

## **2011-01-31 BVPS BG 12.13-12.18 Direct is connected, why take indirect**

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare. Śrīla Prabhupāda summarizes these stages in his purport for verse 12, so on page 67. In summary, to reach the Supreme Personality of Godhead, the highest goal, there are two processes.

One process is by gradual development. The other process is direct. Devotional service in Kṛṣṇa consciousness is the direct method, and the other method involves renouncing the fruits of one's activities.

When one can come to the stage of knowledge, then one can come to the stage of knowledge, then to the stage of meditation, and then to the stage of understanding the Supersoul, and then to the stage of the Supreme Personality of Godhead. One may take either the step-by-step process or the direct path. The direct process is not possible for everyone.

Therefore, the indirect process is also good. It is, however, to be understood that the indirect process is not recommended for Arjuna because he is already at the stage of loving devotional service to the Supreme Lord. It is for others who are not at this stage.

For them, the gradual process of renunciation, knowledge, meditation and realization of the Supersoul in Brahman should be followed. But as far as Bhāgavad-gītā is concerned, it is the direct method that is stressed. Everyone is advised to take to this direct method and surrender unto the Supreme Personality of Godhead.

So you see these paths. You have this quick path, the direct path, and then you have this slow path, the indirect. And so it's pointed out that everybody can't follow the direct path because of their attachments.

Their attachments are so great that they're unable to. So therefore, if they do good work, that will naturally give knowledge. From cultivating the knowledge, it will bring about meditation.

And from there, they can start to understand Paramatman, the Supersoul. That will bring them to the Personality of Godhead. So it's gradually, but it works.

And then the other is that you are engaging yourself in the Lord's service. So the senses are engaged. So either directly by that spontaneous, natural affection, attraction, or through a regulated form.

And then in that regulation, you may have more absorbed, more detached, more connected, or slowly, slowly, less, less, less, less, down to where you just do good work and give some money and try to help and this and that. And slowly, slowly, if you're doing something in connection like this, you'll get to understand Krishna. The person, he's giving money to the temple, but he

doesn't actually understand Krishna or what's going on.

But he knows it's a good work and devotees are doing something nice. So at time, by that service, and by association, he'll come to understand. So it's kind of like the lowest level of this.

Right? And then you have the other where you're just doing some good work. And then from that, you develop this knowledge and you understand it will come up. So in one sense, you can say is that the one that the lower, the indirect path will lead to the direct path.

It's just, it'll take a long time, but you could take up the direct path immediately by connecting yourself to Krishna. Right? Does that make sense? So the Gita is talking about the direct method because the indirect, you never know how long that one's going to take. It might take you a little while.

In the final verses in this chapter, the Lord again discusses pure devotional service. He describes 35 transcendental qualities possessed by his pure devotees, which make those devotees dear to him. Verses 13 through 20.

The auspicious qualities developed as a result of devotional service. 13. One who is not envious, but is a kind friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self-controlled and engaged in devotional service with determination, his mind and intelligence fixed on me.

Such a devotee of mine is very dear to me. Because Krishna has these qualities. So someone who has those qualities, they will be able to properly interact with him.

Because otherwise, how do you establish friendship? How do you establish a relationship unless there's some common qualities? So Krishna works with these qualities. He for whom no one is put into difficulty and who is not disturbed by anyone, who is equal poised in happiness and distress, fear and anxiety is very dear to me. So he's not giving trouble to anyone and he's not being troubled by anybody.

It doesn't mean now one could say, okay, well, that's if everything's perfect. But here it says he's equal poised in happiness and distress, fear and anxiety. So it doesn't mean that these don't happen.

It just means they don't bother you. This is sometimes we think that religion will create this very nice, wonderful, all the time perfect situation. But remember, we're in the material world, so it doesn't happen.

When you're dealing with relationships and different kinds of people, then there's always going to be this element. So it doesn't bother us. It comes up, we deal with it.

So that's how the Shastra tells how to deal with the material energy in all these various

situations. Because by dealing in a proper way, one will get, the technique will work, results will come, but you shouldn't be bothered by it. Does that make sense? So here we see even on this level means that one is able to deal with the material energy, but at the same time not get involved in it.

One's not attacked. That's not the reason you're doing something, because if you're not equal poised means in happiness you're attached to that, so you're working in one way. Distress, it bothers you, so you work in a different way.

So it's a matter of the happiness and distress, all that is working in one particular way. That you're always just seeing what's the best situation to serve Kṛṣṇa, and just moving that forward. So it doesn't matter if the situation is more nice or less nice, it still works.

My devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and not striving for some result, is very dear to me. Okay, so we're going through all those. Then one who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things, such a devotee is dear to me.

One who is equal to friends and enemies, who is equal poised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contaminating association, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge, and who is engaged in devotional service, such a person is very dear to me. Those who follow this imperishable path of devotional service, and who completely engage themselves with faith, making me the supreme goal, goal are very very dear, very very dear to me. So one who is not envious, but is a friend to all living entities, who does not think himself a proprietor, and is free from false ego, who is equal in both happiness and distress, tolerant, always satisfied, self-controlled and engaged in devotional service with determination, his mind and intelligence fixed on Kṛṣṇa, such a devotee is very dear to Kṛṣṇa.

Śrīla Prabhupāda writes in his purport, the verses 13 to 14, a pure devotee is never disturbed in any circumstance, nor is he envious of anyone, nor does a devotee become his enemy's enemy. He thinks, this person is acting as my enemy due to my own past misdeeds, so it is better to suffer than to protest. In the Śrīmad-Bhāgavatam, 10.14.8, it is stated, *takte nukampam su-kamikṣamāno bhuñjāna evātma-kṛtaṁ vipākam*.

Whenever a devotee is in distress or has fallen into difficulty, he thinks that it is the Lord's mercy upon him. He thinks, thanks to my past misdeeds, I should suffer far, far greater than I am suffering now. So it is by the mercy of the Supreme Lord that I am not getting all the punishment I am due.

I am just getting a little by the mercy of the Supreme Personality of Godhead. Therefore, he is always calm and quiet, patient, despite many distressful conditions. A devotee is always very kind to everyone, even to his enemy, because there is no enemy because it is simply the action

or reaction that is carried on in the universe.

As things are happening, that is the way. As you perform an activity, those results come, and because of these results, then the situation is created. And so in that creation, I mean in that situation, then it may be nice or not nice, or auspicious or inauspicious.

But if one is not disturbed, then one is not bothered. One is still determined to perform devotional service. So in other words, one is simply, whatever the situation, seeing how to use this in the Lord's service.

This is what he is trying to establish here. Yes. What if doubts come up as to, if something is coming, getting in the way of one's devotional service? We are not saying, but that is what is, determination will infer that there are obstacles, right? If it is just going so smoothly, what do we call that determination? No, determination is used as a term when there are difficulties in application.

Does that make sense? So then we call that determination. So it is being brought up, there is going to be auspicious, inauspicious, there is going to be happiness, distress, there is going to be fear, there is going to be anxiety. All these things are going to come because you are dealing with material energy.

So dealing with that, then you see how to serve Krishna. So you are always determined. And while these come up, you don't say, well, this one is my enemy, this one is this and that.

One simply sees the proper relationships in devotional service. And those who are outside of that, then you understand that is just due to my karma. Someone who blasphemes Krishna.

Someone blasphemes Krishna, then you deal with that. Why wouldn't one deal with that? I am just thinking sufferers instead of... State of suffering, but the point is, here he is talking about your suffering. If someone is blaspheming you, that is one thing, but if they are blaspheming Krishna, that is a different thing.

You know what I am saying? Like that. So that is improper. So then therefore we will say something.

That is what I mean. Means happiness is the attainment of something that you want. Distress is not obtaining it.

