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Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, Hare Rāma, Rāma Rāma, Hare Hare. Page 11. To properly follow the precepts of one's own level is called one's prescribed duties, or steadiness in one's own position.

Lord Kṛṣṇa spoke these instructions to Uddhava. Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way, the two are definitely ascertained.

O Saint Uddhava, in order to restrict materialistic activities, I have established that which is proper and improper among all material things, including time, space, and all physical objects. Prescribed and prohibited rules are further divided into two categories, constitutional and conditional. In the eternal constitutional state of the living entity, prema is the only prescription and envy is the only prohibition.

Although in the conditional state the rules are of different types, still all the steps are divided into three principal categories. According to the Vedas, Bhagavad-gita and all the Smritis, these principal divisions are karma, jnana and bhakti. In each division, certain prescriptions and certain prohibitions are enjoined.

In the karma section, the rules of varnasrama and the ten supplementary samskaras, as well as regulative prayers are prescribed, sins and bad habits are prohibited. In the jnana division, sannyasa, renunciation, detachment and discussing matter and spirit are prescribed, fruit of activities, forbidden activities, fruit of activities, forbidden activities and attachment to sense enjoyment are prohibited. In the bhakti division, indifference, performance of activities favorable to devotion, following the prescriptions and prohibitions of the jnana section, and cultivating devotional service with the help of those prescriptions and prohibitions are described, prescribed.

All activities opposed to the Lord, jnana, renunciation, attachment to sense enjoyment, conclusions opposed to devotional service and giving up action are prohibited." So here he's going through and very nicely giving the really essential points. This is how, this is the aspect, is we have to be able to appreciate how, you know, these are all very, very essential elements, right? How he's, it's not just that this is just a description, right? He's actually going through and giving very specifically the, you know, what is actually the principal point. Otherwise we'll take it as so many things, right? So the constitutional is there, the conditional is there, right? So the constitutional is prema, or love for Kṛṣṇa, and there's, one is to avoid envy, right? Because envy is then, envy the Lord, envy the devotees, so this will not work properly.

So they, the, what will cultivate devotion to the Lord, that's what you're supposed to do. And what will generate envy you avoid, right? So it's very simple. Then when you get into the other aspects, then it will give, you know, some more detail.

So here, varnasrama, the samskaras, and regulative prayers, right, the, what is somehow or another always engaged in some activity of prayer, performing one's duties according to conditioned nature, and purifying oneself. So that then will, will make one, how you say, one will be able to elevate oneself. One will be able to elevate oneself properly, right, through, through karma.

Sins, bad habits are prohibited, right? So that's anything that's like that. Sannyasa, renunciation, detachment, right? So there is endeavoring without desire for the result, right? Renunciation is, is giving up the result, detachment means we're not looking for the result, right? Dismissing matter and spirit, being able to tell the difference, what's spiritual, what's not, right? This is all jnan, right, the path, the prescriptions, okay? Those things are just going to get something for yourself, right, fruit of results, like that. Activities that are not, like before, sins, bad habits, that's all being given up.

And attachment to sense enjoyment, doesn't mean that you're not engaged, your senses aren't engaged. But it means, does that make sense? Anything like that, the senses are engaged, you're looking, you're just looking out into the, the senses are engaged. You're doing that for yourself, that's the sense enjoyment, you're not doing it for yourself, then it's not sense enjoyment, right? So now in devotion, then we see is that indifference, which means indifference to the material world.

Because technically speaking, here, sannyasa, renunciation, detachment, that's the jnana section, but actually those elements which is interesting, which is jnan, it's connected with sannyasa, but it's also the element of varnaprastha, right, when one's trying to give up the results, making that endeavor and everything like that. So there's a practice there, right? But indifference means there isn't an interest, does that make sense? Because you have an interest, therefore there's renunciation, you know, or the need for sannyasa, or things like that, does that make sense? But here is that indifference means there is no interest, so indifference is actually the quality of sannyasa, does that make sense? Varnaprastha is renunciation, controlling the senses. Because we see this jnana section, then that, that applies to both the, the, the, how do you say, the varnaprastha, the sannyasa, for both, but the actual real element of sannyasa is indifference, does that make sense? Because you have no interest in the material world, right? So therefore, and then you're engaged in what's favorable to bhakti, so then you'll always be engaged in devotional activities.

So there's no material activities, and there's only, you know, what's favorable to devotion. Following prescriptions and prohibitions of the jnana division, right, so all that is favorable, because that is what is, you could say, those are the, the, indifference is your situation towards the material world, and you're engaged in everything in devotional service. So all the other elements then are the, the jnana, which means that the sannyasa, renunciation, detachment, discussing matter and spirit, you know, avoiding anything that's materialistic, right, engagement of anything in, in something for one's own benefit.

Yes? Why is karma division? Because, because the, the, the element is, is that, here is that, it says that, what do you call it? Because those are, you're, you're talking about in the karma division, it's, it's not saying that fruitive activities and attachment to sense enjoyment are prohibited. Does that make sense? Right? So the idea is, is for the devotee, it doesn't matter what ashram they're in, they're not attached to sense gratification and they're not interested in fruitive activities, right? Forbidden activities are given up. You see, sins and bad habits are given up.

So that has that, that same thing comes forward. So the point is, is that if you're, if you're performing the rules of varna ashram, but not for fruitive activities or sense enjoyment, then it's not considered karma. You know what I'm saying? Because in jnana, what are you going to do, right? If you're offering the results of your work, what work do you do, right? So it still will be within the varna ashram system.

We see sannyasa still within the varna ashram system. But now, we're not necessarily meaning sannyasa here, meaning as the ashram, as sannyasa meaning the attitude of performing the activity without desiring the results, right? It means the result is already given up before you do the work. Does that make sense? Yes, no.

