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Hare Rama, Hare Rama, Rama Rama, Hare Hare Om Shanti, Shanti, Shanti Om Jaya Sri Krishna, Jai Tanya, Prabhu Nityananda Sri Advaita Gadadhara, Shiva, Sarigaura, Bhakta, Vrinda Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare Hare Rama, Hare Rama, Hare Rama Okay, so action in Krishna consciousness is real liberation. The transcendental loving service to Krishna is beyond the ordinary work governed by the five immediate and remote causes. The doer, the work, the situation, the endeavor and fortune.

So one always has to see these things when you're looking at it. Means the field of activities, we're saying that that means the situation in which, you know, what work can be done and who is doing that. So since, you know, generally we're always looking at a field, we're looking at it, so it's going to be the field we're going to function in.

So one has to know oneself. So still we can see why self-realization is an important part of this process, right? Because one may think, no, we're just trying to practically get things done. Oh, it's the best way to get something done.

But who's getting it done? That's the point. We're getting it done. So that means that we don't know ourself to that degree we know ourselves to that degree we can work.

We don't know who we are. How are we going to actually get anything done? Does it make sense? So that's why this process is understanding. And then we see is because the goal is dependent upon the Lord.

And he's also the remote cause in all of these aspects. So then if you don't know the Lord, then you won't work also. And since you're dealing with the field, the situation, the work itself, the endeavor, all these different aspects, you're going to be working with material energy.

If you don't understand material energy, how you'll make it work. And especially if you don't understand material energy is a reflection of the spiritual energy. So the material energy isn't going to function outside the rules of the spiritual energy.

Just it's temporary and it doesn't give happiness. It's not enlightening. Does that make sense? But it's going to work in the same fashion.

You want to boil something in the spiritual world and you want to boil it here, it's going to be the same. Why? Because boiling vegetables here is a reflection of boiling vegetables there. It's not like they were here first and then they came there.

It's not that people figured it out and then the others can't, oh wow, what's this? Give them a spoon of peanut butter and say, wow, what's that? It's not like this kind of stuff. It's like they understood originally. It's coming from the transcendental platform.

Does that make sense? So therefore, if you don't actually understand the work, the situation, all

this, the material energy, you won't be able to understand. So without sambandha jnana, your endeavor and your results won't actually be correct. Yes.

So in the spiritual world, it must be kind of free from all sorts of small imperfections. All sorts of small imperfections, such as? Such as potatoes being bad or... Only big, big imperfections. When I'm thinking of boiling potatoes, some of them might be a little bit bad or some of them are small, some are big.

Maybe I drop one on the floor. I'm imagining that this is not how it works in nature. Why would one drop a potato on the floor? I don't want to.

No, but why would it happen? Because I was not aware of what I was doing. Yes, so you're not conscious. So in the spiritual world, everybody's conscious.

Even the potato is conscious. So they'll tell you, hey, be careful, don't drop it. So yeah, you won't have those because why are these little imperfections there in the material world? Because it's deteriorating.

It's deteriorating, and why is it deteriorating? Because in the beginning... Yeah, okay, it goes down, but why would it be like that? What's the actual cause? Because we try to control it. We try to control it, but how do we try to control it? In other words, how they do things in the spiritual world, if you follow that method here, based on the scriptures, because, in other words, Krishna only acts according to the scriptures. It's one of the 64 qualities in the Nectar of Devotion.

And he is the source of scripture. So that means how he wants to act is what the scriptures say. So he always acts according to the scriptures.

So we say the scriptures are there, they kind of get in the way. No, the scriptures are what Krishna likes to do. So one doesn't like the scriptures.

One actually means, I don't actually like doing the activities that Krishna likes to do. You understand? Krishna likes to be clean. Therefore, the scriptures define cleanliness.

Right? You know, Krishna likes the proper etiquette in dealing with other people. That's how he deals. So the scriptures define that.

So, in other words, since the scriptures, āpuruṣeya, they're eternal, they're never manifest. That means, and Krishna's never manifest, that means the scriptures are simply defining what Krishna does. Does this make sense? So, if someone has faith, follows the scriptures, then he will get a proper result, the observable result.

But, what's the weakness? He's a very pious man, he does all good things, he does everything according to scripture. You know, he's so nice. What's the weakness? No connection to Krishna.

No connection to Krishna. And that's defined as? Impious. Impious, yes.

And? Why do we say it's impious? Because he's doing the right activity. But what's wrong with it? It's for his benefit. It's for his own benefit.

But what's the thing? Is it enlightening? Is it uplifting? Binding. No, it's binding. Why? Because it's illusion.

In other words, following the scriptures, but still not seeing a connection to Krishna, is still illusory. It's nice illusory, you know, instead of not nice illusory. Right? You know, the one guy sitting there, and seeing all these nice, you know, images and all that, and everything's pleasant, and the guy next to him is, you know, seeing all kinds of bad things, and, you know, is getting all afraid.

So, but they're both an illusion, right? They're both illusionary. Right? But you say one's good, one's bad. Right? Does that make sense? So, where does good come from? Right? Is it produced here? Right? Yes.

It's just like, let's say, you play some nice music. Right? That's actually proper. Then, anyone, anywhere, from any culture will say it's nice.

They may have their own preference, but they'll say it's nice. Right? You take beauty. Everyone will say something is beautiful.

Right? Does that make sense? So, there's all these, where does that come from? You play the flute nicely, and all that. The animals will think it's good also. So, it's not just, okay, everybody will say it's nice.

So, where does that come from? Yeah. You understand? It's coming from Krishna. So, Krishna defines what's good and not good.

So, He does things that are good. Right? And so, that's what's defined in scripture. Does that make sense? Yeah.

So, then, that means that the person can be doing these works and everything according to scripture. But what's the purpose of scripture? To know Krishna. So, if by studying the scripture and doing these activities, one doesn't know Krishna, then it's a nice waste of time.

So, that's our problem with the smartest. Not the smartest are dirty, nasty, stinky people. No, they're probably very nice and not stinky at all, because they take bath three times a day.

Right? But the problem is, is they're not God-conscious. They miss the point. They follow the rules and miss the point.

Right? And others miss the point and don't follow the rules. Right? So, these are the two forms of Niyamagraha. Right? Those who are pious, you know, materially pious, who follow the rules of scripture, and those who are materially impious and don't follow the rules of scripture.

You understand? Because the point is, is what's the problem in following the rules of scripture? What's the actual problem? You might think that following the rules is the point. You might think, yeah, following the rules is the point, that'll be the problem of the smartest. Now, what about the person who rejects the rules? Why would they think it's not important? Because they want to replace Krishna.

They want to replace Krishna, yes. But that'll be maybe unconscious in their mind. They don't have a proper culture to follow that.

They don't have a proper culture, so they won't naturally follow anything that's restrictive and has the rules. Right? Or, as he's saying, they want to make their own rules. But what will be generally the bottom line, they'll say, why it's important not to follow.

Sorry? The mood is more important? Okay. Yeah. Which, which granted is there.

Freedom. There's also another thing, which is generally what they, I mean, they'll talk about freedom, but then they also have to be careful about that. But there's one thing that they can say that they expect everybody will accept.

Hmm? Kali Yuga. Okay, that would be, yeah, that would be an excuse. But this is like a positive thing, why it's good.

Hmm? Forgetful, but you can't say, oh, I'm forgetful of Krishna, and that's why I'm doing it. And everyone goes, oh, yeah, no, great. It's something what they say, and everybody else, they expect everyone to go, okay, yeah, no, I understand.

Hmm? Everyone can be themselves. Okay, you're taking the freedom, freedom line. Okay, yeah, that would be if, if you, if you have the, yeah, the more liberalistic would consider, consider that good.

Because they like it. They like it, okay, that will also follow that. Then you bring in the emotions, you know, so when you bring in the equality, fraternity, equity, all that, and then.

Descriptions are only a manifestation of a, a contraspect of one place, like India, Krishna. Yeah, some place in time, yeah, it doesn't include, you know, I would say, you know, you know, burgers, for example. Yes.