Right? So then it is easy to understand what situation we are in. Because it is a state of... Means that state of existence has an influence on the state of the mind. And so the mind is when it is attaining what it wants, then it will manifest the qualities of happiness.

But that doesn't... Now you forget Krishna because now everything is perfect. You know, or distress and, oh, this process is not working and things like that. It is just, if things go nice or don't go nice, then it is not that emotions aren't felt, but you are not swayed by the emotions,

that you are not involved in the devotional process.

That is the point. So the difficulty is not whether the emotions are there or not there or all these different things. The problem is that people are forgetting their positions.

You know what I am saying? No, that is the point. Yes? Questioner 1 I feel like in the new age philosophy is just to be able to ride with the bumps and tolerate everything. Answer Right.

Ride with the bumps, tolerate everything, but they only are describing certain bumps and certain tolerance. You know what I am saying? So they won't be able to have a consistent explanation. You know what I am saying? Because there is no question that you are doing these things because of duty and that duty is connected to the Lord.

Right? So say, you know, you should be tolerant or you should, you know, see everybody and everybody is just trying to do their own thing. So what happens if, you know, you are in your house with your family, you know, like that, and then some, you know, drug addict breaks into the house and wants to steal everything and might injure people. So you just see it in a pleasant, oh, he is just trying to, you know, you know, find, you know, that means which is, you know, he is able to obtain what is important to him.

He is expressing himself. Yeah, he is expressing himself. Right? No, they are not going to react nicely.

They are going to be very strong with the person. You know what I am saying? So they are just dealing in certain day-to-day things, you know, when your kids say this, your boss says that or this or that. So which are good.

It is a start. But the problem is, is it is not consistent because they won't actually understand the nature of, you know, themselves and God and the material energy. They won't understand action-reaction.

They don't understand all these things. Does that make sense? And the ultimate conclusion is that it is all one. It is all one, but at the same time as, you know, New Age means where are they? Right? They are at these nice, touchy-feely little New Age conferences.

Why don't they, if it is all one, why don't they go to a Hell's Angels get-together? That, you know, it is all one. It is a get-together, hey, you know. You know.

Go hang out on the floor on Wall Street, you know. They are all just getting together, you know. You know what I am saying? So therefore it is, the principle is there, it is nice.

Doing good work is nice. So in other words, they are just interested in themselves, not progressive at all. They are interested in helping others, doing nice things for others.

That is good. Right? It is because she has mentioned, that is good. It is better than, that is, it is more progressive.

If they continue with that, then some knowledge will come, and then slowly, slowly from their meditation, from there, then they can start to understand about Brahman and the Supersoul. But you are talking about hundreds, thousands of births here. You know.

And you can either put a comma between those two or not. You know what I am saying? You are talking about a long time. So therefore it is nice, but the point is, as is pointed out, Arjuna already understands devotional service.

So for him to go to that, that is such a drop. You understand? So when devotees take up this new age and replace Krishna consciousness with that, they drop from the direct process to the indirect. You know? So that is, that is, that is not really very good.

You know, the guy is there working and, you know, working in the, in the, you know, stock market and moving all these different things, making hundreds of thousands or millions of dollars, and then he drops from that down to some kids, you know, playing with some, how you say, you know, gobstoppers and stuff like that. And, you know, if you do this and I get two and, hey, he gets one. And, you know, so, you know, it is a whole scene going on here.

And at the end of the day, you might end up with one jawbreaker, you know, like that, or two if you are lucky. You know, you are really good, good, good at this, you know. So it is not exactly comparable.

So the other is good. But the point is, is, you know, it is just like you have a little kid and he is there and, you know, he is doing all these dealings with, you know, all the other kids in the school. So you can understand, hey, this guy has got, you know, he will probably be good at some business and good at some kind like this.

But, you know, once he is established in that, the world of economics, to drop back to doing what he did as a kid, that is, you understand? So all these other things are to bring one to devotional service. One has to remember all things in the world are to connect you with Krishna, to connect you with devotional service, right? So not understanding that, dealing with them is an extremely slow process, right? Because it is indirect. But once, if one is fortunate, then by Krishna's mercy, one comes in contact with the devotees, is able to take up the direct method.

So once one takes that up, then the indirect is not recommended, you know what I am saying? So to get involved in the New Age stuff and all that, it is, what is the point? You know what I am saying? But if someone says preaching, says yes, it is just the language, but we have our own definitions of what is there. They just want to hear certain words. They do not know what they mean.

You know, be peaceful, be nice. Are they peaceful? How are they sitting in that yoga club, right? They flip burgers down at McDonald's, that is why they are there. Look out in the parking lot, what did they drive up in, right? You know what I am saying? They got money, they got position.

So now they are worried about their lack of peace, because their idea was, as I get all this money, I am going to be happy, right? Who is at the yoga studio, 18-year-olds? No, mid-30s and 40-year-olds. Why? Because when they were in their teens and early 20s, they thought, when I am successful, you know, I go to school, I get my degree, I practice my law, my medicine, and then, you know, I am going to be successful, then I am going to be happy. What happened? Now they are successful, now they are like that, but they are not happy.

So now what? Now they start looking for some answers, right? So then maybe there is something at the yoga studio, you know what I am saying? So it is a progress, right? From work, knowledge, that is what Krishna says. So they are following this indirect path. And then we think, oh, they are more developed and elevated than us.

They are on the indirect path, right? So they are there because of, you know, so they are looking for something, for something solid. They do not know, they are not peaceful, they want. So they can sit there for 20 minutes, half an hour and get something, they are happy, you know, and then they go back to the grind and out there, you know, fighting with the material world to make their money.

But they are not able to take that and apply that there, you know what I am saying? And if they can, then what happens next? Are they still a lawyer? No, now they are a new age guru, and they make more money that way. So then it is easy to sit around and look like you are peaceful because, you know, it is all happening. You know what I am saying? So the difficulty is that the new age is just tools and techniques that are standard in the Krishna conscious process.

But if we do not recognize them coming from the Vedas, then there is going to be an inconsistency between one and the other. You know what I am saying? How do you have it? They are sitting there doing some yoga, and then at the same time they go to the Glastonbury program. That is witches, and they are Christians, you know what I am saying? And they are cool with it.

You know, how does this work? You know what I am saying? They are Christians, they are following their path, but to get a little peace and all that, they are going to the Glastonbury program with a bunch of pagans. And somehow it is all nice and wonderful. So how does this work? So there is no consistency.

That is what I am saying. There is a little something from here, and something from there, and something from this and that. You are so worried about your organic diet, and a little bit of this, and a little bit of that, and your sprouts, and your little, you know, brags, what do you call it, you know, soy sauce juice, you know, and all these different things like that.

Great, but what is their BMW made out of? You know, how organic is that? You know what I am saying? So it is inconsistent, their whole process, because they do not understand Krishna's dissenter. That is the difference between the indirect and the direct. Direct, there is some idea that God is there.



On the lowest level, you just know it is a good thing, and so you give money. You know, you are going to give, because you are giving money, there is a chance you will give money to the devotees. Therefore, giving in charity, doing good works is a good thing, because if devotees ask them, they also may give to them.

They do not know who Krishna is, and this and that, but they, okay, it is a good thing, but by continuing that, then they will gradually come to know Krishna. Then, they will follow the same thing, you know, giving their money to Krishna, but now it will be, they will see the whole work and everything in connection with Krishna, right? And then it will slowly go from satkam to nishkam, and then up to, you know, proper regular, you know, then up to pure, you know, I would say, up to the spontaneous platform. Does that make sense? So, new age is, it is tools.

We are the ones that talk about it. Ayurveda is our thing. Astrology is our thing.