No, but the point is, is it's already, because the point here is that you're focusing on varna ashram. Someone following jnana-kanda means they're still following the Vedic culture, so they're following varna ashram, but the focus is not on varna ashram, it's on the detachment from the material activities, you know, telling the difference between matter and spirit. You like that? Right, so it's more on that attitude there.

Well, the other one, you are performing varna ashram, you may be very absorbed in fruitive activities, right? But daiva varna ashram means you're not absorbed in fruitive activities. Does that make sense? But it's not jnana in that, for the devotee, it's not jnana in that it's still connected to the Lord. Does that make sense? Right, so it's taking what's there in the previous ones.

But with this thing, and cultivating devotional service with the help of those prescriptions and prohibitions are described. So devotional service you're performing with the help of these prescriptions, what you should do and what you should not do, right? So that's sadhana-bhakti, right? And if one is beyond sadhana-bhakti, then one is doing it for preaching, right? Because that's the whole point. Advanced personalities come to the material world to preach, so that they have to set an example for something someone can do.

Like this morning the question was there that Bhaktivinoda was very advanced, right? You know, he's a nitya-siddha, so therefore he's saying all these things and we know he's on that platform, so actually does it have any connection with us? You know what I'm saying? But no, they put themselves in the same situation, you know, and therefore then do what activities one would do in those situations. Does that make sense? That's the idea. Okay, so therefore then the prescriptions and the prohibitions are followed, right? So that will be based on what is

established as favorable devotional service and then that is being supported by the prescriptions and prohibitions of the jnana section, right? So that means it already includes the forms of the karma division without anything being fruitive or sense gratification.

All activities opposed to the Lord, jnana, you know, so that means the actual cultivating jnana, not he's saying the prescription of the jnana division, right? Because it means the knowledge here means there is in connection with the Lord, that's favorable. Jnana just on its own, that's not favorable, that's given up. Renunciation means where you're just giving things up without it being connected to the Lord, right? So for us, it's sannyas is the actual point, you know what I'm saying? Renunciation is the situation, but the point is it's not an attitude, right? Indifference is the attitude.

Attachment to sense enjoyment, that's already been given up. That's also, again, reiterating what's being given up in the jnana section. Conclusions opposed to devotional service, right? Anything that's not supportive of that and giving up action are prohibited.

So giving up action, just doing nothing, that's prohibited, right? Because you're not going to get a result from doing nothing. If you get no result, what do you offer to Krishna? So the idea is that I do nothing and that's what's going to be spiritual. That's not spiritual.

In the spiritual world, everybody's active, everybody's busy. So the idea, I'll do nothing and that will be spiritual, because that's an idea of jnana. When the conditioned soul advances by giving up his illicit activities or low-class character, then he attains the level of karmakanda.

Fun, right? This is when one starts to understand the, you know, how you say? The mlecchas in Yavana still haven't made it to the sidewalk, right? You know, it's still, you know. Next to the sidewalk, there's that little grill there. Then he, when the conditioned soul advances by giving up his illicit activities or low-class character, then he attains the level of karmakanda, right? And we're going, ah, these karmakandis.

Yeah, it's like, wow, those karmakandis, you know, check him out. The duty of such a person is to remain in varnasrama-dharma and aspire to attain the level of jnana, right? So he stays within varnasrama-dharma, because it's not that he's free from, it means his illicit activities and low-class character, he doesn't. Varnasrama is just the form.

It's the social form that's used, right? To use it for economic development, social development, that's not the point. The point is this is how to be engaged in appropriate activities, right? Because that was the point before, is that one, to properly follow the precepts of one's own level is called one's prescribed duties, right? Try to aspire to attain the level of jnana, because therefore he's engaged, but he's not attached to the results, he's detached from the results, right? The results are for sacrifice, right? So that's the meaning here when we say renunciation, it's sacrifice. He should remain in varnasrama until he attains detachment from material activities by discussing the difference between matter and spirit and analyzing the nature of the false ego, right? So when one comes to that platform, then it's not important he follows

varnasrama, right? Because then he'll just act as a sannyasi, you know what I'm saying? It doesn't mean that, oh, now we can give up the varnasrama because we've come to this level like that, you know, beyond false ego, you know, can tell the difference between matter and spirit.

So now I'm, you know what I'm saying? So I'm a grhastha, and I whimsically do whatever I want. No, it means now I'm situated on that platform. Whatever I do in my life, I see in connection to Krsna.

Does that make sense? So one's actually sannyasa, either by asrama or by the mentality. But the main point is the mentality, right? Because if one doesn't have the mentality, then one's still in varnasrama, right? The idea is that sannyasa is supposed to be the position of indifference that was not connected with the material world. So it's either done externally by how you situate yourself, but it's for the purpose of getting to the actual proper mood, right? Just like sadhana bhakti is that we don't necessarily have devotion, but we follow the form of devotion with the idea that we will develop it, right? So the varnasrama position of sannyasa is we don't necessarily have that detachment or indifference to the world, but that's what's being practiced because the form of it affords that.

Does that make sense? So the point is to get to the mentality. You get to the mentality, then you're beyond varnasrama, right? Because you have to understand paramahansa or hansa stage is beyond varnasrama, right? Varnasrama is up to hansa. Does that make sense? So that means one can be hansa and be situated in any varna or asrama.

Does that make sense? It's just that if you haven't done it already as a brahmacharya, then hopefully you'll do it as a grhastha. If you haven't as a grhastha, then hopefully as a vanaprastha. If you haven't as a vanaprastha, then at least latch the ditch, then you try to do it as sannyasa.

Yes. So it's like the consciousness affects the form or the matter, but then again, it's the consciousness, and then it goes back. Yeah, means you cultivate.

It means, in other words, you don't have devotion, so you do the activities of devotion, and the ideas, hopefully, then you'll fill out the mood. Yeah, like Prabhupada said, just pretend to dance. Yes, and then it'll come.

It's like the car doesn't work, so you push it. So cars move, wheels go around, like that, like that, all that kind of stuff. And so that's the idea, but it should start.

