BEYOND FAULT-FINDING

FOUR CATEGORIES OF PRAJALPA that are to be avoided by a devotee (by BVT) –

- Useless Talk : Discuss Krishna katha & avoid materialistic talks from TV, novels, Newspaper
- Arguments : wastes mind's strength and increases restlessness, no conclusion, hardens heart, arise from envy/pride leading to a desire for conquest.
- Faultfinding : People talk about others due to envy, to establish their own reputation
- Blasphemy – All one's virtues are destroyed by envying and criticizing vaishnavas.

Control 'Vacho vegam' with Hari Katha daily on a regular basis in the assembly of vaishnavas. Offenseless, unpretentious glorification of Lord's holy name and fame is the real remedy to give up prajalpa and vaishnava ninda.

FOUR TYPES OF MATERIAL OUTLOOK that causes Vaishnava aparadh : PLUS formula

Previous to coming to KC, sins committed (eg) a devotee might have been a smoker before.
Last traces of sins that surface in a devotee's behavior (eg) anger, pride etc.
Unpremeditated slip or falldown (eg) a devotee watching movie or reading cinema mag
Social background (eg) don't call 'American goswami'; don't judge vaisnavas by bodily look.

SIX TYPES OF VAISHNAVA APARADH : JOKEBAD formula

not feeling Joy upon seeing.... (eg) Ramachandra puri' hatred towards vaishnavas & CM
not offering Obeisances to.... (eg) Indra neglecting his guru Brhaspati
Killing(eg) Indra killing Vrtrasura
Envyng..... (eg) Indra envying Pruthu
Blasphemng... (eg) Daksha blasphemng Siva
Angry upon.. (eg) Durvasa angry on Ambarish
Devotees

[9] FAULT FINDING by GREAT SOULS IS FOR EVERYONE'S WELFARE

Shukadeva goswami

- talking about the bad qualities of Vena
- speaking about the bad qualities of Grihamedhis

Srila Prabhupada

- criticizing mayavadis, atheistic scientists, sahajiyas, cheaters etc
- finding fault in deviant disciples

Great souls fault finding in someone is for saving the disciples and followers from falling prey to a certain bad habit. Great souls are free from envy or criticizing tendency and thus their fault finding is never done to belittle anyone; it is done purely out of vaishnava compassion and for educating their followers. Devotees of Hari occasionally for instructing disciples and followers talk on such faulty behavior of some personality, but mostly delight in discussions of Krishna katha.

[10] PERSONAL APPLICATION POINTS TO AVOID FAULT-FINDING IN OUR LIFE

ACTIVITY : Every team should go through their para and discuss among themselves and present in 2-3 minutes on the following questions :

- Give a Sastric or from SP life or Acaryas life example for the principle in hand.
- Explain both what to do and what not to do
- Explain the effects and consequences of both behavior
- Give a real life illustration of positive or negative behavior that you observed personally

Team 1 : Bring good reputation to your guru by your good behavior : People will be dissuaded from following Prabhupāda if they think associating with the devotees means associating with hypocrites and cheaters. According to the Śrīmad-Bhāgavatam, "A wrong act committed by a servant leads people in general to blame his master, just as a spot of white leprosy on any part of the body pollutes all of the skin." In the purport, Prabhupāda further states: "A devotee should always see that his Vaiṣṇava qualities increase with the advancement of his Kṛṣṇa consciousness. A devotee should be blameless because any

offense by the devotee is a scar on the Supreme Personality of Godhead. The devotee's duty is to be always conscious in his dealing with others, especially with another devotee of the Lord." (SB 3.16.5)

Team 2 : Don't earn the name, King of fault-finders : N.K.das: It's embarrassing to say this, but once Prabhupada told me that I was the king of faultfinders. When I tried to share with the other devotees what Prabhupada had taught me, due to my ego it sounded like I was finding fault with them. And there was some of that there. So *one of Prabhupada's instructions to me was to give up faultfinding, to accept and apply all his instructions and not worry about what anybody else was doing.*

Team 3 : Pointing out Deviations with proper culture : Staunchly defending Prabhupāda's teachings by pinpointing what is misuse of Prabhupada's authority or compassionately correcting someone's deviation is certainly a proper way to do the needful. We should practice what we preach; this will help protect us from the misuse of Prabhupāda's authority. We should be kind to all living entities and not find fault with the Vaiṣṇavas. Here is an example of how Srila Prabhupada corrected with a smile.