You know what I am saying? So, you know, what is new? You know, devotees are so bewildered now, it is a new thing. When I was a kid, my grandmother was, you know, more new age than these people that you see nowadays, right? She had a machine, it was this big, that made carrot juice. You know, nowadays, this little dinky thing, you put in the carrots and the juice just comes out.

Here, you had to put it in, grind the carrots, then put them up in a cloth, put them in this press, and then the press, a big, huge press, you know, like a big, huge, like olive press or something, you know, squeeze the thing, then you get the carrot juice, and then she would give me a glass of that, you know, as you sit and watch it. And then, you go to drink it, you can't drink it, right? Because you have to chew your liquids, and what's it, drink your solids, you know, like that. And then you go into the living room, and on the coffee table, what's there? UFO magazine, 40 and times, all these things, and where does all this, this goes back to the, you know, 20s and 30s.

So, new age was standard stuff in, you know, the 20s and 30s in the West. It was very standard. World War II, people then forgot about all that.

But, you know, and so now it's all coming back, oh, this new fresh, this new age, what do you mean? It's been around forever. You know, and that's based on stuff from Egyptians, and this and that, and so how long have they been around? So, new age isn't new at all. It's just new to some people who all they knew before was, you know, how you say, you know, how you say, the 57 Chevy, and, you know, the burger joint, and, you know, whistling at the girls, and, you know, and Haribo.

You know, that's it. You know, so now this is something, wow, you know. But otherwise, it's always been there.

Do you understand? The devotee is equal poised in all circumstances, does not put anyone into difficulty, and is not disturbed by anyone. Right? So, he doesn't bother, he's not bothered, and in any situation, he's equal poised. Right? But the point is, is emotions are there.



It's not this idea, you know, that, you know, long hair, the big beard, and the robes, and just whatever happens, oh, yes, you just smile and laugh. You know, that was the 60s idea, equal poised. You know, it didn't work.

Where are those guys now? Yes. We're not deviating, right? We can still see Krishna, know what to do. We don't become overwhelmed with emotion.

In other words, you're happy, but then you don't completely forget Krishna. And, you know, go bonkers that way, or get upset, and then go into total lamentation. Something goes wrong, it is wrong, it needs to be fixed.

You know, and it's not, you know, you have to be sober and think about it, and things like that. But you do your service, and everything's going nice and great. Wow, hey, this is great.

But you don't get distracted and think, okay, it's going to be like this forever, and everything's, you know, perfect now. No, it's perfect when it's connected to Krishna. Does that make sense? So, emotions are there, feelings are there, everything's there.

So, this equal poise is not the, you know, the Mayavadi concept of equal poise. You know, the Hrishikesh, you know, Sadhu form of equal poise. You know, you just sit around and smile and laugh at everything.

No, what about this, you know? You know, but, you know, should I do this? So, I mean, then I should do that. And then they go off and do something. Yeah, Guru Maharaj told me like that.

All he did was laugh. Now, this was, the one should understand that suffering should be much greater. Something should be much greater.

Suffering. Suffering should be much greater. Yes.

So, can we see that, okay, we don't have to go through the full thing of maybe losing something, but it goes to the emotional thing of it's being taken away. Well, it's like this. Maybe it's taken away, but maybe that's supposed to happen a hundred times.

It only happens, it's going to happen once. You know, or it may be the volume of what's there. Like Hrishikesh says, Prabhupada said, you're supposed to lose your arm, but you only get a scratch on your finger.

You know, so it can be either way. Because sometimes it means the intensity of the application of the particular fruit, but then there's also how much of that fruit you're supposed to get. You know, because it means there are reactions.

You get this for so many lifetimes, you'll get this thing. So then it's reduced down. So you end up with getting some reaction here, and then after some point it goes away.

Right? But something is there. Otherwise, if there was no problems, everything was perfect,

then would there be anybody taking up devotional service? Right? It would be very few, because who are the four kinds of persons who surrender? Right? So three of them are in anxiety. Right? One is financial, one's emotional, and one's intellectual.

Right? So they're surrendering because there's a problem. So there's every possibility that when the problem goes away, they'll forget Krishna. The jnani, why he's special, is because he wants to know Krishna.

Therefore, these other things are not so important. You understand? So that's why everybody should come, you know, to that platform, and then from there progress. You want to know Krishna, so therefore these other things aren't your motive anymore.

You understand? And then there's a long, right? The ones after money, the ones that are anxiety have money, and so they criticize the ones, oh, they just joined Krishna Consciousness for the money. You just joined to get rid of anxiety. What's the difference? You know? Because we have the money and that, and then the guys are the intellectuals, and everybody else is out to munch.

You know what I'm saying? You know, vice versa. So it's very interesting how these three kinds of neophyte, you know, have their comments about everybody else. You know what I'm saying? One who's not dependent on the ordinary course of activity.

So only if it goes nicely, then you'll be able to do nice in Krishna Consciousness. If it doesn't go nicely, you won't be able to do nice. So it's whatever the situation you're serving.

Who is pure, expert, without cares? Now, expert then would indicate the element of he actually knows what he's doing. That means he has knowledge. It's not feelings.

Expert doesn't mean he's good at revealing his emotions. It means that may be there. Let's say not good at revealing his emotions means he is through the need to reveal his emotions, he's practiced at it.

Because someone may know how to reveal emotions, because that's the science. You know what I'm saying? Like sometimes you ask a husband, you know, do you ever tell your wife, you know, that you love her? Well, no, she knows that. Why do I have to say that? So he doesn't know the science.

So he's unable to reveal. But you know the science, it's important. Does that make sense? So there's a difference there.

Pure, then, you know, indicates, you know, body, mind, and words. Why have a wife? It's just like, okay, you have those glasses. Do they work for you? Are they good? Yeah, I understand that.

Okay, so then what's the problem is the glasses are insentient, so it doesn't matter if you tell

them, but a person wants to know that, you know, the relationship's good and valuable. But that connotation of love is, in the material world, how we relate it is directly to each other, and then we miss out Krishna in that part. It's always related to each other as people without... It is, but at the same time, it's a method.

It's just like, you can do a scientific experiment at the same time have a purpose for that. The two can go on at once. So you can just say it and know inside it's not meaning it.

Yeah, but as long as you're expressing that so she understands that it's just you're using a different word to define what's necessary. In other words, that you find being in her association then is valuable for your material situation so that you're comfortable to be Krishna conscious. So that means that relationship is going to be stable and steady because of that need.

Does that make sense? So that's what's meant by, in the material world, the word love. Because love means you're very attached, right? It means ultimately you're attached for your own purpose, so it's not actually love. But the point is, is by local definition, it is.

You know, it's just like, let us say you call up a guy outside the front gate and say that you want a car to go to Krishnagarh, right? Now he sends you an ambassador. Is that actually a car? Yeah, but by local definition, it's a car. But in reality, it's not.

Do you understand? So by local definition, local usage, then there's that term love. It just means you're attached enough that you're not going to go away. The relationship is stable.

So that's there because if there's not that need, then immediately the next thing that comes is, you know, security. And if one's insecure, you don't want an insecure wife. Yes.

Means this means? Yes, that's right. So it's the science. You know what I'm saying? You know, it's like you're sitting there and petting your, you know, how you say, your pit bull.

Oh, nice little doggy. They're not a nice little doggy. Nasty, ugly dog, right? You know, you say, oh, cute little doggy.

Because, you know, that's just how you do it. Sorry? No. Because even if you take this thing, you know, dog's man's best friend.

So then if you want to take that. Because there's the, what is it? Prabhupada quotes. I can't remember what his full name is.

He started the Sanskrit University in Calcutta. So then he made the statement that every man in the world has the right to say his wife's the most beautiful. And no one can contest it because that's the way it is.