That's the whole thing. So devotional service, then you perform the form, and by that association, by Krishna's grace, then the devotion starts. Right? So the idea is that the whole varnasrama system is to engage one's facilities in Krishna's service.

Right? So if it hasn't happened in the first three, at least it should be happening in the last one. Does that make sense? So that's why this element of sannyasa can become confusing, because

it refers to, one, a station, but it also, more, it refers to the mentality. Right? Because in the 18th chapter of Gita, Krishna's talking about renunciation and sannyasa.

Right? So he's talking this to Arjuna, who's going to come to that platform of sannyasa, and therefore he, as a, you know, grhastha ksatriya, is going to fight on the battlefield. Right? Does that make sense? So that was the problem. His giving up of action was against devotional service.

That's the prohibition. Because you're purified by the action. By not doing it doesn't mean it goes away.

You know what I'm saying? If someone is in a position and people respect him, he has facilities. So because of that, then he might get puffed up and then have trouble in his service. So our solution is, no one should have any position, no one should get any respect.

Right? That, so now we've solved the problem. That's this prohibition. Giving up action is prohibited.

No. That's the prescribed duty. What you're supposed to do is give up the part that's restrictive.

So false ego and that's restrictive. But the duty is the same. And by, so to get, does that make sense? Because that's the Mayavadi's way of doing it.

The Mayavadi's way of doing it is, this activity produces fruitive results. So therefore, I mean, yeah, fruitive intent. Therefore, if I give up all the activities, therefore I've given up the fruitive.

But it hasn't, because it says also jnana is, is to be rejected. Because it's not actually how things function. Become attached to detachment.

You become attached to detachment. So the retraction, but then retraction has no connection to devotion. Because they'll say, no, no, it's devout.

How is it devotional? It's not the activity. It's not what's recommended. It's not the culture.

One's making up one's own culture. And the culture may be what's used for Limburger, Limburger, so, no one knows Limburger cheese. It's extremely smelly.

You know, blue cheese or those things freak you out. Those are small time. It's the kind of cheese that runs away from you.

I'm not sure. But it would be, yes. He shouldn't remain in varnasrama until he attains detachment from material activities by discussing the difference between matter and spirit.

And analyzing the nature of the false ego, right? You become detached from material activity by discussing difference between matter and spirit, not what's practical and not practical. Does that make sense? That's not how one gives up varnasrama, right? Like that. And analyzing the

nature of the false ego.

Because otherwise, matter, spirit, the false ego, then you can actually detach. What's the soul? You know, what's the false identity? You know, so therefore, what's material? So then that's all, all that. So having attained detachment, he should move to the level of jnana kanda.

OK, so all that, then you go to jnana kanda. So yeah, it means because that means so. So you could say like, this is that when the conditioned soul advances by giving up his illicit activities or low class character, then he attains to the level of human.

So therefore, you know, he takes up the level of the karma kanda, right? Musa means the varnasrama, right? The karma section that we do it without, you know, because it's already included within the devotion. So when Prabhupada says, human life begins at varnasrama, he's meaning that before that one is not exactly human. The duty of one who has attained the level of jnana kanda is to remain fixed in knowledge, right? Means understanding the difference between matter and spirit, right? So I can always tell because otherwise, if one's not fixed in knowledge, one will be fixed according to one's emotions or desires, you know, or the senses.

So it'll be the mind that will be the point of being fixed. So that's the difference. The other one is the mind is engaged.

Intelligence is used, of course. But when we say he's given up bad activities, low class character, that means the quality of the mind is improved. So that's the difficulty.

Devotees many times try to sidestep varnasrama. It's not because it's not practical, meaning that it won't work. It's not practical because one doesn't have the character to do it.

You know what I'm saying? But Gita is saying that giving up an act means renouncing things because it's too difficult. That's the mode of passion. So it's due to the mode of passion that discussions are there about giving up varnasrama.

Here we're talking about it's given up because one has come, one's situated oneself in knowledge, right? Because mode of goodness means knowledge. So it's gone beyond. So when one's in ignorance, one can't follow varnasrama, right? Then he's come up to passion.

Then he takes up the karma-kanda section. When it comes to the mode of goodness, then he can follow the jnana-kanda, right? Then that brings him to pure goodness, which is devotion. So one can see from all this that our only qualification is, you know, chanting of the holy name, surrender to the spiritual master.

Other than that, then yeah, we wouldn't get very far. Yes. Yes, yes.

You can't get rid of it. A premi bhakta could manage a temple. Yeah, probably.

Yeah. No, the point is, is that one has a nature. Whatever that is, that's what's engaged, right? In the spiritual world, you have a nature.

That's what you engage in the emotional service, right? So. No, there's a good start. Point is, is it develops a certain kind of voice that's used.

So it's very, very full, very penetrating. That's why when they chant, you just have to. Yeah, you know, it's not like.

Means, let's say in the spiritual world you have a cow. OK, what do cows do? Eat grass and produce milk. And then what do you do with the milk? OK, and then ultimately.

OK, offer it to Krishna. Yeah, OK. So now in the material world, what does a cow do? OK, and? OK, and then what are you supposed to do with the milk? And then? OK, so the point is, is it doesn't change.

You understand? So whether it's the spiritual cow in the spiritual world or material cow in the material world, it still does the same thing. Does that make sense? So the point is, is that therefore, that's why it's not it's not necessary to change one's condition in nature. One has to purify the condition in nature, but not change it.

Yeah, I remember you gave the example that, you know, a dog is still a dog. It can be a nice dog. Or not a nice dog.

Good dog or bad dog. Yeah, like that. Because the confusion is there because, because with this chanting, chanting Hare Krishna, the constability being like the ripened coconut, you know, inside the body, in the body, but not off the body.

Yeah, yeah. Have you ever seen one? Well, not constability. No.

Ripened coconut. I can't place it. You can't place it.