Being practical. Being practical. That's the one thing they can say, I'm just being practical.

And then everybody should go, oh, yes, of course, because what's, what is the important thing to a businessman? Making money, so what is the best way to make money? Whatever is the most practical. So if the rules support it, great, then you're getting your money and you get religion, right? But if the rules don't support it, what's more important? Money. Making the, making the thing.

So, now, if we look at it in the context of the world, you know, cultural kind of environment,

what, what, what, what's the name that we give for that class of people? The nice name. Bourgeois, right? So the bourgeois, they have, you know, since a long time, you know, I mean, they can only get it together a few hundred times. A few hundred years ago, but they've been grumpy since the last, you know, a few thousand years.

That, you know, why is it that people who follow the rules are in power? Why not who has the money be in power? You understand? So, therefore, since it's a bourgeois culture, democracy is important for the bourgeois. Economics, capitalism is important for the bourgeois. So, therefore, their culture is going to come with it, which is whatever's practical, that's the most important.

So, do we understand why that's a prominent element? And why if somebody says that, that everybody's supposed to go, ooh, yeah, right? Because the kshatriyas say it's practical, but the thing is it has to be shastric also. Their thing is that, you know, it must be shastric, but it must be practical. So, if you can show that the shastra is practical, then they're going to take that over just being practical, right? But the vaisya will take what's practical over shastra, right? And sudra is then the things we were mentioning before, freedoms and feelings and I felt like it, you know, all these nice platitudes.

But remember, where's the power base of the bourgeois? Economics. But where is the economics coming from? How do they have, how is it working? From industry. From industry, who runs the industry? Vaishyas.

They sit in their office, who's out there pushing the buttons and pulling the switches? Sudras, right? So, therefore, if you say philosophy is very practical, it just gets the results on, we're just doing the right thing, we're just, you know, goal oriented and all that. And at the same time, it's, you know, the freedoms of the individual and everybody's, you know, equal and all that. Who's that going to speak to? Right, the sudras, the mass.

And then if the bourgeois has the mass, then what? Right, and then how do they get power? Through the mass, right? It means, in other words, the king has an army, but how big is the army? It's big. But how big? But how big is the masses? Bigger. Bigger.

So, that's how they're doing. You see that it's just a practical technique. It's not that the philosophy necessarily matters.

It does to a few intellectuals. But are those intellectuals the ones that are running things? Intellectuals start off, like Marx has his idea, you know, and what do you call it? That anti-Semitic came from Mozart. These guys, they have these ideas.

But who actually made it happen? Right? Your Kshatriyas, your Vaishyas. Right? So, intellectuals have these ideas, but how often do you hear of them being involved in the process? You even see in the Russian revolutions that few intellectuals are there. They kind of went by the wayside, right? You know, in the beginning, because of the politics.

But once it was established, then it was very much, you know, when you say 20 million people were killed, that's officially. You know, some say more. Then, what were they made up of? Right? Does that make sense? So, this is the point.

This is the social environment that one's in. So, one should not fall prey to it, but at the same time know that this is what inspires people. So, the Krishna conscious light of these things, you can use terms and all those things to bring that out.

You know what I'm saying? So, you'd be careful, because what is real equality? What's it based on? Because it can't be based on the body, mind, or senses, because very few are equal. Right? Does that make sense? But, the platform, the soul, then all these things they talk about are valid. So, in the spiritual sense, then all this is there.

Does that make sense? So, if one therefore studies the environment properly, it won't work unless there is Krishna consciousness. Right? Unless there is Krishna consciousness, you can't actually make it work. What we're getting at was people that are successful and are doing things is because they have followed the scriptures in the past.

Then from there, it goes out. So, they did enough piety in this life, that in the next life they still get some of the results. So, we may make the mistake that what they're doing is what's generating their profit.

But it's not. It's from previous lifetime. And then there'll be some habits, right? You do something for, you know, 50, 100 years, you develop some habits.

So, when you take your next body, those habits naturally come up. So, they're doing something, but now they don't know why they're doing it. So, they can get distracted.

Right? If you're doing it because of religiousness, the scriptures, then you'll go up to a point and then you'll stop if it's going to go beyond. But if you don't know the scriptures, then you're going to go beyond and perform sinful activities. Then what's going to happen? Right? You're not generating piety anymore, so you're going to lose your facility.

You understand? Does it make sense? So, this is why, then, by... Oh. You understand what happened? No? Any of you were here last year? Right? There was a fan there. And that bird used to come and sit on the fan.

So, he took the fan out, because that's where we have the yajnas. So, then, it came to go sit on the fan, and the fan's not there. Right? Okay.

We understand? Is that we have to be very careful to define here. Because otherwise, it'll be so... This is all nice theory, but, you know, what about the practical? But the point is, is all practical is based on theory. Right? I go to an architect.

Right? And I go into his office and say, Okay, I want this kind of building, and this is my budget.

And then they'll look at it and say a few things, and then you'll go away, and then they'll do all their work, and that, and you'll come back, and they'll discuss it and everything. So, you say, very professional.

Right? Very down to earth and all that. But how did he become an architect? Right? How many years did it take to become an architect? Right? And what is he basing his architectural designs on? A theory. Right? Same with a doctor, same with a lawyer, same with anyone you'll say is practical down to earth.

There's a theory. So, because we don't deal with that, then we'll think it's theoretical to discuss the philosophy. But the point is, is just the skill's not enough.

Right? If I just spoke skill, you know, okay, this is the work, this is the situation, and this is what you're going to do in this situation. Therefore, now, under that understanding, you make the endeavor, and you'll get your result. But the problem is, is the result doesn't necessarily come.

Right? People have to try again and again. The success, you know, things talk about, you know, this guy, he started a business, you know, four times, and it failed, you know, but the fifth time, then it worked. You know, so they're inspiring you to keep it up.

Why? Because they're accepting the principle of fortune that doesn't necessarily come, you know, just because you worked. But you don't really emphasize that point. You emphasize you keep working.

Because of your work, you'll get the result, but it doesn't always come immediately. So what does that mean? It's not actually your work that's generating it. Right? It's that you made the work as a medium, but it depends on your previous karma and the Lord's pleasure.

Right? So that combination, but they don't explain all that. Right? So they're already, then, you're getting the theory. You know what I'm saying? So you're going to have to deal at some point, because ultimately it has to go back to the result of the Lord.

So you're going to have to come to the Lord at some point. So that, we're talking, it should be seen like that completely. Right? Then you can see is that the doer, the doer means we're performing the activity, but we're performing the activity based on eternal formulas that are established by the Lord.

Right? So we can only be an instrument. We think we're the subject, but actually we're the instrument. Right? Does that make sense? So even if we're in the position of the subject, right, you know, we're actually the instrument in operating the verb.

Right? So Krishna's formulas that are working. His potencies. We can just be, you know, you could say as such a catalyst.

So you could say that's what makes it work, but actually at the same time it's not. Because



there's bigger other things happening. Make sense? Yes? I have a question.

From what you're saying, in Europe, when the Protestants, they have that revolution, it's based on something like that. The prophet comes out. Otherwise, what's the big deal? Right? In other words, if you're taking that, how did Louis become so powerful? All other kings, they had their little dinky armies.

You know, you hear about, you know, look at someone like that, you know, the guy's coming with 5,000 soldiers. Ooh, you know, like that. Or, yeah, there came 500, 300 soldiers and everybody's shaking.

You know what I'm saying? You know, we're talking about Kurukshetra. What are we talking about? Yeah, 640 million. Like that, you know, so it's that they didn't have that much.

They had small little places but they didn't have much. What happened? They figured out by turning the monarchy basically into a state, then the way that they could tax and all that, they could get more revenue, that they could have bigger armies. And because of that, that's why Louis was so successful.

But at the same time, what is not realized is he's losing his position as actually being the ultimate head of state. You know what I'm saying? So he has more freedom to say and do, but he has this whole bureaucracy that he has to work with. And so he, one, being the starter of it, and two, you know, being very intelligent, very powerful, he was able to not be swallowed up by it, but leave it to generations.