Because to you, you know, does that make sense? Yeah. No, it's within the direct. The direct includes the, the direct means it's devotional service.

The indirect means it's not devotional service, but it's progressive. And can, if you follow it properly, it can give rise to culminating in taking up devotional service. So to speak.

But do they know what their varna is? So, so therefore, is it in their minds? So then they go outside, get a job and what they think is their varna. And then they mix through. But because the focus of the emphasis isn't, isn't placed on the chanting and the surrendering and the remaining in the movement.

Yeah. That's, that's there, but it's still the points being missed. Is that, do Vaishnavas have a social system? Yeah.

So that's what we mean by Daiva Varna Ashram. Daiva Varna Ashram is the Krishna conscious social system of devotional service. Right? Because Dharma means to engage your nature.

Right? So Sanatana Dharma means the, the, the eternal engagement of your nature, which means devotional service. So whatever you're dealing with within the material world, you act according to your nature and you interact with something else according to its nature. But you do that in connection with the Lord.

That's Daiva Varna Ashram. So that's the whole point that's being missed. They simply see it as a political or economic structure.

That's all. But that's, that's not Varna Ashram. Yeah.

You understand? Just like what's a Kshatriya? What's in one word, how do you define a Kshatriya? Protected. So do you ever hear that? No. Yeah, just man, they'll talk management.

No, it's actually, if you're talking that, in skill, it's administrator. Administrator is different than the manager. Manager, you just hire.

They can be Vaishyas, they can be Shudras. Everything, you know, so everybody can manage. And someone who's a manager by occupation is generally a Vaishya or Shudra.

Right? Kshatriyas are administrators. Means, it means they should be, it means they can be any kind of leadership position, you know, as long as they know the administrative field. You know what I'm saying? So they can be Brahmins, Kshatriyas, Vaishyas, no problem.

You know what I'm saying? That works. If someone's very advanced in devotional service, it doesn't matter if they're a Shudra either. As long as they're somehow or another able, through the etiquette, to engage everybody else or not, that, then everything will get done.

You know what I'm saying? So it doesn't actually matter, but technically the position they're in is that of an administrator, because they have to create a protective environment in which everybody can engage their nature in Krishna's service. So if they can't see nature, then they won't be as suited. They won't be able to do as much.

So that's why, unless they're really high-grade Vaishya, it'll be hard for them, because they'll just see, you know, what makes money. Right? You know, it's just like Brahmacharis and Brahmacharinis, what are their values? Right? They make money. Right? So that's the point.

Not that they, you know, it means you do the puja because you have to maintain that, otherwise you're not a temple. Right? But, you know, other than that, then they make money, because otherwise they're not engaged in cleaning the temple, they're not engaged in so many other activities. You know? You know what I'm saying? Going out and doing a program in the community in the evening, you know, is not worthwhile unless it makes money.

You know, so... It's very painful to see when the president has this mentality always, and you can see it. Yeah, but the point is, is that you just do what you can add to the community, you know, because he's there, that's his job. In other words, seeing that that's broadened, that's G.B.C.'s business.

Yeah? You know, because it's not that someone, a vaisya can't run a nice community. Nanda Baba's a vaisya. Right? But he deals in the administrative area, so it's much broader.

So he's protecting, you know, why did they leave, you know, Gokul? It wasn't safe. So to protect his citizens, they moved to a different place. But they're vaisyas, so they still run the, you know, this element of protection and stuff like that.

So then it has to have that flavor, otherwise it won't be broad enough. Yes, had a meeting with the elders, he has his brahmins, he has, you know, so it's run like that. So generally the heads of the villages and like that are vaisyas.

Right? Does that make sense? But they live like kings. Like that. But they're on a small level, they're not doing a whole country, they're doing a village.

Without cares, that doesn't mean that he doesn't deal properly, it means that if it goes nicely or not nicely, he's not worried, because whatever the situation, he's trying to make it nice for Krishna, but if it doesn't, then he'll work out how to make it nice for Krishna, so he's not in anxiety there. Free from all pains, right? Nothing bothers him, nothing's in anxiety to do for Krishna. Right? So he's always, you know, like that.

So that means his, you know, the mechanics of things reverse on you, you move forward. Right? You know, emotional issues come up, you move forward. You know, you're not disturbed that, you're not thinking that everything's going to work perfectly on the, on the, how do you say, mechanical platform or the emotional platform.

You just deal with it, whatever it is. How does the dealing go? It means, it means through the intelligence, then you see what's the appropriate thing to do. You know, what, what will be the best thing for, you know, moving forward devotional service, and then do that.

So that's why one's equal poised, because it doesn't matter if it's a good situation or bad

situation, you're going to, you could do the same work. It probably gives the example, a rice husker, the machine, whether it's in heaven or in hell, it does the same work, it doesn't change. So therefore it doesn't matter to us, you know, where we are and where we are, we still do the same work.

We still, you know, chant, we still preach, we still do our service. And does not strive for some result, that means for himself. He's trying to get a nice result for Kṛṣṇa, but not for himself.

Is very dear to Kṛṣṇa. One who is undisturbed in all circumstances and renounces both auspicious and inauspicious things, for Kṛṣṇa is very dear to him. That's a tough one.

Because, okay, inauspicious things, yeah, we want to get up, but auspicious things? Why do we like auspicious things? But why do we get attached? They make us happy. Why do they make us happy? Yeah, they've coined the rules, so good, good, following the rules, they, yeah, they generate artha, they generate good results. We define them as good, that's there, yes, we define them as good.

But the auspicious means it's according to proper work, so therefore it gives proper results. So getting proper results, we'll say is good, is the problem in, in that the definition is simply saying that's good, because then good means it gives results, right? So then what happens if we follow something inauspicious and get a good result? Right? So technically it could be called good. This is where the weakness is, right? So in other words, we act according to śāstra, but we're not attached that to the, to the thing that, because this is, I like this because it's auspicious, and I don't like this because it's inauspicious.

Yeah, but its point is, is why do you want an auspicious time? What's the reason? Get the result for? Goes well, but why do you want a good result? So you can enjoy, so then that's a problem, that's attachment to auspiciousness. Well, what would have been a better, you know, how you say, progression on that path? Yes. Yes.

In other words, it's auspicious, so therefore it works mechanically well, so that therefore you can focus on Kṛṣṇa. But even if it didn't work well, you could still focus on Kṛṣṇa, but the point is, is the idea of marriage is that you go through all these things, we have an idea, right? Why does somebody get married? Because they think, I'm going to get married because I really, really want to be in the most distressful and, you know, anxiety-ridden situation that I could be in possibly, because that way I'll know the material world is just bad, right? Right? That's why we get married. No? Yeah? That's what you were thinking.

Yeah, well, I could remain brahmacārī and all that and, you know, peacefully go through life, but, you know, I'm sinful, you know, I'm in the material world, why should I enjoy so much? Right? Yeah? No, okay. So one gets married because one will think it will be nice, right? The brahmacārī is in the temple, right? What's the problem? Or say, who's the problem? The temple commander, right? Doesn't let you do anything, right? You know, you want to take a nap, hey, this is māyā, you know, you want to do this, hey, this is nonsense, you know, it's like that. So if

you get married, you're independent, you do whatever you like and everything like that.

No? That's the idea, right? So then one picks an auspicious time for one's newfound independence and then what do you find out? That you have a new temple commander. Because this one has a sikhā a little bit bigger than the one in the temple. Yes, yeah, a bit nicer to look at and like that.

Right? So that's the point, is that then you understand is that the material world isn't a place where you can be happy, right? So it's not a matter of repulsion, it's a matter of you don't need anything, right? It does not strive for some result. So therefore, coming to that realization, then it doesn't matter if you're situated as a grihasta or not. So the grihasta ashram is going nicely, then you do your service there.