I've seen that. OK. But you've seen advanced devotees.

The difference is the coconut you can shake. The advanced devotees can't shake, can't stop. Yeah, it rattles, doesn't it? Yeah.

So then, so then the person with the mixed goals, they can't engage the passion, you know, like... They can't engage the passion. No, the point is, is the passion is engaged through what? What makes, what's the difference between passion and goodness? It's mixed with the advanced passion. That's there, but, but, but specifically, is the activity different? So we're taking it that the activity is the mode.

No, it's the attitude is the mode. Right? Does that make sense? You're cooking, but you're cooking for yourself. That's the mode of passion.

You're cooking because it's your duty. That's the mode of goodness. You're cooking for Krishna.

That's pure goodness. The chanting japa. Are you chanting japa in the mode of goodness? No,

that's the thing.

You're taking it as the form is the, is the essential thing. No, the form is secondary. You know what I'm saying? It's supportive.

It's the attitude, because the point is, is that chanting, you know, you're absorbing yourself in the holy name. That's, that's what's done. Right? Does that make sense? Now, so just because you're walking, that doesn't mean it's passion, because the thing is, is that generally speaking by sitting, then one's not disturbed or anything like that.

So sitting will be very good. But that basically works for those that have Pitta or Kapha constitution, especially Kapha like that. But the thing is, is Vata because it's air.

Air is peaceful when it moves, because it's purified when it moves. You know what I'm saying? So someone with a Vata constitution will actually be more comfortable moving than sitting. You know what I'm saying? Because a person in passion and, you know, it means that the Pitta and Kapha, if they're walking, they'll be concentrating on this and that.

The Vata person doesn't. It's that they're moving, then the mind is peaceful. So, you know what I'm saying? So, so for those who walking is there, but then they won't be walking all over this and that.

You generally see it just, it's just movement is all that's necessary. So they get a point. They just move back and forth and just like that.

You know, but if they're going all over and doing this and what, then that's not so much the Vata element being expressed. It's just they're getting bored. Is that, does that make sense? So I wouldn't worry like that.

It's passion means you're performing your prescribed duties, but for yourself. Goodness means you're performing your prescribed duties, you know, not for yourself. It's because they're supposed to be done.

That's the difference. You understand? The mode of, someone in the mode of ignorance doesn't perform their prescribed duties. So you can have a, you can have a ksatriya and goodness, passion and ignorance.

They're means the activity is just like this. Say you're cooking for Krishna. So what, what, what is that? What mode are we talking about here? Yes.

Cooking for Krishna. Okay. It's devotional means it's pure goodness, right? Okay.

Now in that cooking, you're going to take the knife and cut the potato. So what mode is that? Yeah. Okay.

Passion. You're getting a result of this transformation, but also you could say ignorance

because you're destroying the form of the potato and mode of passion. You're creating this new form of little squares, right? But you're doing that because that's what's supposed to be done for the cooking.

So that's goodness. You understand? So all these different elements are going on. That's just how, that's the mechanics.

That's why we say is there's the material cause. We take part in the process of the material cause that uses all these different things to get the work done. So we don't have to worry about, about that.

So the point is, is the, the kshatriya's duties are, are controlled by the combination of the mode of passion and goodness. You know what I'm saying? So goodness is based on the shastras. There's that element of detachment, of compassion, that there's that creativity and other elements like that.

So their weakness will be that, that passion. They will get, either they get too fixed by the duty and that's all there is, you know, or the passion that they want the result. So they have to watch out.

Just the Brahmins are working in goodness. They have to work, watch out for getting conditioned by goodness. I mean, Arjuna could never farm with a wheat bag to the forest.

No, but the point is, is there's no need to go with a wheat bag to the forest and, and not do the duties. The point is, if your, if your nature is engaged in Krsna's service, that's what's, that's what's good. That's what we're discussing here, is when you're prescribed duties, properly follow the precepts of one's own levels called the prescribed duties.

Okay? Steadiness in one's own position is declared as to be actual piety. So it doesn't matter what it is. It's connected to the Lord.

That's what makes it good. You understand? So whatever the conditioning, any of that can be used. We have this idea, oh no, if you do this activity, it's bad, you know, and this activity is, but that's, that's the difficulty we come up with, right? That was the idea this morning.

Oh, war is bad because peace is good. Yes, but peace is only there because there's the possibility that you could have war if the other person gets out of hand. You know what I'm saying? Just like, let us say, let us say I have a classroom full of really nice, they do everything right, you know, they, they, they, they, you know, whatever you tell them to do and that, and they're very pleasant and very gentle and soft and like that, a whole classroom full of them.

And then I have one bully, right? Familiar with the term bully? Okay. So then, then what happens in the classroom? Will it be peaceful? Why not? But who's making the disruption? The bully. Why? Not so much he's in the wrong place, but look at it.

Why can he make the disruption? He's disrupting, but why can he, why is it going on? He's not checked. Why not? Because everybody else is nice guys. Now, let's say I have a class.

All it is, is bullies. Is there any fighting? No, not at all. Because you poke the guy next to him, he'll slug you right in the head, right? The other kid, you poke the guy next to you, he'll cry.

You know, and if he pushes you back, then you slug him in the head. Yeah, you know what I'm saying? So therefore, that's the point, is that if, if, if, if you have an army, he has an army, so he's not going to bother you. But if he has an army, you don't, he's going to bother you.

Does that make sense? But it doesn't mean that it's, that one's aggressive and everything like that. Does that make sense? You've been around, I mean, it's just as a material example. Have you been kind of, traveled around Europe? A little bit.

Did you ever go through Switzerland? Maybe. Very quiet, peaceful place. They sit around making watches and chocolate.

There were some hills there. Okay. Okay.

So that's my point. So there's a saying, Switzerland doesn't have an army. Switzerland is an army.

Everybody there can go out and shoot you, shoot something or blow something up. They keep all their guns in that, in their closet. Like that.