Right? And that was it. Louis XIV couldn't do that. He wasn't the statesman that his grandfather was.

You understand? So he got swallowed up by the system. So therefore, because it becomes prosperous, it becomes prosperous for everybody, so the bourgeois comes up, which is not a problem, but the point is that the Kshatriyas have to be in a position to be strong so that they keep everything in balance. Because just as the bourgeois complained that the nobility is running everything and doing it all for themselves, that's their complaint because that's what they'll do.

Right? Because as soon as they get into the position, they'll do the same thing. In fact, they'll be worse. You know what I'm saying? You know, Louis may have, you know, lopped off a few heads, but it's people who are actually making some trouble for the state.

How many died in the French Revolution? Anybody. You know what I'm saying? They don't have the culture. They only know how to make money.

They have money so they're rich and they have all kinds of stuff, but they don't have the culture that goes with it. You understand? So it's a difference. There's a cultural difference, so you're losing the culture.



But because they know how to inspire the mass, because they tell the mass you get all this stuff, but do they ever get all this stuff? No, they never get. They're making profit, somebody's losing. The profit that they're making is based off someone's very... Now you get people, it's what you call free trade? Fair trade.

Fair trade, you know, that instead of getting 50 cents for their work, now they're getting 75. It's not like, oh, a guy in America is getting \$5 an hour. They're not getting \$5 an hour.

They'll never get \$5 an hour. \$5 is worth how much? 200 rupees? No. 200 rupees, no.

\$1 is worth like 40 something. So it's over 200 rupees. So would you be willing to pay your maid 200 rupees, 200 rupees an hour? These guys that are working in the fields and all this? So that means 1600 rupees a day.

Are they going to make that much? We're freaking out that they've just raised it from, you know, 80 rupees a day to 150. You know, nobody has the money to take care of that. So it'll never be this free trade like they're thinking.

Because it's a different environment. Things don't cost so much. So therefore, you know, it's better.

The exploitation is less. But still, that's the idea. The greater the difference, the greater is the profit.

But the point is, you're telling the people everything's the same. But just in that last statement, where's the profit come? Yeah, but where's profit found? Gathering together. But the point is, you buy it for one rupee and two rupees.

Or you buy it for one rupee, you sell it for ten. So the difference is the profit. You understand? Now, if you make everything equal, where's the difference? There won't.

So it's like this Mayavad philosophy. You know, where you're saying that you can be self-realized and at the same time work within duality. If you're self-realized, you don't see any duality, you're talking all this equality, but at the same time, it sells the product, but it can't be obtained.

Because their whole goal, because you're promising them prosperity. But that prosperity is not based on safety. It's based on facility.

Right? And so facility comes because of difference. You understand? Yeah. Something like that.

Or it has to be unique or something. Everybody has the same Armani suit. The whole world, everybody's got.

You know, the taxi driver, you know, the guy on the side of the road with the jackhammer. You know, everybody's wearing an Armani suit. So, is everybody therefore going to be happy? No.

They're happy because of the difference. Right? I don't know how to say it, but that's the French. Vivre la différence, or something like that.

It's in the difference. You understand? So, the point is, this is what we're trying to do, is we're trying to understand real philosophy. Because from real philosophy, you understand real politics.

Otherwise, these others, they're just talking all this stuff that doesn't work. It's like the Mayavadis. They just word juggle and come up with these amazing things that absolutely mean nothing.

But it sounds good. You know what I'm saying? So, that's the difficulty. So, why we're going through this whole exercise is simply so that we understand that this, understanding this, this thing, these five causes of action, both immediate and remote, you understand that, you actually understand how things work.

You don't understand this, you actually don't understand how things work. So, when they say, oh, philosophy is theoretical, but what do they replace it with? At least our philosophy and the practical application connect. So, it knows how to connect or not.

That's another thing, but it can be connected. But they'll replace it with their own philosophy, because they'll say, oh, that's all theory. But, you ask them, what are you doing? They have a whole theory.

Right? What's this theory based on? Nothing. Their own mind. Because if it does, why isn't there one business theory? In India, how many shastras are there on economics? One.

The Artha Shastra. And then the derivatives of that by the same author. Just to make it more clear.

The Nitya Shastra, the Nitya Sutras. Right? Does that make sense? So, that is all that requires. And that's thousands of years old.

It still works. But these modern theories, you know, it says, you go into their bookshop, it's one of the biggest areas in the bookshop. Why? Because it's just theories.

But then we'll say, oh no, this is practical. The Krishna Consciousness Theory. So now, according to Gita, what would that be? Of course, this is later on in the Gita.

Right? In other words, irreligion becomes religion and religion becomes irreligion. Mode of passion. But this is also mode of ignorance.

It's inspired by the mode of passion. But it's ignorance, you know, that's been inspired by passion. Right? So, in other words, they don't know and so they create their own.

So, in other words, what's religious, what's connected to the Shastra, what's connected to the

Lord, that's considered, that's wrong. And you have to do these other things that are not connected and that's right. Right? So, this is more of... You see here? So, it's all consciousness, it's all the understanding.

That's what makes the difference, that's what we're trying to create here. So, that means someone who is not in the proper understanding can be if they just change the consciousness. And someone who is, if they change the consciousness, won't be.

So, it's not the activity. But they make mistake, it's the activity. No, it's not the activity, it's what's the purpose of the activity.

Because we have to remember, Arjuna is starting off talking all nice stuff. Protection of the family, loss of, you know, welfare works that have been established, that have been going on for generations. He's talking nice stuff here.

And Krishna says, you're a fool, because you don't know that this stuff is supposed to be connected to the Lord. He's not saying that it's not good, because at the end of the day he has him fight. Right? So, that means he performs his duties.

So, that must mean that all their charitable works and all that are still going on. Right? Otherwise, why is Prakriti Maharaj to be established on the throne? Right? So, all that's going on. But the point is, is it Krishna conscious or not? That's the thing.

Is this starting to make some sense? Right? In other words, this is what I mean, it's a vision. It's not a matter of memorizing some things and knowing some facts. It's a vision.

And the more you have of these facts in your head, the more broad range you can apply it. But that's dependent upon your conditioned ability. You understand? So, that's what we're looking for here in when you write your essays.

It's not what you've memorized, but how you've understood, how you see through the eyes of what you've memorized. Right? That's what's being looked for. Does that make sense? So, as the chapters go, it's coming out more and more in the writing.

Does that make sense? Yeah. Okay. A person in Krishna consciousness, although he appears to be acting with his body and senses, is always conscious that he's the eternal... he's an eternal servant of the Lord.

Therefore, he's aloof from the actions of the senses. Besides, he knows that he is the eternal servitor of the Lord. He cannot perform any act except in the service of the Lord.

Srila Prabhupada gives an example. In this state, Krsna says, Quote, I am not doing anything. That is the stage.

A Krsna conscious person never thinks that I am doing something. Even if you ask him that, are you going to such and such place? Suppose it is settled he's going to such and such place. If you

ask him, when are you going? He'll say, I don't know when I shall go, but when Krsna will ask me or allow me to go, I shall go.

I am saying this from my practical experience of my Guru Maharaja, from my spiritual master. He would never say that I am going, I am doing. No.

If Krsna desires, I shall do it. If Krsna desires, then I shall go. Like that.

Always depending on Krsna. This is called visuddhatma. Tattva-vit means one who knows the truth.

The truth is that unless Krsna allows me to go, oh, I may not go. Lecture, Bhagavad-gita 5.7 through 14, New York, 1966. So here's 66.

He's giving these fine points. So it's always there. There's been no change in what Prabhupada gives.

You hear those lectures there, you hear later lectures, same points. So, here, so one is aloof from the action because remember, what is, what's the point of being aloof? Why be aloof? What's the advantage? Why would someone want to be aloof? You're not entangled. So what's the problem with being entangled? Stay in the material world.

So that would mean, but, but at the same time, we're saying here is you have to perform activity. Because the natural thing is you become entangled from the activity. I stop activity, I'm not entangled.

Right? That would be the natural logic. But, does that work? Can the soul be non-active? Right? Why can't the soul be non-active? Is this, what aspect, what's the aspect of nature that makes that? Chit. Right? Because chit means consciousness, knowledge, activities.