If it's not going nicely, then you don't do your service there. But the point is, is that service is the important element and you're connecting everything to the Lord. So it's a situation in which that can be done, but we think there's something else besides that.

It's going to be so fabulous and this and that and, you know, there's more anxiety. No, no, the point is, is who's the result for? Yeah, but the point is, is why do you want the marriage to go nicely? You can remember Krishna, but what's the other point? What we just mentioned before, we were just talking about. Service goes smoothly, but there was something in between, maybe we didn't catch it.

You have the situation which you can continue to do service. There's still one thing we've missed. I think it's, I think there's a mental block here that it's shouldn't be there.

You realize that even the best grihasta ashram that's perfect still doesn't compare to the quality of direct devotional service. But how will you know unless you see it, right? If you're always fighting, then you'll always think, no, but if there wasn't this fighting, then grihasta life would be great. But if it's not fighting, it's going perfectly, then you see it's perfect, but it's still not as good as this.

So what's the problem? In the beginning, let us say we have an idea that something should be great, right? And then, then, you know, so we're really attached to the idea. How long does it take to understand it's not so great? May, if you're more intelligent, but many people, it takes a while, you know, they, they, you know, they jump off the bridge, you know, like that, they bounce at the bottom and you'll barf all over the place like that. And, you know, so it was a bit exhilarating and this and that they do it a few more times.

And I think this is crazy. Why do I need to barf in public? You know, like that, you know, you have to pay so much money, you go to so much trouble, you can just do that right on the side of the road, you know, save a lot of money, right? Like a ticket, but, you know what I'm saying? So it's kind of like, because it's going nice, then you can compare. You know, if I say, so which is better, this rock or the other rock? The other.



He's got it down. Okay. You know, you have to just be able to convert this into a panachotic language.

There's this and there's that. So this is material world. That's there.

So the other rock is better. Yes. Even he hasn't seen it.

He knows it's better. He has that faith like this. This is called, yes, this is faith and not, you know, what do you call it? Having, putting your trust in something sublime.

Does this make sense? Right. So that's why you want it to be auspicious, so that it goes nicely, one, so you can engage it properly in Krishna's service, and two, because then it's as good as it gets. But you also have to know the science of what's as good as it gets.

Otherwise, we'll also be an illusion thinking what it could be like that. But it's not necessarily. Because it's the same conclusion we had in material world.

We're trying to get something and it doesn't work out. It didn't work out because it didn't get that. Yeah, you didn't.

So that's where Prabhupada talks about mental speculation. Because then you think, well, if I did it like this, then it would work. And then you do it like that.

No, but I should have done it like that. And you can go on like this forever. So that's by being purified, then we give up this tendency to speculate on the varieties of ways.

If we made the adjustment, then it would have worked. Is that make sense? Yes. I must have like a really unrealistic expectation of happiness in the material world.

If this is as good as it gets, then I got to rethink this. Do you think that there's something more? There's something more, but material world doesn't have something more. I mean, something more, of course, is 8,400,000 species of life, worm and stool, hay.

It's warm, it's cozy, lots of associations like that. So you can look at the good side. Does it have this hope that there's something more? That's the problem.

That's why one has to be properly situated according to varna and ashram, but using that connected to Krishna. And at the same time, nicely situated within the process of devotional service, when sadhana is proper. When all these are good, then you can advance very nicely, because devotionally it's moving very quickly.

At the same time, you're engaging everything, there's nothing to get in the way of that, and you start to have more of a realistic view. So the point is, realistic doesn't mean, oh, this is disgusting, this and that. It's a matter of, it's great, but it's not great enough.

You know? Does that make sense? So it's like, yeah. Because the point is, it says, you know,

somebody, a general person, they have a car, right? One car. And maybe they get their dream car, right? But they have one of that.

And so they go on like this. What happens if you're hundreds of thousands of times more rich than that? Then you've got your dream car. Then what? Then it was, you know, after a while, it's not, there's something.

Then what do you do? Yeah, you start collecting. You get another one. You get, well, maybe it was, you know, it was too little, too sporty.

I need something a little bit more, you know, like that. Okay, with the Porsche, maybe, you know, we need Bentley. Well, that was fine.

Maybe we need the Rolls. And well, this is too, you know, just too formal. Well, now we need the Hummer, right? You know, like that.

But then that was okay. Now we need a stretch Hummer, right? You know, so like that. Now these are too big and clunky, you know? So then you got to get yourself, you know, some little two-seater thing, you know? So it just goes on and on and on.

So generally, see, really, they all have like 10, 15 cars, you know, but still, you know, but it's just, you know, it's pretty ordinary, you know? You know, somebody else is like, hey, mom, I'm going to party. Can I take the Lamborghini? So I said, well, no, I was going to the spa tonight. You know, you take the Ferrari.

Okay, okay, mom, you know, like that, you know? You know, so, you know, this kind of thing, right? You know, so it's just, it becomes pretty ordinary. But because they don't see in connection to Krishna, then they don't understand that there's something more. So they, the things start to run out.

So they just have to get into more and more things. But if they understand that actually there's something else, then very quick, easily, they just go, oh, this is not there. So the point is, is when materially things go nice, you understand nothing's here.

And when it doesn't go nice, you understand it's not here. Does that make sense? So what means? So we see this devotionally, right? So it doesn't matter the situation. We understand the material world is not good, right? We're used to seeing it when it's bad.

That's the reason it's not good. But when it's going good, no. No, but when it's going good, we also understand.

What's the difference? Because we're thinking that that nice material facility and nice arrangements is the actual good thing. But when you understand, no, Krishna consciousness is the real thing. Because otherwise, then where are we making profit? Right? If it's looking at it materially, where do we make profit? Yeah, when it's going up, right? But we see in the material

world, those who are expert, they can make it going up or down, right? Stock market crashes.

So many people that we know that this and that, there's guys that are making billions, right? It's not that before the, what we called it, not the depression, recession, right? So it's a nice form of saying depression, right? In other words, it fell more than it did in the Great Depression, but they call it recession. Nobody feels bad, right? So from the day that started, there are no new millionaires or billionaires, right? They're all the same guys looking forward to magazines, same faces again, like that. They put them in a different thing.

Now they're on this guy's yacht instead of that guy's yacht, because they had to, like that. And the magazine's getting thinner and thinner, right? Isn't it? No, it's still more and more. Why? Because people, they know how to do it.

So therefore, that principle, where does that come from? Where do all principles come from? Krishna. So that means, therefore, if you actually understand the process, right, they understand economics. That's why they can do this.

Someone who doesn't, he understands business, he failed. If it's good, he works. If it doesn't, he fails.

But someone who understands economics, the principle of the business, it doesn't matter which way it's going. So you understand the principle. This comes from Krishna.

Therefore, whether your family life is going nice or not nice, it'll do both. You're making profit. Why? Because you know that whether it's going nice, it's still not as good as chanting.

And if it's not going nice, that's the material world. That's the way it is, right? It gives trouble. And even if it doesn't give trouble, it's still not that great.

You understand? So this is also meant by expert. You understand how to apply these things? This philosophy here applies in everyday life. You see that, that's expert.

You don't see that, then, you know, it means you know the philosophy of it. But it doesn't mean you can apply it in your life, right? Other than direct things. Okay, I'm chanting, therefore, I can apply it.

But all these other aspects, this indirect, one can't. And the problem is, the indirect is getting in the way of the direct, right? We have faith that the indirect will make me happy. When you figure out it won't make you happy, then you stick to the direct.

And the indirect is you have to situate yourself somewhere in the material world. So whatever is, works in Krishna consciousness, what's the problem? Family's favorable, they're Krishna conscious, what does it matter? You self-realize, what's the problem in being in that situation? Bhaktivinoda Thakura was. You know, it worked, so he didn't have any problem.