It's an army. Nobody bothers them. World War I, World War II, nobody has ever bothered them.

Because everybody, down to the little kid on the street, you know, will bite your leg off, you know, like that, you know. So it's like, you just don't bother them. So that's the point, is that it's a very peaceful place.

Very quiet, idyllic, you know, mountains and cows and milk and chocolate and watches and, you know, stuff like that. You know, it's very pleasant and nice. Nazi gold.

Huh? Yes, plenty of Nazi gold. You know, all that kind of stuff. No, they had to give it back.

Yeah, yeah, like that. So even though they're the best bankers, the Jews outdid them. Got their money back, you know.

Took them 50 years, but they got it back. So then the point is, is that it's clever. It's just that there's power there.

So therefore, just because you have it, you don't have to be arrogant about it. You know what I'm saying? Germans get an army together. They have to show everyone we got an army.

Like that. But that's not the point. That's what we're used to, because that's what everybody does.

But the point is, is force is only there because you can use it if it needs to be. But if you don't need it, you know, it's just like, or another example. It's like martial arts, right? So all the, you know, the enthusiast martial arts, they wear, you know, they have their special shoes and their this and their sleeves and their, you know, all the different things.

And they're all standing around and doing this and that. They've never seen the actual Chinese grandmasters, the top of the guy in the line. This little guy that wears a suit.

You know, everyone else is in there, all that tough looking stuff there, and at the gym and all that. He's just there in his suit, just sitting there and watching and all that. Right? The other guys are walking down the street looking for a fight, you know, like that.

And he just walks down the street, and if someone bothers him, he'll just say, oh, you know, excuse me, this and that. He'll just try to get out of the fight. That's the difference.

Because if he needs to, he can fight. But the point is, is why fight if you don't need to? So that's the whole point of it. You know what I'm saying? All these different things are so that society just runs nicely.

Does that make sense? You know, that's how it works. I think Theodore Roosevelt, he was an American president for four terms, the longest that anybody was ever there. The reason there's only two terms is because they got worried that he was so popular that he'll keep going and he'll become like a king or something.

So he said, speak softly, but carry a big stick. You know, so you're a gentleman, you deal nicely and everything, but, you know, big stick there. Does that make sense? The ideas that we're showing is that the point of just thinking that it's the the form is what creates the good quality.

That's okay as a beginning, but it's not actually someone who's mature in that functions at. Does that make sense? All the different rules are there for sadhana bhakti, but the advanced stages are beyond those rules, because the point of the rules is to create an attitude. Right? Or you have the one where you think you have the attitude, or you have an attitude, but there's no form to go with it.

You know what I'm saying? So they're talking peace and love, but they don't actually have. You understand? So there's a problem. That's why in Niyamagraha, the rule is not understood, and therefore it's not followed, or the rule is not understood, so it's followed very strictly, but the purpose of the rule you're not obtaining.

Because there's a quality to attain. Does that make sense? Is that okay? So in other words, forms are there because they affect something. The form's not for something else, it's for the activity.

Right? Action, you need forms. Right? It's not that you move nothing or something. Is that what I'm saying? So you're moving something.

That gives a result. That results for Krsna. Right? So forms are necessary, but they're secondary to that result for Krsna.

And the other things, being good, being nice, those are situations, but you have to be able to apply them in action. So what does being good, being nice, what does being peaceful look like when the enemy attacks you? Yeah, it means if it's your position. What am I saying? So for Arjuna, it's his position, so he's fighting.

So for him fighting, that's not a weakness. It's not that going to the forest would have been the better option, but he's not qualified. I'm just thinking here, just thinking about the difference between the Swedish kid, no, the Swiss kid and the Irish kid, right? The Swiss kid will bite your kneecap off, the Irish kid will blow it off.

You know, like that, yeah. So go ahead. He's, so Arjuna going to the forest and chanting japa, and Arjuna fighting for Krsna on a battlefield are non-different? They're non-different, but the point is his sense is his position is that of a ksatriya, and his duties are that of fighting.

Therefore, actually, it's superior for him to be fighting, not going to the forest. Right? But for a brahmana, why would he be involved in the fight? He'd be in the forest. Why is that? Why is it not? It's different.

Okay, let us say I have a knife, and I have a whisk. Okay, so what will I use the knife for, and what will I use the whisk for? Whisking, okay. So, so, so, but the point is, is why? Why not, means, means, why would you choose it that way? So wouldn't it be superior if the, you know, knife instead of chopping was whisking? It would do something, but it's not, it's not strong enough.

Yeah, so that's the point, is that knives cut, whisks whisk. Does that make sense? So ksatriyas do their duties. You know what I'm saying? There's a hierarchy for management's sake.

You know what I'm saying? Brahmanas are higher than the ksatriyas, because the knowledge is what, what is the goodness aspect of the ksatriya, right? The activity. Ksatriyas are higher than vaisyas, because there's the sense of that, you know, that doing protection and all that, because without a protected environment, you can't do economics. Right? And economics is done by a lot of people running around, so therefore you need shooters.

So socially, then there's that. But as far as serving Krishna, it doesn't matter which one you use. You know, you're whisking something, you use the whisk.

You're cutting something, you use that, right? You have a, you're opening a can, you know, you won't use the whisk or the knife. You use a can opener. Does that make sense? I think my, I think the problem is that I'm boxing everything up.

You're boxing everything up. Yeah. I'm trying to marry these two things.

It's like devotional philosophy and bhakti and Krishna. And with the conditioned nature, it's like, but it doesn't. No, but it matches because the conditioned nature is connected to Krishna.

It becomes perfect. It's not connected to Krishna. It's a problem.

That's all. That, that's, it's that simple, I think, right? That devotee in the morning. It's simple.

That's all. We're the ones that aren't simple, right? The problem with adjusting with the simplicity of Krishna consciousness is we're not simple. You know, it's very complicated, right? Just like it says on Facebook.