Right? Endeavor. So that means it's inherent in the soul to act. Right? And because the soul is not the supreme, is not the source of potency, means what are you going to act with? With the body, but what is that? Is that generated from the soul? Right.

So, and the situation, what's that generated from? And the work? Right? The endeavor. The result. Right? So that means we're dependent upon Krishna.

So if that, so that's the natural state of the living entity. The living entity is in that state, is he bound by the material world? No. No, why not? Because he's doing it for Krishna and that is not entangled in the material reaction.

So what defines the material, what defines the material world? Your vision. If you see it disconnected to Krishna. Yes, that's all.

If you don't see a connection to Krishna, then you're bound in the process of illusion. Because you're in illusion. So, you know, what is it? Illusion generates illusion.

Right? You know? It's the same principle. Right? You know, money generates money. It's the same principle.

Whatever it is that you do, it generates that again. Does that make sense? So, therefore, not being entangled is, it looks very difficult when you look from this side. But when you look from the other side, not being entangled means there is no material existence because you're seeing everything in relationship to Krishna.

Because entanglement means there has to be a material existence. No material existence, are you entangled? No. Right? Or, do we see it a problem? Right? Mother Dashoda is entangled in her love for Krishna.

Is that a problem? No. No. So, therefore, the entanglement is not actually a problem.

The problem is entanglement means you're a material world. Right? So, you only have a material world if you have illusory consciousness. If you don't have impure consciousness, you have pure consciousness, there is no illusion.

So, therefore, your work, which doesn't change, does not bind you. Do you understand? It's very simple. That's why Krishna is so simple.

All you have to do is be Krishna conscious, everything works out properly. Do you understand? It's that simple. Problem is, it takes us a lifetime to be convinced, but, you know, hey, at least it's, you know, one lifetime instead of millions, you know.

Yogis, you know, says Brahma Samhita, they're drilling the respiration for millions of lifetimes, and they still can't see the glow from the toenails of Krishna's feet, you know, so. Yeah. So, if we're convinced of that, it's very easy.

Then it's just a matter of applying that conviction into all aspects of our life, so we don't see we're the doer on anything. Right? So that doer means we're the assistant in doing, so Krishna is actually the doer, on one level, but at the same time, he's not entangled, because why is it Krishna entangled? Yeah, because he doesn't act for his own self, he acts for... Yeah, he acts for the benefit of others, okay, but now let's say the mother is acting for the benefit of her family. So why is it she's entangled and Krishna's not? Sorry? Krishna's not interested in the result? Okay, you know, you have the, you know, the, what do you call that? The typical, what do you call those guys? You know, French philosophers? Something that always comes back to the French, right, they seem to be making everything happen in the Western scene.

But they're smart enough to let others think that they're doing it. Existentialists, right, you know, they don't care about anything, don't care this or that or results or nothing, they just do and, you know, whatever. So, but why are they bound? Because they're not Krishna conscious.

Okay. Now, let us go back to, let's re, let us re-ask the question. What is it that Krishna doing these activities is not a problem? He's Krishna conscious, right? That's the point, you know,

Krishna conscious.

You want to hang out with Krishna, he's Krishna conscious, so you have to be Krishna conscious, right? Because he's like the creator, so if I create my shadow, I don't get entangled with the shadow. Yeah, very good, good example. The point is, is, but, so what's the thing is that Krishna being, so what's the problem? Why isn't Krishna self-centered when he's Krishna conscious? Yeah, that's there.

But the thing is, is there's our self and then there is something else. But for Krishna, is there something else? It's all him. But, because he is conscious, everything coming from him is conscious.

Therefore, on that conscious state we can interact. This is the simultaneously one and difference. This is one of the aspects.

We see a difference. There's us and Krishna. Krishna sees it's all one.

You understand? The father sees the son as himself. But the son sees, you know, the father is different. You understand? You know, so Krishna So the father, when he has his plans, you know, there's his plans and his son and this and that and the business.

It all includes the son. The son's got his own idea. You understand? So that's the whole point is he's conscious.

He's the supreme conscious. So there's no question of not being Krishna conscious. So the point is, since he sees everything in relationship to himself, he is his own perfection.

You know what I'm saying? So the point is, if we're conscious of Krishna, because since Krishna is perfection, if we're conscious of Krishna, everything's perfect. But if we're not conscious of Krishna, then there's an illusion. But at the same time, it's because there's the element of there's more to life than just knowledge.

Right? Because, you know, what is the inspiration of the soul? Why do they do something? Pleasure. Pleasure. So ananda.

Right? It means you're confident to do something to get that pleasure if there's sat, if you have an identity. It's stable. Right? But ananda is why you do things.

So that element means, because we see knowledge is situated in sambandhijan. Right? But then there has to be prayojana. So what has happened to get from sambandha to prayojana? You know, in the way of, you know, the consideration, what has to have been, what has to not be the consideration? Yeah, the final end of the pleasure.

Okay. Because that'll establish relationship. But what is the thing? You analyze, when you look at the doer, the work, the situation, you know, and from that platform you're seeing also endeavor, fortune.

Okay. What is functioning? What's the main thing functioning here? What element of the 24 elements? Hmm? False ego? False ego? Would false ego get you through university? Possibly. But you'd have to be, but the thing is, is it just purely false ego? What's actually the driving thing? That may drive you, but what's the mechanics? No, but still, but what are you using? Intelligence.

So that's the element that's being used. So sambandhijan means knowledge, intelligence. But prayojana, why are you doing that? It's the mind.

It's what you want, what you need. You understand? So that means you have to cross over intelligence to get to prayojana. In other words, Ananda's had because of not using the intelligence.

You've used the intelligence, you put it into motion, but the experience is not going to happen on the intellectual platform. It's going to happen on the platform of the mind. So in other words, you intellectually look at it, the mind accepts that process, so then you start, then you can start experiencing it.

You understand? If the mind hasn't accepted it, let's say you're doing a work you really don't want to do. So are you getting the experience of doing that work? Other than a negative, but are you getting that positive? No, but let's say you are convinced that you should be doing this work. So then when you do the work, will you get the experience? Yes.

Right? Why? Because the mind's been included. So happiness and distress is the mind. You understand? So Ananda means the mind.

Right? But here we're talking about the natural mind of the soul. Right? Not this covered mind. Right? Just like we're talking about the intelligence, the real intelligence.

Because the consciousness has something that's inherent in the soul. So that means that spiritual knowledge or intelligence is also inherent in the soul. That's why you can overcome the material mind.

Even though you don't like to, it's not your practice, but you can. Right? That's why it's said that the intelligence is the closest thing to the super soul. Right? Because then that spiritual knowledge is coming from somewhere else.

But I'm not saying that spiritual knowledge, spiritual intelligence. Right? Does that make sense? That's the closest thing to the super soul. But the trick is, is you're trying to get it to mind.

Because why you do things because of your drive for prayogin, for Ananda. So if the mind's accepted it, then you're going to function. Because just intelligence is enough.

Okay? Why all this discussion? Right? So this goes back to before, is that Krishna is Sarvajna. He knows everything. But he puts himself under Yogamaya so that he doesn't know everything.



So that he can taste that Ananda, that pleasure of that interaction based on relationship. Right? Because the knowledge is the relationship itself, the definition of it. But then there's the experience of it.

So experience of it is happening with the mind. The knowledge of it and the performing the activity correctly is with the intelligence. But the desire for it and the you know, the inspiration that how you say, experience gained in in the endeavor and the experience gained in the result, that's all the mind.

So you see, it's this overlap of the intelligence and the mind. Does that make sense? So where are these two most nicely overlapped, fully overlapped? You know, in sambandha-abhidheya and prayojana. In abhidheya.

Right? Because sambandha is intelligence. Prayojana is mind. Right? But that aspect of sankarsana, excuse me, prajumna, there's that inspiration.

Why? What's happened? The intelligence has analyzed the field. The mind is accepted. So there's inspiration.