Right? Bhaktisiddhanta Saraswati Thakura decided not to situate himself there. You know, it

worked for him, not for God. Because the engagement, well if you look at it, it was just husband and wife cooperated together, do preaching.

So that's all they did. They weren't making money, they weren't doing this and that, so they were engaged like that. So they were, but at the same time as they were more comfortable being situated as a husband and wife, so that kind of interaction and that, you know, I say platform of emotional interaction is there.

You know what I'm saying? But, you know, in between they're preaching. You know what I'm saying? Because, you know, brahmachari sannyasis aren't out 24-7. There's certain part of the day they're out preaching, and so that same amount of the day the grihasthas were out preaching.

You know, when the brahmacharis come back, hang out with the brahmacharis, they go home and hang out with their family. You know, so they were as good. Does that make sense? Because of the directness here.

You know what I'm saying? So that doesn't mean, oh grihastha is as good as a sannyasi. It is if they're doing that work. So then like that, but otherwise it's being engaged indirectly.

So if you are as engaged in the Lord's service, then in that way also it's as good as. But the situation that you're in, there's more indirect than direct. So that's not as ideal, but if one's situated like that, with time the direct will become more prominent.

That's what vanaprastha is for. Right? It means now again the direct becomes more prominent. So does that make sense? For grihasthas who are in a social circle, others who see that he is working and he's connecting to Krishna and is in a similar situation, is that favorable? I mean, by the person sometimes contemplates a sannyasi and he says, I can never get there.

It's too far from there. It doesn't matter. The situation isn't the point.

The point is what you do with the situation you're in. Because otherwise at the conclusion of the Gita then Arjuna took sannyas, right? Went off to the Himalayas. No.

So the point is wherever you situate yourself, you perform service. That's the type of varnasha. So according to your conditioned nature in its state now, that's where you situate yourself.

Right? Does that make sense? So that's the idea is that you deal with it and what it is. You know, let's say the fruit is green. What do you do with it? You wait and then when the fruit's ripe, you use it.

So that's the point is whatever state it's at, that's how it's engaged. So that's the point. Yes.

You don't fit it. How do you know you don't fit in it? If you don't know your nature, how do you know you don't fit? But why would you say it's going against your nature if you don't know your nature? Maybe it is going with your nature and just you think it should be going another way.

What's the problem in it? Means what is the difficulty that you experience in it going against your nature? What's the difficulty? That suits you.

What do you mean by suit? Comfortable. So that means the tailor's good. Right? Like civil rogue eyes.

What do you mean by good? But how is it conducive? You understand? In other words, the problem here is when we say, how do you understand your conditioned nature? What does understand imply? Which material element? Intelligence. And what are the answers you've given me so far about your nature and being situated? This doesn't feel good. This feels good.

So feeling is the mind. So now you're feeling, but if you want to understand, you have to apply your intelligence. Because unless you can say why, then you're not using intelligence.

You know what I'm saying? You can't tell the difference between one thing and another. How do you know what to choose or what you're dealing with? Feelings can be a clue, but unless you can analyze it, then what are you going to do? How are you going to understand? It's a clue to start with. No, that's not a problem.

That's what I'm saying. But then we see that very quickly we run out of answers. So that means there isn't contemplation.

So you know self-satisfaction is the fourth element to figure out if you're situated properly. But unless you can analyze why that is, how do you know? That it's based on Shastra, it's based on tradition, it's based on the direction of authority. Yeah, self-satisfaction is the fourth.

So if all those four are there, then you can say you're rightly situated. Yes? You have to see. Because just because you're good at it doesn't mean that that's your nature.

It may be. It may be just a misunderstanding. You know what I'm saying? Just like let's say the person's from the business family.

And he can do business nicely, but he doesn't like the dealings. Because everybody's sitting around with big crocodile grins and all this kind of things. But nobody really means it.

It's just what makes profit. So he doesn't like that. So then the point is, is that not liking that because there's actually something more developed that is natural for him? Or it's just he has to understand the business, the nature of business.

Right? Manu describes it as Satyanrita, as an occupation. So Satyanrita means half-truth, half-lie. That's business.

Right? So that's just the way it is. You have to see all the different symptoms. Right? In other words, why are you motivated? You know? Does that make sense? You know.

That's the point. Is that, you know, you're motivated because it makes the money and stuff like

that, but you just don't like the way it's done. So then it just means you have to, you are a business person.

You just have to find a particular business where the dealings between the people are something you like better. You know, like get into like, you know, organic, you know, bean sprouts or something. You know, like that.

That might, you know, the people might be more nice or something. You might have that also. You do in Kali Yuga have the element of prominence of Varna Shankara.

So that element is there. You know what I'm saying? You know, so, you know, your father's Punjabi, you know, your mother's from Madras, you know, you might actually have a difference in nature. It may be hard to figure out what you want to do.

That's why I said like-minded persons. If they're like-minded, then it doesn't matter who's from where. If they actually have different natures, then it's going to reflect in your, so then you have to find something that basically adjusts with that, but, you know, whichever one's prominent, you have to situate yourself.

It means you have a nature, so that defines your duty. Like that. It means, you know, you're interested in family life, so therefore you have the duties that go with family life, right? You know, you have the interest to study, so you have those duties that go with that situation.

Free from contaminating association, silent and satisfied with anything. Right? Silent means, you know, doesn't speak things that are not connected to Krishna. Satisfied with anything means whatever the result comes, whatever one gains, one is satisfied.

But that doesn't mean that one stops working, because it's your duty to continue working, producing results. You do that. But whatever is coming, you're satisfied.

Who does not care for any residence. Right? He's thinking that this residence, that's what's going to make me happy, that's what's going to make everything perfect. No, it's whatever, wherever you naturally can be situated, then that's what's engaged in Krishna's service.

But it's not that the residence, that's your identity, and that's what makes the whole process work. But that's like the other one of, what was it, without cares, you know, they just don't care, you know. The point is results for Krishna.

The point is, you don't care for any residence, but the point is, let us say, you come home one day and there's another family in there. You know, you know, then what? Then are we going to see that they don't care for any residence? Yes, or let's say, okay, it's yours, but then the point is, is you don't care for any residence, but whose residence is it? If it's Krishna, you take care, if you don't care for your own, but it's Krishna's, you take care of it. You don't take care of it, means you think it's yours.

So therefore, then you can be renounced and not take care of it. But that's not how it works. This is Krishna's.

Even the marriage ceremony, one of the first mantras that the man says right in the beginning is, is this bride belongs to Vishnu. So you're taking care of Vishnu's maidservant. Right? It's not, this is my wife, so I do whatever I want.

No, you, you do what is necessary to take care of Krishna's maidservant, engage in Krishna's service. You know what I'm saying? So because they are feminine in nature, therefore you have to take care of the whole nature, not just which parts you like to take care of. Does that make sense? Yes, so don't worry about it.

They're engaged. You worry about yourself, self-realization. So what's the point? What's the lesson to learn? We get down to the essence.

What's the lesson to learn? That's another thing, but what's the essential point? What's our inspiration? Because otherwise you say, okay, if I look at what he does, then in my mind it doesn't balance, so therefore I should just stick to my own. You know what I'm saying? What's actually the essential point? Devotional servant, how do you apply it in this situation? You know what I'm saying? How do you apply it? You already said it, but you're not catching that you said a run of words and definitions. One of those was the essential.

That's the point you can take inspiration from and apply in your life. The other parts you're not going to be able to apply in your life. It's not conducive? The sattvic environment is not conducive? So the point is to be engaged, whatever it is.