So it's relationship. It's complicated. You know, single, married.

It's complicated. Sorry. Huh? It's complicated.

It's really complicated. It's, it's so complicated. It's, I don't even know where to start.

The duty of one who has attained the level of jnana-kanda is to remain fixed in knowledge. Because it's through knowledge that one will be engaged in the fruitive and those things, because one can tell the difference between matter and spirit. Until he attains a taste for devotional service, he should remain under the rules of jnana-kanda.

As soon as the qualification for devotional service manifests, he should give up his attachment for jnana-kanda. Otherwise, his guilt of niyamagraha will not make advancement. Otherwise, guilty of niyamagraha will not make advancement.

As stated in the Srimad-Bhagavatam, 11.29, as long as one is not satiated by fruitive activity, and has not awakened his taste for devotional service by sravana, kirtana, and vishnu, one has to act according to the regulated principles of the Vedic injunctions. So when these two are, one hasn't given up the one and one hasn't gained the other, then one has to stay within the varnasrama system. Now, it's not just that we're chanting.

No, it's a matter of... The point is, you can take it on the one level, is that because we're chanting, now so many of the detailed points of the varnasrama don't apply. But still, the principle form of it does, right? And then that becomes less as the taste for devotional service comes. In other words, when it comes to ruchi, then that means then it's not so important, right? In other words, it's more on the varnasrama activities, and this is there in the neophyte, right? And then in nishta, it'll be more the jnan, because you're telling the difference, right? Then from ruchi, then we start to see is the nat doesn't become so important anymore, right? The same time you've taken the overall, is that the person is not very well-situated, then he comes to the point of human, and then he can follow varnasrama.

And then from that, then he gets... Keeps progressing in that point, following those rules, but he's situated in knowledge, right? And so just those parts of varnasrama connected with that detachment and that. Then when it comes to devotional service, then he just acts on the

devotional platform, right? So the reason for doing it is not because it's varnasrama, the reason for doing it is devotional, right? Because the other one, if you don't have that taste, then that wouldn't be a reason for doing it. You know, you're doing it because it's proper knowledge, it's good, it's nice.

Your taste is for being nice, nice, yes. So from this low-class character and up to jnana-kanda, it seems the process is to remove control from the mind to the intelligence. Yes, basically.

I mean, so just, yes, that the intelligence is the control. The mind is addressed. So in the karma-kanda, it'll be more greater address, because the whole varnasrama system, you have all the facilities.

But in the jnana-kanda, then it's a matter of you're not doing any of that for sense gratification. So it reduces it down greatly. It's not that the senses aren't engaged, but it's just there is no fruitive element to it, right? So the sakham karma yoga is not used.

That's on karma level. Nishkama karma yoga is used, right? And then as one gets a taste for devotional service, then the rules of the varnasrama aren't the prominent elements. It's not that they're not used as the cultural method, but it's not what keeps you in check, you understand? Because you have a taste for the name.

That's what inspires you. The other one is by following these duties. You do the right thing and don't do the wrong thing.

So karma-kanda means that you realize that your mind is in control and you better do something about it, or? Yeah, you could say. I mean, knowledge has to be there. Otherwise, varnasrama means, that's the first principle, is varnasrama is being trained, right? Learning the philosophy, learning the shastra.

That's the first, learning the character of the culture. But it's more as just human life is meant for elevation rather than just sense gratification, right? You have dharma, artha, kama, and moksha, like that. So when you're dealing with dharma, artha, and kama, predominantly moksha is less.

That's the karma-kanda. When moksha is the predominant, dharma, artha, and kama are basically only in line with what are duties, then that becomes a jnana-kanda. The devotion means then it goes beyond that.

Then you see bhakti is actually the real need of the human. By gradually giving up attachment to the stages of karma and jnana, one becomes eligible for bhakti. After crossing the various stages of bhakti, one reaches prema, right? So here is then bhakti is taken as the whole process, right? He's not defining here as bhakti simply means prema.

Because he says by, after crossing the various stages of bhakti, one reaches prema. So he's making it clear here is that he's not taking the definition that bhakti means only prema, right?

He's applying it here that the process would be so shraddha up to prema. So then that would indicate that when he says here one becomes eligible for bhakti, he means the person who is the neophyte.

You understand? So for them, the jnana-kanda and karma-kanda aren't the prominent. The devotion is the prominent. But it doesn't mean that these elements of the essential forms aren't still there.

That's the difficulties, that overlap. OK, we're devotees, so therefore all this is over. It is over.

But the problem is, is as one is not satiated by fruitive activity, is not awakened this taste for devotional service, one has to act according to the regulative principles of the Vedic injunction, right? So as long as one's not satiated with fruitive activity, so the sattva-bhakta is not satiated. You know what I'm saying? And has not awakened this taste for devotional service, kirtanam, then that also is there. The principle applies.

Though how he's giving it here is in the overall, is that as long as fruitive activity is specifically what he's into, you know, and here then we're taking is that the jnana is just another form of, you know, the fruitive. In other words, you want to be happy instead of by doing something, by not doing something, right? So then, yeah. So one hasn't gotten that taste for devotional service, but you can either take it as taste, meaning one's taken it up, or taste meaning one has, how do you say, ruchi, right? Does that make sense? Or we can say it's serious taste, vibhava, you know, that's taste.

But even that's not the fully, full manifestation of taste. Does that make sense? So you have all these different things, as we said before, each level then is based on the same principles. So wherever the thing applies throughout, it moves.

So it applies at all the levels. So one just has to see where it applies, not that it's here and then that's it. No, and then the next.

No, it's the same thing, but it's just where the prominence is. While progressing to the levels from sraddha to prema, one should follow the rules of his present stage and leave aside those of the previous, right? So in other words, as the fruitive activity, the need for that is lessening, one should leave behind those things that are specific for cultivating that, right? As one's taste for Krsna consciousness from sravana, kirtana, and visna increases, then, you know, that's the point. As that increases, is decreased, then one can do.