Bhuta Bhavana: Brahmananda wanted me to take care of the Radha-Krishna Deities that a life member had loaned us. They stood on a platform in the temple room and every day we offered Them flowers. Once, after this offering, I had to move the Deities to properly clean off the flowers. I moved Krishna farther to one side and Radharani farther to the other side, cleaned the altar and took out the offered flowers. Then Bhagavat yelled to me, "Brahmananda says you've got to get in the van right now! We've got to go to the festival!" So I left without moving the Deities back to Their original places. When we came back, Prabhupada went into the temple room and a little while later Bhagavat came to get me. He said, "Prabhupada wants to see you. He wants to know why the Deities are a mile apart." I went to Prabhupada and he said, "Why are the Deities like this? Radha and Krishna are never separated. Why are They separated like that?" I tried to make an excuse. I said, "Well, Srila Prabhupada, Brahmananda told me I had to go..." But before I could finish the sentence Prabhupada said, "So does that mean They should be thrown in the street?" I was so devastated I couldn't say anything. I was in shock. Prabhupada said, "Should They be thrown in the street?" It was as if time stood still. I couldn't speak. Prabhupada wasn't finding fault with me but was thinking of Radha and Krishna's pleasure. However, I took it as my great fault.

Then suddenly Prabhupada smiled broadly and said, "Radha and Krishna are never separated. Put Them together and do it nicely." I did that and that was the end of it. I thought that I was in a hole that I would never be able to get out of, but Prabhupada relieved me just like that.

Team 4 : Avoid cursing/insulting/accusing angrily in the name of Preaching when someone is unable to follow : Neither should we be attached if we cannot make others follow Prabhupāda's teachings. Lord Ṛṣabhadeva advises us not to be angry with followers, even if they can't follow." (SB 5.5.15) **We may inform devotees of what Prabhupāda said, but we should not curse them. For example, Prabhupāda said, "No illicit sex." We should therefore preach this, but in an objective way, not in an insulting, accusing way.**

Team 5 : Cause of Fault-finding and Hard-heartedness : One often thinks of conducting business to improve devotional activity. However, the contamination is so strong that it may later develop into misunderstanding, described as kuṭi-nāṭi (fault-finding) and pratiṣṭhāṣā (the desire for name and fame

and for high position), jīva-himsā (envy of other living entities), niṣiddhācāra (accepting things forbidden in the sāstra), kama (desire for material gain) and pūjā (hankering for popularity). The word kuṭi-nātī means duplicity. As an example one may attempt to imitate Śrīla Haridāsa Ṭhākura by living in a solitary place.... A neophyte devotee is certain to be attacked by other material desires as well—women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an avatāra (incarnation). (Cc Madhya 12.135, purport)

Team 6 : Give up false righteousness : *To be proud of one’s own strict following of the rules and regulations and to indulge in pointing out the mistakes in another’s devotional service will harden the heart and obstruct one’s own devotional service.* To illustrate the danger of false righteousness, Prabhupāda tells the story of a brāhmaṇa and a prostitute who lived across the street from each other. Each time the prostitute had a customer, the brāhmaṇa would add a stone to a pile that gradually became a wall, revealing to everyone her sinful activity. He became so absorbed in pointing out her sinfulness that at the time of death, he thought of the prostitute. The prostitute, however, mortified by this obvious symbol of her impious life, began to constantly pray to Kṛṣṇa for forgiveness and ultimately went back to Godhead. The cure of self-righteousness is to consider whether we are ourselves following Prabhupāda’s instructions one hundred percent and with full faith. In a letter dated July 30, 1970, Prabhupāda wrote: “Life is very short. The Krishna conscious movement is not meant for fulfilling one’s personal ambition, but is a serious movement for the whole world.” And in another letter, “I am fervently appealing to you all not to create fracture in the solid body of the society. Please work conjointly without any personal motivation.” (Letter, 70-7-59)

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