He's satisfied and dynamic and doing according to his nature, so I can do the same thing according to my nature. The principle is engage your nature. That's why I'm saying it's external.

He's not in the mode of goodness, but he's doing okay, so does that mean that I don't need to be in the mode of goodness to do okay? No, that's an external question. You know what I'm saying? Does that make sense? You have to see the principle. Okay, let us say ten cooks go into the kitchen on Sunday, right, to cook for this Sunday feast, right? Now, there's two ways to approach it, by the internal and by the external.

Okay? So now, if we approach it by the external, when the pujari comes in to make the offering, what's he going to see? According to his anxiety. Presentation, the color. That's okay.

Dynamics. Bit of a mess. Bit of a mess.

Why is it going to be a mess? Too many cooks. Okay, too many cooks. A lot of passion.

Okay, but let's say they're all good cooks, and they're really focused, and they know what to do. Many things happen at once. But even they can balance all that out.

What's the problem between the two? What was the anxiety? The anxiety was, this person does



it like that. He's successful. So, and I'm thinking, you know, motive, he's using more passion or something, and I'm using, I would naturally think towards goodness, because that's what the shastra is recommending.

So, but he's not. So, therefore, should I do that? Or should I do this? You understand? But if he understands the essence is, engage your nature, then it doesn't matter that they're different, but the result's the same, full engagement. Does that make any more clear to what I'm saying that you'll have? Huh? They're all engaged.

So, if they're all engaged, then they could all be cooking different preparations, but they would be using the science of cooking, and they would be satisfied. Right? So, the pujari come in and see ten different preparations. But if he went by the external element, he'd come in and find there'd be ten of the same preparation.

You know what I'm saying? Does that make sense? So, that's the reason the Vedic system is varna and ashram. You know, devotees would say, oh, that's some old archaic thing. Though this is so far beyond anything that anybody else can dream of.

Right? Because you have seemingly eight different opposing situations working very peacefully together. Right? Does that make sense? Let us say you have a social system, you have a monarchy. Okay? So, how many social systems are we dealing with? Or let's say we take communism.

Or democracy. Right? How many are we dealing with? Each one is one. The Vedic has all of them functioning at once.

But just, there's the proper, what does what, it does only that. You understand? Does that make sense? So, that's the element, is that they're able to combine all these together, but unless you can understand each one, you can't understand how they go together. How long have you been there? Thirty seconds.

Thirty seconds, okay. I was going to say, does this guy just appear now? If you've been there all this time, he says, wow. They're saying, you know, the puff of smoke would be an indication.

Oh, okay, yeah. Because it's not that they actually need smoke to appear, it's just so that it gives the effect, you know, that everybody else is mystified, like that. Does this make sense? In other words, that's the point, is engage your nature, then that's the point.

If they had, you know, if they had, you know, if they had engaging their nature, then that's fine. So, whatever it is you're comfortable with doing, then that's what you do. So, there's a natural recommendation, because the person who's engaging passion now, come back in ten years, and it won't be as passionate.

You know what I'm saying? Slowly, slowly move towards it, so you see there's more and more, it moves anyway naturally towards goodness. So, if you're inclined towards it, you start there. But

the point is, the essential point is your engagement.

Because just as passion has problems for engagement, goodness has problems. But better goodness than passion. You know, so until it's pure goodness, then there's always going to be a little bit of a problem.

Maharaj, you mentioned the political system. What's I ask is, we have a very free system, almost like monarchy, sir? That's the way Brahmins work. No one's their authority, but the scriptures are authority, so they're self-disciplined.

What about objectives? That's monarchy. The vices is democracy. They always want everything equal.

Why? Because it's equal, then I can make money. That's all. So, democracy, justice, ethics, these are very important.

Who jumps up and down the most when something goes wrong, ethically? It's vices. Kshatriyas understand. Brahmins understand.

Unless they're so fixed in their dharma and they can't like this and that. But they understand things go wrong. It's like this.

When you talk about, let's say, we had a general discussion amongst some people, contemporary environment, and you discuss Henry VIII. What would be the discussions? What points would come up? Married six wives. Married six wives.

Anybody complaining he married six wives? Not really. He executed a few of them. Maybe that could have been adjusted.

He didn't like them, he could have just gotten rid of them. Went against the Pope. Now created a new religion.

But does anybody come up and say, Henry VIII never should have been king? Does that ever come up? Any high school or college discussion that the teacher tries to somehow or another get all the kids into? You know, let's have some deep... Is that ever a discussion? Never. It's never a discussion. OK? Now you take a contemporary administrative leader.

They do one thing. And does anybody have a problem that, OK, he had six wives. How many other ladies were involved in his life? Does that even matter at all? That doesn't even come across as a point of discussion.

Right? So, you know, hundreds of chambermaids, this, that, who knows what. Nobody cares. But nowadays, if there's one, oh, that's it, he's unqualified to lead the country, this, that, so many... But are the other heads of state saying that? You ever see a statement come from another country? Yes, we don't want to be involved with this, you know, because he did this.

Does it ever come up? No. You understand? What about all those Brahmins engaged in the state affairs? You know, your secretary of state, or this or that. Are they complaining? No.

So who's complaining? It's coming from the down level, those who represent the people. Right? They're the ones that are complaining. You understand? Because it's understood this happens.

It's not good, but it happens. You understand? You train horses, you might end up with a broken arm or a leg. You know? Does that mean now you get rid of horses, or now you get rid of trainers, or... You know what I'm saying? No.

It's part of the... It happens. It's not good, so it should be kept in line. You know, so if he had been a little bit more careful there, things might have worked a little more nicely.

You know? So that's the thing, is that the different people have different things. The shudra, how does it work for communism? Because they just want to be taken care of. But the problem with communism was it that the state would give them free water and free accommodation and everything? Was that the complaint? No.

The complaint was that other freedoms that they might enjoy in democracy, they didn't have. Right? Because now the complaint, now you have to buy this and that and so many things before the state gave it. So all it is, is just what's important for one or the other? They just want to be taken care of.

Right? Does that make sense? Shudra wants to work for somebody. Vaishya doesn't. So it's just the way it is.

So they all match together if you know where to place them. Right? Let us say you have a Brahmin. Right? And you know, he lives in his village and their line of study and practice is Ayurveda.

Right? So now you have a medical problem and you go to him. Any difficulties? Right? Okay. So you know, what about monetarily difficulties? No.

Now what happens when the Vaishyas take over the medical system? You can die in the corridor. Or you know, 1.2 million dollars and hey, we'll fix you right up. You know what I'm saying? This is the point.

The problem is that because the wrong people are controlling the wrong things. You understand? Does that make sense? So that's where it goes wrong. Government controls the education.

Or businessmen control. In universities, because they can't take care, companies are taking over. And so they'll run the curriculum they want and turn out the students they want.

So that means so many topics are going to go by the wayside. Not that it's necessarily a loss on, you know, in specific. You know, like probably with time, Greek literature might disappear from

the curriculum.

You know, like if it's up to the big businessmen. But so on the material platform, in the modern platform, it may be a loss, but on the transcendental it may not be. But the principle that education is based towards simply business.

But you're taking people who no matter what their nature is and turning them into shudras. That's a problem. You know what I'm saying? Does that make sense? So this is the difficulty when somebody in one area gets involved in another area that they shouldn't.

Does that make sense? So that's why it has to be the Vedic then gives what is the balance, how much authority someone has in what area. In other words everyone has their rights so that means there's a limit to what is your right. So everyone has rights and obligations.

So your rights are what you get. Your obligations are what are towards others. So that's what's scientific.

The Vedic system defines that. The modern doesn't. It's equal opportunity for anyone who can take it.

They say equality but it still comes down to who can do it. Before it was limited so the job opening comes up there's only three people to apply. But now it's equal opportunity so 300 apply.