Right? In other words, if the detachment is there, but the increase in taste is not, then one still stays within the position. One may move from the jnana to the karma. I mean, karma to jnana, but you're still within the varnasrama system.

Does that make sense? Will it come to? Will it come automatically? It means if you're following the process with the idea of developing it, it comes automatically. It's not a separate endeavor. No, no, it's not a separate endeavor.

Krsna consciousness means that you're doing it for Krsna. So it's a matter of the thought. But it's not a different, you could say, process.

You know what I'm saying? Material life means you're doing everything in your life centered around yourself. Krsna consciousness means you're doing everything in your life centered around Krsna. Right? So if things that you're doing in your life aren't favorable for Krsna consciousness, then one would consider that, you know, this might not be so important.

So the change comes in a life because it's not favorable for Krsna. Does that make sense? Not that that aspect is not, you know, a good lifestyle choice. Does that make sense? That's the thing is we've taken it.

Well, lifestyle choices, because I'm doing, you have all these options. So therefore, Krsna consciousness is another lifestyle choice. No, it's just, there's, one has a lifestyle, you know, that's the way it is.

And everybody in the cosmic creation has a lifestyle. The point is, is how much is connected to Krsna, how much is not. Right? So it's fully connected.

They're in the spiritual world. When it's not fully connected, one's in the material world. So that's it.

It's connection is the important element. Those who do not give up the rules of the previous level are bound by those rules, like chains, that do not allow him to proceed to the next level. Because everything goes, it's a package.

It all goes together. Right? It seems it doesn't want to move or something. I don't know what's going on.

Huh? Yes, it could be. It's amazing how many noises there are in the world. It's also amazing how much the kids are oblivious to noises.

So it appears being a kid is not restricted to age. There was a proverb that said, what is old age? It's when you're close to dying. So can you say that I'm older than you? Yeah, that's true.

He said there was one reporter or something that asked him about old age. He said, so what, can you tell me what is old age? And the reporter couldn't say. So he said, old age means you're about to die.

So can you really say that I'm older than you? Yeah. In the process of devotional service, whatever rules are prescribed for each level are all subordinate to one principle. The general rule is given in the Padma Purana as follows.

Remembering Krsna is the eternal duty. All other prescriptions mentioned in the sastra have arisen from this main prescription. Forgetting Krsna is never allowed.

All other prohibitions mentioned in the sastra have arisen from this main prohibition. Keeping the main prescription in mind while advancing, the practitioner should give up his attachment for the prescriptions of the previous level and accept the prescriptions of the next level. Otherwise, he will be guilty of niyamagraha and weak in reaching the next level.

So remembering Krsna, all prescriptions of what should be done are for the purpose of remembering Krsna. And to never forget for Krsna, that's not allowed. All the prohibitions are also, you don't forget Krsna.

What? Does that make sense? Of? Not forgetting Krsna. Not forgetting Krsna. Guy's back.

Why is the guy back? Guy's back. He's over here. Why is he doing this on the road? Never forget Krsna.

Okay, so then, like, how can you spend your money? You do whatever you want? Within certain boundaries. Why are those boundaries there? Okay, what does sinful life do? Harm, but what's the real harm? Yes. Does that work? You understand? So in other words, the prohibition is there because those things that one will do, that will make you forget the Lord.

That's there. But the point is, there's more of a chance of you remembering the Lord when you're doing good things than when you're doing bad things. Does that make sense? Like, the boy is, you know, sitting at home doing his homework.

Right? The boy is out, you know, in the park with his girlfriend. You know what I'm saying? Which one does he have a better chance of remembering Krishna with? Huh? Neither of them. The point is, is that, yeah, but the one makes him forget for about two hours the other one about the rest of his life.

So he says that you would have to at least think of it. Right? Does that make sense? So, so nirmadhaha here then is the practitioner of devotional service must always remember this point. It is stated in the Srimad Bhagavatam, 11, 1828.

A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or my devotee who is detached even from the desire for liberation, both neglect those duties based on external rituals or paraphernalia. Thus their conduct is beyond the range of rules and regulations. The devotees whose minds are fixed on chanting remembering Krishna's glories in pure love have no taste for activities prescribed for lower stages.

Although they are not attached or bound to follow the prescribed rules of the scriptures, they sometimes follow out of their own accord. These are the glories of the pure devotees. That is, their glories are not diminished by neglecting others' prescribed duties.

Right? So if they follow or not follow, it's not a problem. If they follow, then they set a nice example. If they don't follow, then it doesn't matter.

Because the point is that here what he is talking about, the devotees whose minds are fixed on chanting and remembering Krishna's glories in pure love, what are they going to be doing all day? Right? Some service to Krishna. Chanting, remembering, worshipping the Deity, some kirtan, something. Right? So, is there any problem there? Is that against any rule in the Varnasrama? You understand? So, when we say he's not following the rules, it means not following those rules which give a fruitive result or give a result in... In other words, they give up the rules where the results of following the rules is dharma, artha, kama, or moksha.

Does that make sense? Right? It doesn't mean they give up the rule... I mean, they may, but it doesn't mean they give up the rule for cleanliness or proper behavior, you know, vaisnava etiquette. That's not... You understand? They're not giving it to somebody because it restricts them, because they want a particular result. Does that make sense? It's a difference.

That means that one has to be following the rules. So here is that... He's dedicated to cultivation thus detached from external objects. My devotee is detached even from desire for liberation, so he's even more detached than that.

Both neglect duties based on external rituals or paraphernalia. Right? But it doesn't mean that they're not following etiquettes and dealing with others. The exalted devotees follow whatever rules of the lower stages they like.

The jnanis follow the varnasrama dharma of the karmis by their own will, not by the rule or obligation. Similarly, the devotees out of the sweet will also follow the rules of the karmis and jnanis for some purpose. Right? Purpose to please Krsna.