So then you make the endeavor with the intelligence, with knowledge. But your inspiration is because you want that goal and the experience of the endeavor itself. Right? Does that make sense? So therefore, Krsna, even though He's Supreme, then He, you know, allows Himself to be covered by yoga-maya so that just the relationship can be... Because otherwise, in the position of just knowledge, that's atma-rama.

Right? Does that make sense? So then, goes beyond that. So there's a higher pleasure in, right, in working within the relationship, in the rasa, the relationship. Does this make sense? Okay? So, the whole point is, is that, in other words, through this knowledge and all that, understanding all these things, you know, the direct, the immediate and remote causes, then one will actually be able to situate yourself properly in this karma-yoga that, that Krsna's talking about.

Right? Because unless one sees that, how is one going to be situated there? Does this make sense? Yeah? Okay. This is the method by which one is not contaminated by action. The transcendental knowledge that we are spiritual servants of the Lord is to be applied in our daily work.

While observing the actions of our senses, we should remain aloof from them by knowing the difference between the soul and the body. Furthermore, sorry, I'm going to make a point and then that's the next sentence. So, if you'll notice here is what happens is, is we read the previous, we read a sentence, right, and then we speak on what's going to be actually the next sentence.

So, it's all there. So, we read the sentence, then it makes sense. Right? So, this is the process.

Yeah? So, I hope no one minds. Because otherwise, once I've read the other thing, then I forget what I was going to say before. right? So, in other words, when it says we're aloof from the, the, the, we're aloof from the senses, does that mean we don't engage the senses? That's important to know because that's how, that's where the Mayavadis make a mistake.

Is that being aloof means not being involved. What we're saying here is we're aloof by being involved. So, here's the furthermore.

We should renounce the attachment for the fruits of our work and for the work itself by dedicating both the fruits and the work to the Lord. In this way, we will be liberated from the karmic reactions and will attain perfection as is confirmed in the Bhagavad Gita 3.19 and 3.30. Right? So, it's involving them but not being attached to the results. Right? So, to not be attached, then, we have to, means where we're not involved means it can't be, we're not attached on the pious platform of non-attachment.

It happens because otherwise that will entangle us but in a good way. We'll be entangled in gold chains. We'll have a nice gold ball.

It's just, just imagine, you had a gold ball, you know, of course a gold one would only have to be about this big but, you know, in other words, but I mean, just being fair and equal, right, you know, that means for the graphics, you know, graphic aesthetics of it, you know, it means the ball has to be, you know, you know, what, like 25 centimeters in diameter, right? You know, and then you have the big chain that goes around you. Can you imagine how much gold that is? You know, I mean, you'd be really wealthy if you had that. So, you could be very happy with that.

You know, like that. Then you can also, you know, the next guy, he's got an iron one. Yeah, he's got an iron one.

He's got a gold one. You know, it's like. So, so, so you can actually only be on the platform actually of nice karma if you're God conscious.

Right? This is the meaning where it says that even the very pious person if he's not God conscious actually has no good qualities. Because, in other words, good qualities are the medium through which he gets his own purpose done. You understand? So, you're very renounced, very austere, always caring for others, but at the end of the day, then that's what makes you happy.

That's the only reason you're doing it. If it didn't make you happy, you wouldn't do it. So, ultimately, though the medium is very good, ultimately, it's for yourself.

So, nice karma actually means here where we say, we say that you're not entangled in the results. That means it has to be nice karma that is God conscious. Otherwise, you will still be bound, but on a nicer platform.

So, when Doris talked about being nice and good and all these nice things, great. But, what

happened to the Krishna conscious element? Because the reality is, is, Magari was a hunter. What changed him? The consciousness.

He didn't come up and say, oh, the poor animals, why are you doing this to them? That's not very nice. You know, would that work? Good chance, no. Like that.

So, it's because he became God conscious. Right? So then, all the good qualities developed. You have to understand, good qualities won't come on their own.

Because even piety, which will be good qualities, but where does it come from? What defines what will get you a good quality and what won't? Shastra. Shastra. Right? In other words, religion is going to define that.

Because you have a nature and therefore, according to your nature, you do these activities, that will be considered pious. Right? So it's religion defines it. Right? Not the mundane, not the pragmatic.

Pragmatic is how you apply it. We're very happy with pragmatic, as long as it's based on the options given by scripture. Right? You have to make it practical.

Right? Does that make sense? So the problem is, you have, you know, how you say, you know, sentimental or intellectual theorists and you have, you know, sentimental or intellectual pragmatists. But they can't connect them. If you can connect them, then that's actual Krishna consciousness.

Right? Applying the scriptures to the situation. Right? Because situation is one of the things. Right? So you can't do that, then that means you're actually not understanding the process.

Does that make sense? Okay. So then, this is confirmed in Bhagavad Gita 13.19 and 30. Okay? So this is going to be a theme.

These verses are going to be themes throughout the whole Gita. Right? Because this is what Krishna is talking about. Now we're just getting to find aspects of which side you're emphasizing.

Like, what's the difference between these two verses? They're saying the same thing. But what's the difference? Yeah. Well, in the first one he's included.

But what's the emphasis on? The activity, the qualities needed. But, with that you'll attain the Supreme. Can you attain the Supreme by just being a nice guy? Right? In other words, that being, if you're, have no attach to the activity as a matter of duty, working without attachment, would that actually, on its own, just give you the Supreme? No.

Yeah. So therefore, it's already inherent that you're trying to be God conscious. But in your, you've accepted that fact, but in trying to apply it, you're running into some anarthas.

So the anarthas are you're attached to the fruits. Right? You're not working as a matter of duty. Then you can see, oh, okay, so this is the problem.

So you can work on that, cultivate that. Right? Does that make sense? So that's analyzing, looking at it from that side. This is the don't forget Krishna side.

And this other one is that remember Krishna side. Same thing, but you surrender the work to Krishna. Right? You have full knowledge of Krishna.

Right? So full knowledge of Krishna means, Krishna being the remote cause of all that, means he's also the work, the situation, the endeavor. Right? And then as the, you know, and how he's the remote doer, how through his sanction, the modes of nature and everything, carry everything out. Right? Does this make sense? So that knowledge, this full knowledge of me, says full knowledge, just say knowledge, full knowledge.

So you understand how it applies to you, God and the situation, and the material energy. Without desire for profit. How does one get a taste? Basically by doing it.

You know, but the point is, it will be more, it means in other words, these are both naiskarmiya. One is where you're doing it more because this is your duty, this is what you're supposed to be doing. And the other is, is that more, there's that taste and that relationship.

Right? It's not proprietorship, it's Krishna's. Right? Surrendering your work to Krishna, so it's Krishna's work. Right? You have knowledge of Krishna, so you're thinking of Krishna while you're doing that.

Otherwise, how would you surrender? How would you not claim any proprietorship? Right? Free from lethargy. Why would we be free from lethargy? Right? Because lethargy comes, well, lethargy is a mode of ignorance. Right? Mode of ignorance is then in the, means in the, how you say, reflection of sambanda.

It's in that category. Right? Does that make sense? So, the point is this, what generates, where does the lethargy go? If I study the field, you know, is anything happening? No. When does something happen? When there's an inspiration.

Right? So, why would you be inspired? You know what you can get. And so, in this case, of this verse here, what is that you can get? Yeah, Krishna's pleasure. In other words, you're surrendering to him, it's his, so, in other words, you're inspired by this.

You've analyzed all this, and you're inspired. In other words, this is showing the dynamic element of working in the relationship. The first one is showing how to avoid the problems that are coming because we're not doing this.

You understand? So, the whole Gita is going to be doing this, looking at these sides of, remember Krishna and never forget Krishna part. And they'll be analyzing it. Right? So, here is

showing that the two go together, means we're breaking down what we're doing.

You know, what buddhi-yoga is. So, it's going to be this action in knowledge. Right? And being Krishna conscious.

So, you're combining karma, jnana and devotion. Right? So, we're seeing these elements. Now, the next six chapters, they're going to, next six meaning out of, this is the first six, right? So, the second six are going to be dealing with Krishna as that person who we're trying to do everything for.