But now before three people applied one got. So that means 30% of the people were placed. Now then 100 people show up.

But how many people will get the job? One. So how much percentage is placed? 1%. So it's not that it's improved.

They'll say it's improved but it hasn't improved. So that's the difficulty. All of the systems are like that.

Because if you have that means that somebody was pointing out it was somebody who when he was just a low level politician he became knew the devotees and friends of the devotees and they helped him a lot and he felt quite comfortable. He rose up to very high position in the government. One of the main ministers the lady even.

I'm not even sure if not prime minister but like that kind of level. And then he made a comment that basically the government looks at there's two kinds of people. Those who run the system and those who are run by the system.

So they don't mind if you run the system as long as you can do it. But if you can, you have to be run by the system. So they don't want a third option that you're not run by the system and don't run.

So that's for them. He says it's just these two kinds. So that's all.

Either you're the Vaishya and you're clever enough to get on top of the pile or you're managed by them. Does that make sense? So the Vedic system then sees everyone's nature and engages them accordingly. So it may seem okay you don't get as much out of it but even if you get, what are you getting? The guy makes hundreds of thousands of dollars a year but is the quality of his life in the way of relationships improved? I mean that's what it's supposed to do, right? It's supposed to get more money, supposed to be happy.

And happiness is based on these relationships. So has it improved? No. But if you adjusted things in that, and okay maybe you only make tens of thousands, but everything is quieted down, then he may be actually more happy because of the relationships and stuff.

So it's like because the interesting thing is to actually work on those top levels, you actually need all these qualities. That's the fun part. Is you want to be successful even in the material world, big, you know, whatever the business administration, the top guys, you have to have these same qualities.

But they're not connected to Krishna. Like that. Like someone was telling me he's, you know, he's one of these, you know, top level guys in this huge oil company.

You know, one of the the top or one of the top. I think there's two or three that are the top. Like that.

In there. And he makes immense amounts of money. You know, ridiculous amounts of money.

But and but his job is whenever there's some kind of a thing that needs to get done, wherever it is in the world, he has to go there and fix it. So he can fix one job, you know, say, you know, over in Hong Kong, and go back to wherever his house is. I forget where it is.

And then he could be sitting there for weeks or they could call him after an hour. So he never knows how long he's going to be able to sit there with his family or how long he's going to be gone. So for him to survive, he has to be one who has no care for any residents.

Because he actually can't dictate at all. Say, no, this is, you know, Labor Day weekend. I'm spending the time with my family.

He can't say that. Some problem comes up, he's gone. He's on the next flight out of there.

Of course, he goes fly his first class. They pay for everything. He'll stay in five-star hotels.

But it doesn't matter. He can't dictate when he's with his family, what time he spends with them. Nothing.

So you have to have all these qualities. Equipoise in all circumstances, you know, you're head of state, you walk in and they're insulting your country and this. You just have to smile and go

through the whole thing and work it all out and, you know.

You know what I'm saying? So it's just you have to have these qualities anyway to be successful. But the point is if you're going to go to all that trouble, why not get Krishna instead of just some position that after a while they're going to kick you out anyway and you're going to die. Does that make sense? Fixed in knowledge, right? So you're able to see everything connected with knowledge.

Because everything that goes on is based on knowledge. It's not coming from somewhere else. Fixed in knowledge and engaged in devotional service is very dear to Krishna.

So all these things, he's always engaged in devotional service, no matter what the situation, what the emotions, what anything, then he's always engaged. So this is very dear to Krishna. Those who perform devotional service with faith, making Krishna the supreme goal, are very... Isn't that the place where it's very, very dear? Oh, okay.

So all this is very dear. So Krishna is the goal. You have faith in him, and Krishna is the goal.

So that means your sambandha is solid, and your prayojan is solid. And you're always engaged in devotional service, then your abhidheya is solid. So that's the three things, basically.

Faith in Krishna, always engaged in service, and Krishna is always the supreme goal. You have these three, everything else are just more details of mechanics of how you get that done. Śrīla Prabhupāda writes in his purport to verses 18 and 19, we may find some repetition in the descriptions of the qualifications of a devotee, but this is just to emphasize the fact that a devotee must acquire all these qualifications.

Without good qualifications, one cannot be a pure devotee. Harav abhaktasya kuto mahad-guṇā. One who is not a devotee has no good qualification.

One who wants to be recognized as a devotee should develop the good qualifications. In other words, it's there, you endeavor for it, but you don't endeavor separately. That's the difficulty with the New Age, is you think separately I'm going to get this.

No, it's done through practice of devotional service. Yes? So it's said that one who's not a devotee has no good qualifications, but at the same time, all these mundane materialistic activities, you actually need the good devotional service. But what is the basis of there? Why do they have it? They're misused, because the point is, they may be very tolerant.

He doesn't get angry in any situation. No matter what comes up, who says what to him, he never gets angry. Right? And so, but why is he using this? So he can make his money.

Or he never gets angry, he just sees what to do. You know, it's just like, you come in, yell and scream at him, this and that, and he just sits there and nods his head. Doesn't get angry, doesn't say nothing.

Then you finish your thing, tear at him, you walk out the door, you know, and all that, and march down the stairs, and as you get out to the corner, then two guys come up to you, you know, a car drives around the corner, they shoot you in the back of the head and put you in the back seat of the car. He never got angry. You know? You did.

You're dead. He's not. You know, so.

Like that. You know, so what I'm saying is, because the point is, it's ultimate is what's the final, you know, because that's what you have to look at. That's why the focus is always on the goal.

What do you do with it? The goal itself, what do you do with it? Then everything else naturally becomes connected. If you can do the whole thing, that's better, because Krishna's pointed it out here. You know, having faith, that means you're dealing with the beginning.

Seeing him as the goal, and then you're dealing with the activities to get. Right? But if nothing else, if you're going to start anywhere, start on that goal. Right? It's for Krishna.

Even if you don't understand, you're not the body, if you gave the money or did the service for Krishna, you will benefit. But if you think, I'm not the body, did no service or didn't do anything to please Krishna, what's the use? Right? So you're starting with there. Therefore, what's the ultimate end? So can you say it's good? Like that? You know, the guy is so nice with all his cows and really loves them and this and that, at the end of the day, they end up on his dinner table.

So can you say he really loves the cows? Does he really have a nice attitude towards the animals? No. So that's the difficulty. That is actually demoniac nature.

Yeah. Because demoniac basically means not connected to the Lord. Right? So when it's not connected, then one's own desires and needs come up prominent, and so then it's always going to be a fight between yours and others.

So the Vedic culture regulates those, but it doesn't mean that that itself is... You don't have really the good qualities. You're using them to get done what you want to do. Imitating.

Yeah, imitating. So that's the difficulty. So it may appear good, but if under the surface, then it may not be so good.

But the point is even if they have, it's not really considered good unless it's connected to Krishna. So they may be really nice people, but still not connected to Krishna. Then when they die, then next life, can you guarantee they're going to be nice? So therefore, then you can't say they are nice people.

Because next life they're not, so how can you say they were? Let's say you met somebody the first time, they were really nice, then you meet them again a few weeks later, and they just completely ignore you. Now you're going to say, yeah, they're really nice people. No.

Right? But let's say you met them last week, and they were a bit indifferent, and you meet them



this week, and then they're nice. What are you going to say? They're nice people. They're okay.

You're not going to say, well, hey, last week. No, no, but they're nice now. You know what I'm saying? So the point is, even if they do have good qualities from doing good work, still it doesn't last.

But the devotee has the quality that lasts because it's connected to Krishna. Krishna is eternal, so therefore that manifestation of that quality will be eternal. So we'll end here.

Om Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama  
Hare Hare