The conclusion is that the practitioner obtains a higher level as a result of following the rules prescribed according to his qualification. He should not maintain attachment to rules of his previous level. Keeping this instruction always in mind, he should always engage in chanting remembering Lord Krsna and thus continue advancing to higher levels.

Right? Like the grihastha, he can't be attached to his prescriptions as a brahmachari. You know, that he has... you know, doesn't get involved with women, doesn't do anything like this, doesn't make money. Right? Will he be a good grihastha? No? Like that.

But some would think, that's great, you know, like that. Vanaprastha, can he be attached to making all the money and all the facilities as a grass... No. You understand? So that's the thing, is that each one, you're not attached to the one before it as one progresses.

You know, or say, a niyamagraha, then a non-niyamagraha. Anartha-nivrtti, one is noticing what are the problems in the devotional service, the focus is on that. But anishtha, then one is focusing on the regular performance of the duties.

Right? On aruci, then the focus is on the taste. Right? Not on the regular performance, because you have taste, you'll always be doing so. Yes? Yes? I mean, something has to go away, otherwise why one's taking up the process, but it's not prominent in one's mind.

You know what I'm saying? In sraddha, the developing, cultivating that faith in Krishna, that's the prominent element. Right? One's not looking at, you know, other things, that's the prominent element. You know, he may give up some things, this and that, but that's not the prominent element.

Sarasanga, the main focus is on associating with devotees. Bhajanakriya is following the rules and regulations. Anartha-nivrtti is giving up those things that get in the way of those rules and regulations.

Right? You know, that make the following those rules unsteady. When he gets rid of them, then it becomes steady. Does that make sense? Every aspect is throughout the whole process.

It's just which is the prominent one. Right? Does that make sense? Srila Prabhupada describes Niyamagraha as follows. Accepting some of the scripture rules and regulations for immediate benefit, as utilitarians advocate, is called Niyamagraha.

And neglecting the rules and regulations of the sastra, which are meant for spiritual development, is called Niyamagraha. Niyamagraha. Right? So there's Niyamagraha and Niyamagraha.

Right? So it's just a matter of how long is the... But both of them you can call Niyamagraha if you do this Sunday. Okay. So you're accepting the rules because you'll get a benefit, or you're rejecting them because, you know, how you say, what's good for spiritual advancement.

Then both of those are achieved. The word Agraha means eagerness to accept. And Agraha means failure to accept.

Like means... Agraha means how you say. Graha means accepting. Right? So Agraha means not to accept.

So Agraha means not to accept, not to accept. Right? In other words, to accept. By the addition of either of these two words to the word Niyama, rules and regulations, the word Niyamagraha is formed.

Thus Niyamagraha has a twofold meaning that is understood according to the particular combination of words. Those interested in Krsna consciousness should not be eager to accept rules and regulations for economic advancement, yet they should very faithfully accept scriptural rules and regulations for the advancement of Krsna consciousness. They should strictly follow the regulative principles by avoiding illicit sex, meeting, gambling, and intoxication.

So these have to always be brought out because as by definition as we go through before, when this condition soul advances by giving up its illicit activities or low class character, then it attains a level of karmic conduct. Right? So illicit activities or low class character means illicit sex, meeting, gambling, and intoxication. Those are just standard.

They're not for now. They're always. That's just debated.

Right? If one's overwhelmed by those, then one is outside the Varanasi, and one is able to control that once within the Varanasi. A class of prostitutes. A class of prostitutes.

Wasn't there a class of prostitutes? Not a class. A class. There's a... A class of 72.

Yeah. Wasn't there a class of prostitutes? So, but that's a job. I heard of prostitutes.

A gaggle of prostitutes. Look at all the different... No, but then that indicates one dies. A posse.

A posse of prostitutes. That could work. A posse of prostitutes.

A group of geishas. A clump of call girls. A clump of call girls.

Yeah. So what's the point? Illicit sex. Illicit sex.

You mean like Coltrane or something? That would be illicit sex. Like busking? Yeah, yeah. That's... Some people would complain of Govindamaraj that there was in his kirtans too much illicit sex.

Some people really liked it. Breaking of this principle. This regular principle.

Oh, okay. It means not the saxophone. Yeah.

They shouldn't come out to see Krishna. Yeah. Like an intoxication.

Okay. What's the problem? Who's having the illicit sex? I don't know. The prostitute? They don't leave their real names.

So you haven't been looking in the phone booths. Somebody who's not in the Vedic culture is not right. No, no, no.

The point is, is the prostitute having illicit sex? Just like the guy who owns the casino is not engaged in gambling. Right. The prostitute is a business woman.

Self-employed. You know what I'm saying? So they're not the ones with the problem. The people that go visit their clients, they got the problem.

They got a problem. No. This is getting good.

It's a matter of You would say it's a skilled trade. Yeah. Yeah.

Yeah. Probably not many. But the idea is that those who are properly situated shouldn't be bothered by men who aren't.

So those men who aren't, they go to the prostitutes. That they leave all the nice girls alone. Right.

In the modern culture, you don't have to worry about that. Echevernia. What about Echevernia?
The Echevernias are going.

Yes. But it depends upon whether the Echevernia means it's because they're chanting Hare Krishna and so therefore they're all of one varna, meaning all devotees. Or Echevernia means that they don't have any.

The Mongrels. Yes. Mongrels? For the Oh, okay.

That's the difference in pronunciation. Okay. The Mongrels considered anything that wasn't their women to be available.

I read a report that they say that they think that there's two million people on the planet, you know, in Central Asia, that have Genghis Khan's gene. It's his specific gene, so it seemed to be quite busy. So, so that he won't bother the nice girls, that's why they're there.

Om Hare Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare, Hare, Rama, Hare, Rama, Rama, Rama, Hare, Hare. Jaya Srila Prabhupada ki. Samavita bhaktivedanta ki.

Jaya Srila Prabhupada ki.