So, we're enhancing the devotional aspect because that's the drive. Right? Because technically you can perform nice karma, you know, at least externally, it can be performed. But, ultimately, one will lose that position because it's being done on the temporary platform.

So, it will remain temporarily. So, you can attain piety, the heavenly planets, you can attain the Brahman, but it will be lost. So, it's not real nice karma.

That's why we can say, this is nice karma, but then there's real nice karma. So, the Gita is always talking about real nice karma, but it's also trying to point out the difference between nice karma and real nice karma. Right? And, of course, then to know nice karma, you have to know what's not nice karma.

Does that make sense? We're just thinking nice karma. Real nice. It's nice karma.

Then there's bad karma. There's nice karma. Bingo.

Nice. Yeah, nice. Nice, nice.

That's what I'm saying. Okay. Does this make some sense? Right? And then in the last part, so that's going to... So, in other words, we're learning the mechanics, basic, fundamental mechanics in these first six chapters of the devotional process.

Right? Then, in the second six, we're basically going to learn that they always remember Krishna part. How are the ways you can always remember Krishna? Right? And in the last six, they're going to show us how to never forget Krishna. Do you understand? And then the 18th chapter will conclude all that and bring it all together.

Does this make sense? Keep that in mind because there will be essays on this. These will be essays on each of the six chapters, but there'll be an essay on the six chapters as a group. Like that.

Verses 10 to 13. Like a lotus leaf on water, such a person is unaffected by sinful reactions because he knows perfectly that everything belongs to Krishna and thus should be engaged in His service. Therefore, he serves without attachment.

While acting with body, mind, intelligence and the senses for the satisfaction of the senses of

Krishna, he is purified despite a material contamination. Such a person has no anxiety because he is only attached to Krishna and not to the results. On the other hand, one who is not connected to Krishna becomes entangled because of his desire to enjoy the results of his work.

In a controlled life of devotional service... Well, this will be the sangha today. So, this is basically summarizing what was before, is that you see everything in connection to Krishna and so, therefore, yourself, all work, all endeavors, all results are also in connection to Krishna. So, there is no... One is not entangled.

But more than just being not entangled, because that's very inspiring. Because in the material world, being entangled, we suffer. But that's the negative.

Okay, we stop material suffering. But that actually is not ananda. Right? Because ananda means a result.

Right? It's not a state of existence. Right? So, being situated in sat, where is the ananda? So, they say brahmananda, but where is it? The sat-cid-ananda. Right? So, because they have knowledge of Brahman, therefore, they think, I'm situated there, I'll be happy.

So, they're thinking sat-cid-ananda. But they're saying it's all one. There's only Brahman.

Sat. Here's another example of how their philosophy can't work. Right? Because how will the soul be satisfied with sat? What's going to happen to cit and ananda? You know.

Does that make sense? So, that's the thing. So, if they're saying it's all one, and it's all equal, then they would be considering all three, but they're not. So, it's only sat.

So, ananda has to be there. So, that element of ananda. So, not being entangled, that is the element of sat.

That's your eternal position that situates you on the spiritual platform. But the ananda is that you're pleasing Krishna. Right? So, here we're looking at it, we're without attachment and everything that he's doing.

But the point is, is there's going to be, you know, still this is like a higher level of that, but there's going to be the element of him as a person. That's what's going to come up, because he's going to explain universal form, all these different ways, how he's entered into everything. Three chapters on that.

Right? Three out of six. But ultimately, he's going to say he, the person. Right? So, he's going to go to the Brahman and Paramatma, he's going to bring it to.

So, the secret of all secrets is him as a person. That ananda, that's the real ananda. That's something that can last.

The other two are actually only considerations in the material world. Because if you have the

person, what do you need Paramatma and Brahman for? The person already includes that. Right? You're thinking of Krishna always, so he's in your heart.

Right? He doesn't have to separately expand into your heart, because you're not thinking of him. Right? So, we always say, well, isn't there Paramatma in the spiritual world? There doesn't need to be, because all the living entities there are thinking of Krishna. So, he's always in their heart, through their endeavor.

So, that's so much nicer than he has to be there, because the living entity can't be separated from God. So, God, out of his Godness, he has to come as Paramatma. It's his free will, but I'm just saying to maintain that position.

Right? That the living entity can't function without the Lord, so therefore he's there. So, if he's already there, because you're thinking of him, he doesn't have to expand there. So, the element of Paramatma is only because of the material world, because of material consciousness.

And also, Brahman. Everything is Brahman. Who cares if it's Brahman? You know, it's Krishna, and it's things that you can use to serve Krishna.

Right? If everything's Krishna's, but here it's not everything just because of facts, it's everything because you love Krishna so much, so everything you look at, you only see in connection with... Right? You know, a mom, a small child, when she's going down the street, she's looking at everything in connection to the child. You know, could I get that for the child? Would that be nice? Or that wouldn't be nice? Or, you know, oh, watch out, you know, the cars are coming. You know, it's all about the child.

Right? You understand? So, therefore, this idea of, you know, no claims of proprietorship, because it's all for Krishna. Right? So, it's all for Krishna's satisfaction. But we've reversed it.

No, it's all for our satisfaction. We're the doer. We get the results.

It's all for us. Right? But here, it's a matter of, it's all for Krishna. So, we make the endeavor, you know, that things go for Krishna.

Does that make sense? So, it's the relationships, the rasa, that's why they don't worry about obstacles. Obstacles come up, it's not a problem, because you're trying to get it done for Krishna. It doesn't work, you keep trying until it does.

So, that's why it's not a problem. And it creates a variety and enhances the happiness. Because now, you've finally got something nice for Krishna.

Does that make sense? In a controlled life of devotional service, one claims no proprietorship to the activities of the body. He is thus freed from both outer and inner activities of the body and resides happily within the city of nine gates. Why is he happy? Because he's Krishna conscious.

Right? It's the same dump. Right? Right? Whatever city you got, that's all it's going to be. But,



why is he happy? Because he's Krishna conscious.

Because he sees it all. Because if it's you, then it's a problem. You know, you don't like your nose, you got a problem.

But if your nose is for Krishna, it's Krishna's nose, then what's the problem? Knowledge of the three doers. The soul, the material nature, and the super-soul. Okay? So, now we're going back to the doer, the work, the situation, the endeavor, and the fortune.

Right? So, we've discussed here also a lot about the fortune. Right? It's coming from Krishna. We're not, you know, and then also understanding we're not technically the doer because there's other aspects.

We have to be involved. We have to desire. So, in that way we're the doer.

But there's more here. Okay? Verses 14 to 16. Knowledge of the three doers.

The soul, the material nature, and the super-soul. The soul does not create activities in the fruits of action, nor does he induce people to act. All this is carried out by the modes of material nature under the supervision of the super-soul.

But if everything is controlled by the super-soul, does it mean that he is responsible for the sufferings and pleasures of the jiva? Right? This is why this kind of philosophy is, it's a problem to discuss it amongst those whose religious situation is based on sentiment. There's no intelligence. Then, this right here becomes the problem.

So, because he can't be the doer, therefore someone else has to be the doer because we know it's not us because if we were the doer it'd be going the way we wanted it. But it's not, so that means somebody else is responsible, right? Because if something goes wrong, somebody's got to be responsible. Yes, so that's where evil comes in.

Right? And then, because God's a person, so evil's a person, and so, you know, like that. And then he becomes, therefore, technically on the same platform as God, but they want to say that. No, no, no, God's superior.

But how is he superior? The evil is able to control everything here and God has nothing to do with it. You understand? You see the hole? Like that. So, it's a problem.

We keep going like this by the time we get to the third year it'll just be, you know, we'll read it and say, any questions? No? Just go on. So it appears that the third year will go very quickly. At least that's our hope because there's a lot of material.

Here we're trying to get through one book. We've got quite a few. Okay.

But if everything is controlled by the Supersoul, does it mean that he is responsible for the sufferings and pleasures of the jiva? Krishna answers in verse 13, The Lord allows the soul to

fulfill his material desires but does not take responsibility for his sinful and pious activities. Srila Prabhupada writes in his purport, the verse 15, The Lord is the constant companion of the living entity as Paramatma, or the Supersoul. And therefore, he can understand the desires of the individual soul as one can smell the flavor of a flower by being near it.

So that's why cleanliness is important. The Supersoul is near and you can smell. Desire is a subtle form of conditioning for the living entity.

I wonder if the Supersoul has a clothespin on. Desire is a subtle form of conditioning for the living entity. The Lord fulfills his desires as he deserves.

Man proposes and God disposes. Therefore, the embodied soul, by his immemorial desire to avoid Krishna consciousness, causes his own bewilderment. Desire is a subtle form of conditioning.

Why are you conditioned? Desire. Because we want to be separate from Krishna. That's why the whole emphasis is on desire.

Now where is desire in sambandha, abhidheya and prajna? Sambandha. That's need. You understand? That's the difference between desire and need.

Because you hear the thing, you know, how you say... How does that go? Basically it's saying that you may... Huh? Yeah. You can't always get what you want, but you can get what you need, right? Because need is actually... That's prayojana. Desire is what you're inspired to work for.

Right? So that comes within sambandha. So what else is within sambandha? The field, the identity. The field, the identity.

The relationship. Relationship. Sambandha-jnan.

Knowledge. Knowledge. Okay, so that means our knowledge is not right.

What's always fun is that, you know, there would be one main one and then all the side ones. And then we'll get all the side ones and then one abhidheya. So it's just prayojana till we get the other way around.

That's when everything speeds up. So, that knowledge means it's not there because we think I'm the supreme controller and enjoyer. Are we? No.

So that means based on this ignorant conception or this consciousness, then our desire takes on a different flavor. So we understand I'm servant of Krsna and then that desire can change to I want to serve Krsna. I am His servant.

Everything's for Him. So it changes the whole thing. So actually even we were saying all this we're trying to do, all this is just to change our desire.

So that's all. You change your desire, you're Krsna conscious. It's that simple.

So before we say it's just that simple, it's that you just have to change the desire. So all this is to convince us to change our desire. Right? Does that make sense? Yes.

So desire is based on what? Desire, no. What it means, desire was in the realm of knowledge but it's also as the mind is there because there's an acceptance of something. Right? But just accepting it doesn't mean that it's become a need.

Like it'd be nice. But when you contemplate that niceness enough after a while it becomes a need. I wonder if that's why it's nice karma because once you consider nice it's the karma you work for.

Yeah? Okay. Does that make sense? Okay. Therefore the embodied soul by his immemorial desire to avoid Krsna consciousness causes his own bewilderment.

Right? So that means the desire is there before the bewilderment. This is important to note. So that means, that's why you have the element of visuddha-sattva.

Right? That vasudeva-sattva can be both coming into the material world or leaving the material world. Right? So it's a state of consciousness where one is situated in pure goodness. But the point is, is that consciousness is there.

Right? You can be very pure but your consciousness can be not pure. So what will happen? You'll become impure. But let's say you're impure but you've improved your consciousness.

You become purified. So the vasudeva-sattva is that platform because all living entities when Lord Vishnu glances at the material energy, what is the first stage in the creation? We had pradhana. That's just the way it is.

That's material energy. But what's the first stage then? Mahatattva. What's mahatattva mean? You add one element of ahankara.

You add one element of ahankara. The jivas are there, time is there. Right? So because of time, then the elements, because time is activity, all the elements separate.

But now is the jiva entangled in the material endeavor in this stage? No. Because there's still, that's vasudeva-sattva. So mahat is considered brahman.

Right? So they're actually on the brahman state. Right? So this thing of, you know, brahman understanding, karma, you know, jnan, and how you say, the voidest, that's always going on. When the Lord breathes in, everybody's inside Him.

So you're asleep, and so you're completely not aware of anything at all. Right? So you get, you know, that's there. Then you come out, then there's vasudeva-sattva in the mahat.

And then after that you come down into the material world. You're given a body and then this karma begins. So all these things are already there.

So one's at that stage. Now, the point is, is that living entity who's been, the glance has brought him in, where is he going to go from there? Down. He's going to come into the material world.

Right? But the devotee, he brings himself up to that platform. Right? Where he has no other interest but Krishna. Okay.

Now let's look at the mechanics of that. Now, is anything manifest in mahat? Right? Grossly. Is anything there? No.

The elements are there. The primary creation is there. Right? Because the Lord and His internal potency, they interact.

Right? That's the universal form. Right? That's the Lord's, what we call the Lord's material pastimes. You know, they're not actually material because He never in consorts with material energy.

But they're the pastimes of this world of how the whole thing runs and functions. Okay? So that means then you're going to have the formal cause and the original cause. And the jiva.

Right? So now, if you elevate your consciousness to this platform, is there anything material? No. So you're dealing technically with primary creation, not secondary. Because that's where you're conscious.

Because that's where God consciousness is, is in the primary. That it's all for Krishna. But at the same time, because the externals come from Him, you can also see the secondary in connection to Him.

Because we're going to work with the secondary. But the consciousness is in the first, primary. Or beyond.

If you go beyond the Brahman and Paramahansa platform, then you come to. You understand? Does this make sense? So that means that one's on the Vasudeva platform means he's not entangled in the material world because he's not actually dealing with the secondary creation. Because that's where entanglement is.

He's dealing with the primary creation. So that's where he's on the platform of Vasudeva sattva. So he's going out.

Right? But all the other souls, they come in through there. And what's that platform? As you said. Vasudeva.

It's Brahman. Okay. So those jivas in Brahman, what happens from there? You already said it.

We're just reiterating. We're bringing in another point. Just for fun.

They're going to go which way? Down. So, if we ask the question, if the question is asked to the acarya, and he doesn't feel that this question is worth discussing, which none of the acaryas do, right? Then when he's asked, where did the soul fall from? And he says Brahman. Does he mean brahmajyoti? Not necessarily.

That's what we'll think and then we'll drop it. Because as soon as brahmajyoti is there, then that jnan side of us is just dropped. Because we have the conception that the living entity could just function in Brahman and that's it.

So Brahman means Krishna somewhere. So here's this Vasudeva cetra. So all the living entities fall into the material world through the Vasudeva cetra, which is Brahman.

So from the Brahman platform they all fall. Why? Because they have material consciousness. Right? Which is the material desire.

So from the material desire then comes the entanglement. So material desire means not Krishna. So you can have material desire and be on the Brahman platform.

Right? You understand why we're doing this? Because some will say, well, how can you be in the spiritual world and have material desires? Well, it's right here. How are you in Brahman and still have material consciousness? It's a matter of consciousness. They're taking the conditioned nature.

You know, the anger, the greed, those are results of the conditioned consciousness. I mean, not conditioned, the consciousness that produces the... You understand? So the consciousness is impure. That you can have.

Otherwise, how are the demons in Vrindavan? They have impure consciousness. They're coming there just to... You know, they have to see Krishna, but they can't get in and, you know, they don't look good enough to be a gopi or a cowherd boy, so if they come in as a demon then Krishna will play with them. No.

They're just in bad consciousness. Right? So Prabhupada's pointing out. Right? Therefore, by his immemorial desire to avoid Krishna consciousness causes his own bewilderment.

So they're taking the qualities of bewilderment to be the qualities that are there. No. Because as soon as these qualities come up, you're not here.

You're not in the spiritual world. You're in the material world. You understand? It's a matter of consciousness.

Just like we're saying, if you can reverse it, you're here and engaging with all the elements here and by that, seeing it on the platform of... It's Krishna. Right? You're dealing with the primary creation which is beyond the material manifestation. Then you're not here.

Even though you are here. Right? You're located here but you're not here. So in the same way, you can be in the spiritual situation but not be there.

You understand? How far apart are the yogic brahmins and their wives? They live together. Right? The wives are in the spiritual world. The husbands are actually in the material world.

But they're both in Gokula Vrndavana. You understand? You get it? Very subtle points. Right? So it's not a matter of sentiment.

It's a science. Everything can be explained. There... It's just like this.

Prabhupada is walking down the street in Vrndavana. Right? When he first took the first devotees. And Hayagriva is there with him.

Right? And then Hayagriva writes the letters back to the devotees about all the pigs and the, you know, dirt and this and that. So where is... Where is Hayagriva? He's on that thin covering of Prakriti in the dhamma. He's in the dhamma but he's only seen the material... That's what we're meaning.

It's a matter of... It's just like here. You're here. You may be in the material world.

You may be in New York but you're thinking of Krishna. Where are you? In the spiritual world. You know what I'm saying? Because the thing is, is that Krishna and his energies are non-different.

And the energies are non-different. If Krishna's energy are non-different, the energies are non-different. So internal potency and its reflections, the external is the same person.

Like you said, your shadow. Right? But for the bewildered Jiva, they think the shadow is good enough. They don't realize that the shadow is not happening.

You know what I'm saying? Because they're bewildered. That's Maya. But it's the same.

So, therefore, how you deal, then you're either seeing Mahamaya or Yogamaya. Otherwise, what does it mean? Tatastha. Where you can see both the spiritual material at the same time.

So you have to be able to see both. So those who aren't interested, they only see the spiritual. Then they, that's where, that's where they become situated.

Those who see the material, that's where they become situated. Right? Because this is the dom. So some people see it materially, some see it spiritually.

Does that make sense? So the point is, it is, so you'll get the benefit if you're not committing offenses. Right? And the material world, you're not going to get those benefits. Right? Because you are in the material world.

You understand? Does that make sense? Okay. Okay. Consequently, although he is conditional,

constitutionally eternal, blissful and cognizant, due to the littleness of his existence, he forgets his constitutional position of service to the Lord and is thus entrapped by nescience.

Right? The littleness of his, existence. That's, the littleness. One ten thousand, the tip of the hair, that's littler, right? That is littleness.

Excuse me, your littleness? Just thinking, joking. Chutananda, he sometimes come up to him and talk to him and say something. You know, who's going to do this on my holiness? Yes, my littleness.

So, how come all this is going wrong? He goes, it's my littleness. I'm such an idiot. Okay.

So, he forgets because he's so small so he becomes overwhelmed by what's there. Right? Now, why that happens, that's what's not, it's just desire. That's all.

Your desire is this way or that way. That's the choice. That's, one may say, why is that? That's just the nature of the jiva.

Right? If you have night and day, you're going to have to have twilight. Right? So, if you have internal, you have external, you have to have the tatastha. But, it's conscious, so it's on the, it's on the day side.

Right? So, in other words, the jiva is the daylight within the twilight. You understand? That's the, they're connected there. So, in our philosophy, coming to the material is not like a final sentence because you can go back.

Yes. Other philosophies were you have only one way. One way.

Injustice comes up, right? Yeah, injustice. Because, that's why justice is only useful in as far as someone has faith in it. Right? Because, having faith in justice means having faith in what? What is the justice about? It's about material arrangements.

Right? So, it's going to be material. Now, we can take the next step and go analyze, is that need of justice, you know, pious or impious? You know, is it based on shastra or not? Right? Then, we can go, the next step is, is the justice in consideration of Krishna consciousness or not? Right? You understand? So, that was what we were discussing before, some days back, when we were, that whole thing came up about just being nice and conscientious and all those things. You can do that and be a complete materialist.

So, the point is, is why are those things important? So, the basis has to be Krishna. Right? Being nice is only important because it's connection to Krishna. If it's not connected to Krishna, what do we care? Because ultimately, everything on the material platform we say is nice, is at some point going to be not nice.

Right? Yes. Yeah, because the soul has desire because they have a mind. Right? Because the desire is why? To be happy.



So, if you think, I'm the controller and enjoyer, then your happiness will come by, I control the Lord's energy to make myself happy. But as soon as you do that, the internal potency is going to act as external potency. Yogamaya will become Mahamaya.

So, in the same way as when you see everything in connection to Krishna, then Mahamaya becomes Yogamaya. So, that's what we're saying. It's how you can be situated on the spiritual platform but be in material consciousness or situated in the material, you know, environment but be in the spiritual world.

It's consciousness and accordingly, that's how Krishna's Maya reciprocates with us. Does that make sense? Very simple. Problem is, we have this attachment to the locative aspect, time and space.

Well, how could that happen? When did it happen? How can it be here? So, it's very hard for us to accommodate the spiritual world and material world can be at the same place at the same time. But we have no problem accommodating that the body, which is material world, and the soul, which is coming from the spiritual platform, can be in the same place at the same time. But it's the same potency that keeps the soul and the body can keep the material world and spiritual world together.

Otherwise, where is that junction? So, that's why here you're in the Dhamma. You can see it spiritually or not. It's still the spiritual world but you can see materially, you know, and let's say you're in the New York temple, right, you can, it's in the material world but because you're Krishna conscious, it acts as the spiritual world.

It is the spiritual world. It's non-different. Right? You understand? But you take, the devotees find another place to pack up the deities and everything, move somewhere else.

That building is material world. But here, whether we have the Escon project here or not, it is the spiritual world. You understand? But you can still have the consciousness.

That's the important thing because that's what you can control. You can control your conscious by controlling your desire. Right? Through consciousness, one can, you know, therefore, work on the platform of intelligence.

Through intelligence, one can understand, you know, what is appropriate desire and what's not. And then by changing that desire, making that effort, then, through that intelligence, then you situate yourself on the spiritual platform. Right? And then Krishna will help.

Is that okay? It makes it easier to understand enlightenment in that way. To understand enlightenment because we always... Enlightenment. Someone is enlightened by using the material... Yeah.

So that's how these things can go on simultaneously. And that's also why, for us, the enlightenment's not the actual point. The point is God consciousness.

That's how he became enlightened. Because someone else, they're enlightened, but it may be temporary enlightenment. He becomes heavy again.

Right? So, Nrijiva takes up enheaviment. The process of enheaviment. And so he comes back into the material world.

Right? Because being light is not enough. Right? It may get you to the Brahman, but it won't get you into the spiritual world. But if we take enlightenment as Krishna consciousness... Because that's real enlightenment.

That's actual enlightenment. That's why we always... We have these definitions, but as we said, the pious platform can be used either in Krishna consciousness or not. Therefore, the terms are the same.

You know what I'm saying? What is a knife used to cut potatoes for Krishna? What would you call it? A knife. What would a knife being used to cut, you know, potatoes for, you know, chips at McDonald's. What's it called? A knife.

So that's the point is all these terms are synonymous because it's one thing. Now it's whether it's used for Krishna or not. You know, you have an arm, you have an arm, your shadow has an arm.

What do you call the arm of the shadow? No, but the whole thing is a shadow, but it's an arm. So they can say, no, but that's different than this one. No, it's actually, that's the reflection of this one.

That's why they're non-different. That's why the skill, the material skill isn't the big thing. Devotees are talking about the material skill.

That's not the big thing. The big thing is being conscious in that because the point is is that skill, just because you have this skill doesn't mean you're Krishna conscious. So if you're Krishna conscious, then any skill you learn will be Krishna conscious.

Right? So that's why that's the important element that when you're learning it, involve that. No, that's all theory. We're just being practical here.

No, but then what happens? Then they end up packing up, moving out of the temple. Yeah, yeah, because it's happened. What temple are you from? France, okay.

What temple are you from? France. Yeah, yeah, it's not like that. What temple are you from? America.

But they don't say that. They don't have the panache. The French have that.

No, they didn't say it, you know. What country? Where are you from? France. No.

France. It leaves it open. It's an opportunity.

It's a home. That's why they're on top of the pile. Okay.

No offense. No offense. Okay, okay, great.

The conditioned souls often blame the Lord for their suffering. Oh, we're not going to get through this. That'll be a long... Okay, so... How much is that? Oh, this keeps going.

I keep thinking, keep thinking that, wow, this book finishes the whole Gita. No, this only finishes the first six chapters. I keep getting amazed at how it could be so much.

We're getting near the end and I'm thinking, wow, the last chapters are going to be like half a page or something. Okay. So let's stop here.

Om Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare