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Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare Okay, page 27. There is another meaning applicable to the word hārya. Those who engage in sādhana desire to attain the results.

Karmīs hope to obtain heavenly happiness by fruitive activities. Jñānīs hope to obtain liberation by speculative knowledge. And devotees hope to please Kṛṣṇa by their devotion.

Being impatient due to prolonged sādhana, some people fall from the path to the ultimate goal. Therefore, practicing devotee who desires to achieve his goal attains that result only when he becomes patient. Kṛṣṇa must be merciful to me either today or after one hundred years or in some other birth.

I will take shelter of His lotus feet with determination and never leave. This type of dhārya, patience, is most desirable for the practitioners of devotional service." So the dhārya here is the patience that is there. That determination that, you know, the result will come no matter how long it takes.

Because otherwise then, you know, impatience can develop. So impatience isn't time-bound. You know, it can be, you know, a moment is too long.

Or someone can go years and not even notice. So it's not... So this element of patience then is important because there's always going to come a point in which one feels it's taking so long. Right? So it has to be that patience is there that... No, it will come.

At some point, Kṛṣṇa will be kind. Like that. Whenever it is.

So it's not that it has to be now or this or that. There's no demand. It's just whenever Kṛṣṇa likes.

So whenever that happens, then it happens. So that's mode of goodness compared to mode of passion? Yeah, mode of goodness. Yeah, but I mean the... Excuse me.

So here is that... This means patience, that one is willing to wait. Right? Because otherwise then one expects something to happen immediately. Right? So here is that... We've given the example that things aren't going to happen immediately.

They take time. You perform work and the result comes after time. But here is also having that mentality is that whenever it happens, then that will be fine.

Right? It's whenever Kṛṣṇa is kind, whenever He's merciful. Then one is never, one's not disturbed. Ten.

Summary of Śrīla Bhaktivinoda Ṭhākura's essay on tat-tat-karma-pravartanāt, performing

various activities favorable for devotional service. Śrīla Rūpa Gosvāmī has enjoined the system of tat-tat-karma-pravartanāt, acting according to the regulated principles, for those aspiring to perform devotional service, Śrī Kṛṣṇa tells Uddhava in the Śrīmad-Bhāgavatam, 11.19.20-24, firm faith in the blissful narrations of mine pastimes, constant chanting of my glories, unwavering attachment to ceremonial worship of me, praising me through few beautiful hymns, great respect for my devotional service, offering obeisances with the entire body, performing first-class worship of my devotees, conscious of me in all living entities, offering of ordinary bodily activities in my devotional service, offering words to describe my qualities, offering the mind to me, rejection of all material desires, giving up wealth for my devotional service, renouncing material sense gratification and happiness and performing all desirable activities, such as charity, sacrifice, chanting, vows and austerities, with the purpose of achieving me. These constitute actual religious principles by which those human beings who have actually surrendered themselves to me automatically develop love for me.

What other purpose or goal could remain for my devotee? Based on these instructions of the Lord, Rūpa Gosvāmī has divided these activities into 64 items in his Bhakti-rasāmṛta-sindhu. I think now he'll go through. So these points that are made by Kṛṣṇa, then that's been made, you know, broken down to give the details of that into the 64 items.

So a lot of that is also Deity worship, but he says here, unwavering attachment to ceremonial worship, right? Firm faith in the blissful narrations of my pastimes, means always happy to hear and there's nothing that one hears in the Lord's pastimes that's a problem, that's a disturbance or something maybe wrong or not correct, or you don't like. But otherwise we see the nine processes of devotion and then other details. Also interesting to note is offering of ordinary bodily activities in my devotional service.

So just the ordinary things that you're doing, you also see in connection to Kṛṣṇa, right? Because otherwise we can get into, you know, it's obvious we're chanting our rounds, we're going to dāśana-ārtika or guru-pūja, the class is for Kṛṣṇa. But when even our just ordinary little things that we do in the day, we start to see those in connection to Kṛṣṇa, then that means it's, you know, remembrance of Kṛṣṇa is quite natural like that. Yes.

That means the entire body means that, let me say, that one is stopping all other activity and so then the body, the mind, the words are engaged in offering obeisances. Because otherwise one could be offering obeisances thinking of something else, you know, or offering obeisances not offering prayers, or we'll offer prayers not offer obeisances, you know. So the pranam means, because we say the entire body that includes the mind and the words, like that, because otherwise you might not catch.

You know, it's just like someone sitting there, chanting his japa and all that, then the curtain's open, he just kind of rolls forward, touches his head on the ground and goes back to chanting. That's not offering obeisances of the whole body. The whole body was involved, but it wasn't with the whole body because it wasn't, there wasn't that commitment to the process of offering

obeisances.

Does that make sense? It can, but then if we're going to say that that's whole, the whole body, what about your back? Oh, they roll. Oh, okay. So then, then maybe, maybe, yeah, they got the whole body.

Yeah, it's all happening. And the hands and the dust and everything. Yeah, no, I wouldn't worry about it like that.

They want to do that, okay, but, yeah, no, we don't get so worried about it. It's not recommended. It's not that it's not recommended, but the point is, is it has to be something that naturally happens, you know.

So generally speaking, just offering obeisances is, you know, as good as it gets. Like that. Yeah, no, it doesn't.

That's not specifically what it means. Right. So in other words, everything that one does is connected to the Lord.

Now, see, I think he's going to give some definitions here. Aspiring devotees should first take shelter of the lotus feet of a bona fide spirit, bona fide guru. Right.

Because that's the first items that are there. Without taking shelter of a guru, one cannot achieve anything auspicious. OK.

Right. So this is various activities favorable for devotional service. So that basically means the 64 items.

So that's what type of guru one should take shelter of, as explained in the Shastras. One who has conquered the six enemies, beginning with lust, one who is pure, one who performs devotional service on the path of Rag, one who is brahminical, one who knows the clear path of the Vedas, one whose sadhus can respect as a guru, one who is able to control the senses, one who is merciful to all living entities, one who is cultured, one who is without duplicity, one who is truthful. This type of household is fit to be a guru.

All these qualities are considered in two ways. The principal quality of a guru is attachment to Krsna and detachment for what is not related to Krsna. All other qualities are secondary.

Right? Because we'll hear all these things, but then he makes it very clear that this is attachment to Krsna and detachment for what is not related. That's the principal point. Because the other ones you might see at some point may not, or you might interpret that way or not.

You know, like that he's chastising a disciple, so you say he's not merciful. You know, different things like that. So the primary is that if that's in place, then everything else, you know, is secondary.

If it's there, nice. If you can't see it, it doesn't mean it's not. Does that make sense? In the 26 qualities of a devotee, then that remembrance of the Lord, that's the primary.

The other 25 may be manifest or not. That is why Sri Caitanya Mahaprabhu has said in the Caitanya-caritamrita, Madhya-lila 8.1.27, whether one is a brahmana, a sannyasi or a sudra, regardless of what he is, he can become a spiritual master if he knows the science of Krsna. So it doesn't matter if he's always absorbed in Krsna, then that's what's required.

Because otherwise, if you go by this, is that we'll pick out certain things. OK, he's conquered the six enemies. No, but they have so many different things.

One of them is pure. No, they're never pure. Like that, oh, it's a path of raga.

Then another group will grab that one. One who is brahminical, that's where they all drop out. You know what I'm saying? That's where they all drop out.

Because brahminical means, in this case, because he's giving the list, one can mean brahminical by he's a devotee, therefore he's automatic. But it can also be brahminical, which means that's his occupation. Because he's said householder.

So his occupation is that as a brahmana. Otherwise, how will he be involved in being a guru? Because he's so busy in business or administration or something else. Right? Because as an occupation, then patana, patana, yajana, yajana, those aren't meant, or dana, patigraha, you give donation, you render service, that if there are these other orders, then that wouldn't socially be acceptable.

Right? And then if you say, no, but if they're a devotee, then that's all that matters. Yes, then that's all that matters. Drop all the other ones.

Don't focus on those. Does that make sense? So that's where we have to be very careful in this. One who knows the clear path of the Vedas, so that means Prabhupada's instructions.

Right? So if there's any doubt there, then that might drop out. One whose sadhus can respect his guru. Right? That means those who are practicing, they would respect.

One who is cultured, without duplicity, so then there's no material, because duplicity means this connection with the material world. So then you're talking about something very special here. If one possesses this principal symptom of a guru, then he is eligible to be guru, even though he lacks one or two secondary symptoms.

It means if he possesses the principal symptom, then there's a good chance he won't lack all the other symptoms. Therefore, his point is one or two means there'll be strength in some place, there may be some weakness someplace, but it's still enough for it to work. Being a brahmana, being a householder, are counted as secondary symptoms.

It is good if a person possesses these two secondary symptoms, along with the principal

qualification. But those who are defective in the principal symptoms aren't qualified to be guru, even though they possess the other two. Because that's the standard.

So even though one has all... if he doesn't have that dependence on Krishna, always being absorbed in Krishna and avoiding that which is not, then even if he has all other qualifications, it doesn't have any real value. You know, he's a nice guy. Definitely a nice guy.

Yes? Normally, only householders are gurus. Like that. Because you generally don't have that many sannyasis anywhere either.

Right? So to have so many sannyasis, to have so many... This is something extraordinary. But normally it's householders, because they're the ones that are involved, they get involved in all these things, different things. Because much of the time you see someone because of their... You know, we've discussed before, it's the idea of the siksha and diksha guru.

Siksha guru will generally always see just purely on the spiritual platform, giving instructions, we ask that we need some instruction and like that. But, yeah, diksha guru, though, we expect to do all the things of, you know, what a father would do or, you know, a leader would do, or anything else that would take care of our physical and emotional needs. Right? So that's not actually the position of the guru, but since that's pretty natural for a neophyte to think, so then definitely they were householders.

Does that make sense? But it's saying that even if they're not, you know, then it'll still work as long as the primary quality is there. Does that make sense? You know, it's just they won't take care of those aspects so much, or generally they won't know how to take care of those aspects. But sometimes they can.

Depends if they've been, you know, and that. You know, I've heard, one grhastha was telling me about, you know, some nice advice coming from a sannyasi, but that sannyasi was an Indian. He was a householder before, so he could, you know, he could say different things like that.

So, like that. Not necessarily. The point is, is guru is supposed to give spiritual direction.

So as long as that is there, then you can get these advice from someone else. Because as you pointed out, the diksha guru is not there to work out your family problems. That's what a community is for.

That's why it's supposed to be vanaprasthas. They're good at that. And other grhasthas have their own ideas.

But vanaprasthas generally, you know, see it a little bit more general. Does that make sense? That's what that's for. So it doesn't matter.

Lord Caitanya's point is that it doesn't matter. Right? As long as he knows the science of Krishna, then he's qualified. After finding a qualified guru, a faithful disciple should serve him

with firm conviction and without duplicity.

That means that one wants spiritual... It shouldn't be some social benefit or some other thing, why you have a guru. Everyone else has one, so I should also have one. Not like that.

One should accept initiation and Krishna mantra after pleasing the guru. It is not the duty of materialistic persons to renounce the process of initiation, because a few great souls like Jara Bharata did not take initiation. Initiation is a constitutional injunction for every birth of the living entity.

Initiation is not seen in the life of a perfected soul. It should not be taken as an example. General rules are not changed because something happens to a particular person in a special situation.

That's what we were addressing this morning, is that we'll find that exception and think it wipes out everything. No, but the exception applies in that specific situation. Because Jara Bharata... You could say, no, but Jara Bharata didn't take initiation.

Yeah, okay. So if you're on the platform of Baba, fall down, take birth as a deer, then take birth again as a person, without losing consciousness through all the three verse. So when you're born, you're already in Uttamadakari, then don't worry about taking initiation.

Yes, it's true. But if that's not the situation, then he makes the point here, it's a constitutional injunction for every birth. You know, because he wants to say, well, Bharata Maharaja took initiation, you know, so therefore he didn't have to worry about it as the deer and as that.

Because technically he didn't, because it was the same continuation of consciousness. So technically there wasn't a problem there. Right? But because the living entity at birth loses consciousness of the previous, therefore all those connections, instructions are lost.

You know what I'm saying? The devotional benefit's not, but the being conscious of them is not there. So therefore one takes initiation in every birth. Could you also say that a person who would be qualified to actually go back to Godhead without taking initiation, he wouldn't take initiation anyway? Yeah, he would anyway.

I mean, does Lord Caitanya need to do something to go back to Godhead? He is Godhead. So there's no need there. But he does, Krishna does, everybody.

It's the point, it's the advance or would do it, even as exam. Because it's nice, you know, that relationship, all that. Yeah, what's the problem? I like it.

Yeah. Yeah. Yeah.

So we always have to be very, very careful is that there are exceptions, but we have to see is how does that exception apply. After receiving initiation and instructions from a bona fide guru, a fortunate disciple should follow the path of the previous sadhus. Right? So I don't know if you

remember, he's going through the 64 items, basically one after another, coming in contact like that.

You know, take shelter, follow his instructions like that, and then do the practice, then take initiation, accept instruction, the mantra, then follow in the footsteps of the previous acaryas. Those who are proud neglect the previous mahajanas and create new paths. As a result, they soon proceed on their inauspicious path and ruin themselves.

Because if you're talking about a razor's edge, it's pretty defined what the path is. So going from that, then it's not going to. So that's why always you have your spiritual master, the previous acaryas, right? Between two points is a straight line.

So then it works very nicely. I think that all bona fide gurus must appreciate and practice the teaching of the previous acaryas. Yes, yes.

But the – yes. You know, so therefore that's why it means Prabhupada gave his nectar of devotion. So then following that one's following Rupa Goswami.

Right? So then that connection is made. And we have the songs of Narottam, you know, like this. So like this, then these points are there.

Very important, essential points are brought out, Prabhupada will quote them, from Visvanath and Baladeva. Like this, chaitanya charitamrita is there, so krishnas kavirajakoswami. You know, so the sandarbhas are quoted.

So all this, so all the acaryas are quoted so that it keeps that line straight, it's very clear. You know, what's the proper mood, what's everything. But you see the most prominent of all of them is Rupa Goswami.

Because then you have a whole book, nectar of devotion. Right? So that prominence is there. Question.

That's on the platform of siksha, yes. But if you're conditioned then you require diksha also. If you're not conditioned, don't worry about it.

But as Prabhu pointed out, someone who is not conditioned, who is liberated, wouldn't have a problem with the process. It's the person who will stick to it dogmatically because they are conditioned. There's some other purpose like that.

Otherwise, what's the problem? It's just like by taking prasadam, the living entity is purified and elevated. Right? The liberated soul, you know, doesn't have to take prasadam to become elevated. But they are very comfortable taking prasadam.

You know what I'm saying? So the point is, is diksha is fundamental for the elevation of the conditioned soul. So it's not a matter of a jarabar. He's a liberated soul.

The six Goswamis are liberated souls. So the point of that full surrender, that's there. So if that full surrender, that includes diksha.

Diksha means five aspects. It means acceptance that the material world is a place of misery. This is not our place.

It's not our constitutional place. And that we accept that upward path of, how do you say, worship of Krsna, where Krsna is the ultimate goal. We acknowledge our position as eternal servant of Krsna.

We accept those mantras for worshiping Krsna and accept the worship of the Deity. Right? So it means first and second. You don't give second to someone who they themselves are conditioning is very not brahminical.

If it's really shudra, then that may be there's too much mode of ignorance for them to take advantage of the Gayatri mantra. Right? Because cleanliness, all these other things aren't very prominent in their nature. You know, the philosophy, all that.

So basically then for them first is, it's not so much that it's enough. It's that's all they can do. And they're sincere to work because the second is to assist.

But it's not that by determination one would say, oh, I'm only taking first, not second. Then that's just like, you know, what's the purpose? What's the idea? You mean to like it here or something, you know? Does that make sense? You know, the point is that they have a little bit of knowledge but not enough. Right? A little bit of intelligence but not enough.

Right? And a lot of false ego and not enough humility. Yes? Maharaj, could you please explain the position of the five spiritual masters that we worship on the altar? The five spiritual masters. You have guru.

You have param guru. You have parapara guru. You have maha guru and parameshti guru.

So that's in pancharatric tradition. You always worship the spiritual master and four before him. That way then you know what the line is and all that.

Otherwise, if you don't know, then it's not as strong. Does that make sense? Anyone who follows pancharatra follows that. They don't put pictures on the altar.

We do that. But they don't. But they all do that.

I saw another Gaudiya temple in Bangladesh where they had like ten or something. Ten? Yeah. They had like a parapara.

Well, they may have had. I mean, then that would mean they probably had Visvanath, Narottam, Srinivas, Shamananda, then Krishnas, Kaviraj Goswami, the six Goswamis. Like that.

Yeah, like that. What about that? Was it someone else? No, no. If it was Gaudiya Mahat, if it was Nityagara Radhe Shahi, you never know what's on there.

It's the break. It's mild entertainment. Excuse me, can you just repeat the five points of Diksha? The five points of Diksha means mudra.

It means for us neckbeats. Pundra, the tilaka. Nama, the name identifying you as a servant of Krsna.

Mantra, which means the Gayatris. And Yaga, or worship of the Deity. By discussing the path of the previous sadhus, one gets determination, courage and satisfaction.

Because you see how they practiced, they went through so many difficulties, they came out successful. So one gets inspired. Right? When we discuss the path of devotional service exhibited by Sri Rupa, Sri Sanatana, Sri Raghunatha, Sri Haridasa Thakura, then we feel much happiness.

We feel such happiness that it cannot be described. When the miscreant Mohammedans tortured Haridasa Thakura, he said, Even if my body is cut into pieces and I lose my life, I will never give up chanting the Lord's holy name. O, Krsna, please be merciful upon these poor souls.

Kindly excuse them for their offense of torturing You. Because they're servants of Krsna, but they don't know it. They're so distracted that they take the materialistic element as real.

Maintaining this type of determination and being compassionate to all living entities while always chanting the holy name of Krsna is the path of devotional service exhibited by the previous mahajanas. Right? So, therefore, his point is it's very inspiring. Right? Because these difficulties, it's like, you know, who goes through any difficulty like this? You know, it just doesn't happen.

Right? And then their response to it, you know. Maybe it's not exactly on this point, but when Haridasa Thakura says, Kindly excuse them for their offense of torturing me, how do I understand that? He didn't know Hebrew, no. He didn't know Hebrew or Aramaic.

OK, that's another thing. But couldn't you say that they need the purification in order to figure out that they are actually Krsna? They need the purification, so they should get, you know, completely destroyed. Yeah, but the point is, unless they connect it, then what does that mean? Right? The guy is standing there on the corner, like that, you know.

You know, is impatient, you know, pushes the light thing, you know, it's not turning and all that. He looks around and there's nothing there. And then, you know, his phone starts ringing, so he looks for it.

And he connects together before that there was no cars there. So he walks out on the street

and a Mack truck comes by. Now, is he going to connect that together with something he did in his last life, that therefore he deserved to be run over by a truck? No.

OK, so then, you know what I'm saying? So that's why Lord is merciful upon them. They'll come in contact with the devotees, they'll understand what's happening and all these kind of things. And they actually did, didn't they, after the 22 marketplaces? Something.

I think they surrendered to her. I'm not sure, you'd have to look. But I know that they were.

Well, after the 22 marketplaces, then they got worried that they were supposed to flog him until he died. But he didn't die. And because he didn't die, they'll get in trouble because everyone else you flog, they don't, one, they don't make it through 22 markets and they do die.

So therefore they'll get in trouble. So they were worried about that. So then Haridas Thakur, you know, understanding that, then he went into Samadhi.

So then he thought he was dead. So they threw him in the river. Right.

You know, because, you know, a proper Mohammedan would get buried, you know. So they threw him in the river and he floated like this. So then they were happy and went off and he floated till he got to the other side of the river.

And then he got up and walked off. Yeah. Devotees chanting.

Devotees chanting. Maintaining this type of determination of being compassionate to all living entities while always chanting the holy name of Krsna is the path of devotional service exhibited by the previous mahajanas. Those who are proud and want fame try vigorously to discover new paths.

Those who have good fortune from past lives give up pride and respect the established path. Those who are unfortunate promenade on a new path and thus cheat the world. Regarding such persons, the Bhakti-rasamrta-sindhu, 1246-47, quotes the Brahma-yamala as follows.

Devotional service to the Lord that ignores the authorized Vedic literatures, like Upanisads, Puranas and Narada-pancaratra, is simply an unnecessary disturbance in society. Such activities are born out of speculation and therefore they only superficially resemble unalloyed devotion because they are disrespectful to the Vedic injunctions. Disrespecting Vedic injunctions falls in the category of atheism.

Whenever there is disrespect for the scriptures, which are the Lord's instructions, that cannot be devotional service. Because we say, for amnaya means the scriptures, right? And that naturally would mean the instructions based on the scriptures given by the acaryas and previous acaryas. Therefore, those who are aspiring for devotional service should first take shelter of Sri Guru, take initiation and instruction from Him and serve Him.

They should also follow the behavior of the sadhus and learn the conclusions taught by the

sadhus. Right? So therefore you have guru, sadhu and sastra. In order to make one's life Krsna conscious, one should reside in a sacred place related to Krsna and give up the enjoyment of sense gratification for the service of Krsna.

In one's ordinary dealings, one should only accept the wealth that is necessary to favorably maintain Krsna's business. To practice devotional service, one should observe fast days like Ekadasi and Janmasthami. One should respect banyan trees in order to maintain the glories of this world, which is one of the Lord's opulences.

Because banyan trees also... Of trees, Krsna is the banyan. Because it's the greatest. So there's been records of ones going for kilometers and stuff.

There's one in Hawaii. It's something like... I forget. Something ridiculous.

Something really like that. There was also one... I don't know if it's still around, but there was one famous thing. I forget who it was.

Somebody's army. Somebody's famous army. The whole army took shelter under one banyan tree.

Right? It was that big, you know, before some engagement. So it's like... So it's big. We saw one forest also in Bangladesh that was like one tree.

It was like a forest of one tree. It was weird. So that's the point.

Therefore, the glories of Krsna are in order to maintain the glories of the world, which one is the Lord's opulence. So all these different ones that Krsna says, then they're all respected. These ten rules must be followed.

So He's given with purports the first ten points, the Rupa Goswami and the 64 items. And the following ten rules must be rejected, otherwise the practice of devotional service cannot be studied. You have to accept what's favorable, because that was the idea.

What's favorable is there. So what's favorable includes rejecting what's not favorable. One should not associate with persons who are averse to the Lord's service.

One will have to meet such people in his ordinary dealings, but one should deal with them only until the work is finished. After the work is finished, one should not deal with them. Those who have not had loving service, devotion to Krsna, awakened in the heart, are always proud of remaining under the shelter of jnana and karma.

Therefore, they are called bhagavat-bhahirmukha, averse to Krsna. Those who worship many gods, those who are mayavadis and thirsty for impersonal jnana, and those atheists who defy the Vedic literatures are all bhagavat-bhahirmukha, averse to Krsna. One whose faith in the pure devotional service has not developed should not be accepted as a disciple.

His faith in pure devotion, so it doesn't mean he's on the platform of pure devotion, but his faith in it. So faith in it means that that's the only thing of value. Nothing else is of value.

It doesn't mean that one is still not having to deal. Right? Because the point is this. Anarthanivṛtti is categorized after anistha-bhajana-kriya is begun.

So bhajana-kriya begins with initiation. Right? So then, one whose faith in pure devotional service has not developed should not be accepted as a disciple. Otherwise, the disciplic chain of devotional service will be polluted.

One should give up the endeavor for starting new big projects because it diminishes one's devotion to Kṛṣṇa. One should not read or explain various types of books except those which lead to the advancement of devotional service. One should discuss those scriptures wherein devotional service is instructed and explained, such as the Vedas, Smritis, Puranas, Pancaratra, and the writings of the Mahajans.

From books with other opinions, only useless arguments are learned. Right? So here, various types of books means basically outside the Vedic literatures. So one has to be very careful.

The endeavor for food and clothing must always remain, either in household life or in renounced life. Therefore, there is a need of generosity in such dealings. Householders should find out as food and clothing through agriculture or business, protecting the citizens or by serving others.

A renunciate should accomplish this by begging alms. In those activities, a devotee should not be agitated if food and clothing are not obtained or if they are obtained and then lost. He should peacefully remember Kṛṣṇa.

Right? So these things come and go. It's not that he's not careful, because it's Kṛṣṇa, so he takes care. If Kṛṣṇa takes it away, then... Then the householder should find out as food and clothing.

So the brahmana does? The brahmana also? Or should he call him also as a renunciate? Well, because the brahmana, what he does is not a... means it's already part of the sadhana and all that, so it's not... it doesn't necessarily have to be. So is he called as a renunciate? The one they make from his heart? That, but the point is... Yeah, but at the same time he's not. In other words, there's no need to stretch it that far.

The point is that these others, as they're going to get into business, protecting citizens, serving others, those are distracting elements. So that's why he makes the endeavor, but only how much is necessary. And having gotten a facility, he shares that.

Okay, is that... Not starting new projects. Because that enthusiasm to start new projects, that's the mode of passion. Right? But projects that are already established, like Bhaktivinoda Thakura already established the point that there'll be a very large temple here.

So we're not... it's not a new project. You know, the same... The condition is not a new project, so you don't come up with something on your own like that. But the point is that something very big, unless it obviously has dynamic effects, then it doesn't necessarily... so much work goes into it, but it doesn't take effect.

Does that make sense? Because the point is that the leading man doesn't have to do it. You know what I'm saying? Prabhupada wasn't the one that was working on details of building a big temple. The disciples were.

Does that make sense? Or let's say in Bombay, like Radhanath Maharaj, he just preached. That's all he did. Then as he preached, he gets more and more of a congregation.

There's no space. So then they work out how to get space. He doesn't have to work it out like that.

So, householders lament if they lose their wife, children, etc., but a practitioner of devotional service should not maintain this lamentation very long. All right? It means it's naturally going to come up because of the involvement with it, but it shouldn't be maintained for a long time. They should quickly give up their lamentation and engage in the cultivation of Krsna consciousness.

A renunciate should not lament if he does not possess a quilt, a water pot or other alms, or if these things are stolen by man or animal. You know, because sometimes the animals, because you have wooden shoes, the animals decide that it's something to chew on. Right? So they steal them.

A practicing Vaisnava should give up all urges like lamentation and anger. Otherwise, there will be obstacles in his constant remembrance of Krsna. It is explained in the Padma Purana.

Within the heart of one who is full of anger or pride or lamentation on the state of his wife or sons, there is no possibility of Krsna being manifest. Yes, because in all of them, because the basis of anger is that something was supposed to happen, it didn't. So one is going to be distracted.

Pride is everything is going so nicely and you are very comfortable with that, so then Krsna is forgotten. Lamentation, then, on the other side is just the anxiety that it's not there, and so then you can't interact on that platform. So instead, in worrying about the loss of interaction, one is not interacting with Krsna.

Those who endeavor for devotional service should only worship Krsna. They should not worship various demigods, but they should not also disrespect the demigods or the scriptures. When coming before a demigod, one should offer respect, knowing them to be Krsna's servant.

They are respected, but not worshipped. It's not that you go out of your way, but if you happen to be there or you are in Varanasi, then you go see Viswanatha. He is there, but it's not that you

go out of your way to go see Viswanatha.

One should be merciful and not cause anxiety to any living entity. The heart should always be filled with compassion for others. Exhibiting mercy to all living entities is one of the limbs of devotional service.

A person aspiring for devotional service should carefully practice this characteristic. I mean, Kapila is telling his mother that someone who worships the Deity but doesn't deal nicely with other living entities, then their worship will not be so pleasing to the Lord. Because you're accepting Him as the Supreme, but you're not accepting all other living entities as Krsna's parts and parcels.

Therefore, it won't be so pleasing to Him. In other words, you're only accepting part of Him. Yes? Difference between mercy and just being nice.

Mercy and just being nice. Well, just being nice is a general platform of etiquette. Hmm? Yeah, yeah.

I'm just saying that's just general etiquette. That's just the standard etiquette. But that will only be applied as much as it's required.

Does that make sense? But the mercy means that compassion is, you know, somehow or another can they be engaged to that consideration of their position. You know what I'm saying? So it's not just, you know, somebody who's poor or somebody who's small or like that, in an unfortunate situation, that naturally is there. But it's also any other position because, you know, the person, the big businessman, he's, you know, like this, he's ignorant of his position as servant of Krsna.

So compassion will be to somehow or another connect, show him that connection. You know, one has the opportunity. If one doesn't, then don't.

Someone else will do it. It is most essential for an aspiring devotee to give up the ten offenses in chanting and the offenses in the matter of serving the Lord. Because Rupa Gosvami gives the ten offenses, the nama-aparajas and seva-aparajas.

So all those details are given. For ordinary devotees, there is some consideration of offenses in serving the Deity of the Lord. It is not possible to give up all the offenses in serving the Lord, but one must give up some of the offenses before entering the temple room.

The ten offenses in chanting have been discussed in many places. The practitioner should carefully give up those offenses. For those who are negligent in this regard, endeavoring for devotional service becomes useless.

If one takes shelter of Lord Hari, then all his offenses are vanquished. All offenses committed in the service of the Lord are destroyed by taking shelter of the holy names. The holy name alone

delivers the Vaisnavas.

But those who have taken shelter of the holy names must give up the ten offenses in chanting. Otherwise, they will surely fall down, even though they have taken shelter of the holy names. In other words, there must be the endeavor to give up the offenses.

One is trying like that. Then, because one has surrendered to the Lord, then one will be successful. But if one is negligent, he's not trying or doesn't see the importance or necessity, then there'll be a problem.

Practitioners should not allow blasphemy of Krsna or the Vaisnavas to enter his ears. Wherever such blasphemy is taking place, he should leave. Those with weak hearts, who tarry out of social etiquette to hear blasphemy of Krsna or the Vaisnavas, are gradually distracted from devotional service.

So it's not a matter of, well, the etiquette, if I leave now, that'll be bad. No, you'd have to find some way to get out of that. And that's the nicest of all of them.

It probably wouldn't be taken well if you killed yourself on the spot. And they definitely wouldn't appreciate it if you cut off their tongue or something like that. So then leaving the place is the natural best.

By careful practice of the above-mentioned twenty limbs, one's bhava, devotional sentiment, is awakened. So the first ten are what's necessary. Second ten are what should be avoided.

Among all limbs of devotional service, the following five principal items are the best of all. So these next five include all the other forty-four. Right? Like that.

They also include basically all the ten. It means all the sixty-four are included in these five. Worshiping the Deity, relishing the purport of Srimad-Bhagavatam with advanced devotees, associating with more advanced devotees who are affectionate and in the same line, congregational chanting of the holy names, and residing in Mathura, we further summarize that chanting the holy names and serving the Vaisnavas are the topmost.

Right? Because it's said that of all these twenty that are mentioned, these first three of surrendering to the guru is the most important. Right? So then these five cover everything. So that means then the chanting of the holy name of all processes and associating with the devotees, serving the devotees, this is topmost.

If one is doing these two, then basically everything is being covered. Srimaturamandala, the holy names of the Lord, devotional scriptures like Srimad-Bhagavatam, pure devotees and Deities, these five items are transcendental. By associating with them, a devotee quickly attains bhava, transcendental emotions and Krsna.

Someone may obtain the highest result by practicing one of the limbs, and someone may

obtain the highest result by practicing several limbs. The unalloyed devotion of those who have exclusively taken shelter with the service of the holy names and the Vaisnavas does not find taste in other limbs. Therefore, the practitioner should work in devotion with full surrender, enthusiasm, firm confidence and patience.

Srila Prabhupada describes tat-tat-karma-pravartanat as follows. As already explained, one should not be idle, but should be very enthusiastic about executing the regulative principles. Tat-tat-karma-pravartanat.

Oh, karma-pravartanat. Tat-tat-karma-pravartanat. Neglect of the regulative principles will destroy devotional service.

In this Krsna consciousness movement, there are four basic regulative principles, prohibiting illicit sex, meat-eating, gambling and intoxication. A devotee must be very enthusiastic about following these principles. If he becomes slack in following any of them, his progress will certainly be checked.

Srila Rupa Gosvami therefore recommends tat-tat-karma-pravartanat. One must strictly follow the regulative principles of vaidhi-bhakti. In addition to these four prohibitions, yama, there are positive regulative principles, niyama, such as the daily chanting of sixteen rounds on japa-mala beads.

These regulative activities must be faithfully performed with enthusiasm. This is called tat-tat-karma-pravartanat, or varied engagement in devotional service. Yes, it always comes back to always remembering Krsna, never forgetting.

So the yama is how to not forget, and the niyama is how to remember. Can you explain this sentence, the unalloyed devotion of those who have exclusively taken shelter of the service of holy names and Vaisnavas, does not find taste in other names? Well, the unalloyed devotion, those who are fixed exclusively in chanting the holy names and serving Vaisnavas, then other aspects aren't prominent for them, because much of the time the other aspects then involve, you know, the interaction more with the world, while these ones don't require. That doesn't mean the other names of these five, but the other names of... No, no, it just means... In general.

In general, but even if it does mean, it's just like you're always chanting and serving the Vaisnavas, you may not be involved in doing deity worship, like that. You may not be living in the dhamma. Does that make sense? But the point is, if you're always associating with serving Vaisnavas, you will hear Bhagavatam.

All these others will be included, but they're not the prominent focus. You know what I'm saying? In other words, the ritual of the deity worship isn't prominent for them, but it doesn't mean they don't take darshan of the deity and do that. You know, if there's a festival, they take part, but the point for them is not the ritual of the deity worship that's important.

It's the association of the devotees, the serving of the Lord. So... Eleven. Summary of Srila

Bhaktivinoda Thakura's essay on sanga-tyaga, giving up association of nondevotees.

There are two types of sanga, association and attachment. Association is of two types, with nondevotees and with women. Similarly, attachment is of two types, attachment for prejudices and attachment for assets.

Here, issues, attachment to issues. The Oxford dictionary says it's a preconceived opinion that is not based on reason. I actually experience good.

Does that make sense? Issues? Huh? Issues I cannot understand. Yeah, yeah. It means you have an idea before you bump into.

And so you have that idea. It's not based on logic. It's not based on your experience.

Like that. So... Give an example. In Europe, gypsies are bad.

So you've never met one, never seen one. But you have that people tell you that they steal, they this and that. So then when you see one, you say, oh, here's a bad person.

You don't know. You don't know the person at all. I meant in a devotional context.

Oh, I mean, it's just, I always thought the more extreme were more favored. Hitler on acid or something. Preconceived ideas.

Okay, if you have money, then you must be a sense enjoyer or that's not good. So then the householder has lots of money or the renunciate has lots of money. Then this is bad.

But the point is, is based on what? Is it good or bad is based on is it connected to Christian or not? That's that's the point. But you have this idea. No, it's bad on its own.

That's all. Like this. That's why I said issues.

You know, because like that, you have, you know, the Brahmins are bad. And the sannyasis, the Brahmins are bad. And then for others, then gurus are bad or management's bad or, you know, like this.

So this is all these. These things are prejudices. An attachment for assets.

Those Mahatmas who wish to attain perfection in devotional service should carefully give up Sangha in the form of association and attachment. Right. Otherwise, the Sangha will gradually and surely ruin everything, as stated in the Bhagavad Gita to 62, 63.

From attachment, lust develops and from lust, anger arises and from anger, complete delusion arises and from delusion, bewilderment of memory. When memory is bewildered, intelligence is lost. And when intelligence is lost and falls down again, the material pool.

Right. So that's why it says you have to give yourself because the attachment, then lust will

come up. Right.

And then because lust can't be fulfilled, anger will come up. You know, it's not that it can be. It can't be.

There may be seemingly times when it is, but there's also obvious times when it's not. You know, so anger will come. Then from anger, one gets delusion because one forgets.

One doesn't connect anything. Then the memory is you don't remember things that may be important to this elements in the relationship, what somebody's done or not done and this and that. So then then intelligence is lost.

So then one doesn't discriminate properly. And then when discrimination is lost, then one just falls back into the material. You know, I say situation.

Does that make sense? So this is this. This is how that the attachment functions. Right.

Maybe on a small scale, you know, like that. And then, you know, but in any case, this is how it works. So the sooner you can catch it, the better.

But if not, then when you're sitting in the material pool, then you can. OK. Now, what went wrong? Go back and go.

Practitioner should always remember this instruction of the Lord for practitioner engages in prohibited association. Then gradually his attachment increases. The more this attachment increases, the more his firm faith in the supreme goal diminishes.

First, we will consider the association of non devotees. Who is a non devotee? Those who are not subordinate to the Lord are called non devotees. Very straightforward.

The Yanis are never subordinate to the Lord. They think that they can become one with the Lord on the strength of their knowledge. They think Ghana is the topmost object.

The Lord cannot keep one who attains Ghana under his control. The Lord becomes supreme by the strength of this Ghana. And I, too, will become supreme.

God knows everything. That's what makes him supreme. I have knowledge.

Therefore, I will be supreme. Therefore, all the endeavors of the Yanis are to become independent of the Lord. The Lord, the Lord's power does not act on one who achieves liberation in the form of merging with the Lord, which is obtained by Ghana.

This is the attempt of the Yanis. The power of Maya, they can't work on those who has knowledge. Therefore, then you go beyond.

The funny thing is you're becoming that which you are trying to avoid. You know, like that. You can see the contradictions and the lack of actual consistent logic is very, very deep in their

fundamental principles.

If you take one of their points, then they apply great logic to it, to establish it. But actually, the point that's being established doesn't have any value. You know what I'm saying? The Yanis and mundane scholars do not depend on the mercy of the Lord.

They try to achieve everything on the strength of their knowledge and reasoning. They do not care for the Lord's mercy. Therefore, Yanis are non-devotees.

Although some Yanis accept devotional services, their process of sadhana, at the time of perfection, they discard it. That's why I also mentioned before the sadhana. As we were saying before, if someone practices sadhana, they get a goal.

So sadhana can be practiced on all platforms of karma, jnana, yoga, bhakti. In all their activities, there are no symptoms of eternal serving mood or subordination to the Lord. Such are the symptoms of the Jnana-sampradaya or philosophical speculators.

They only get a glimpse of real knowledge. Because sometimes they'll talk about bhakti, following the path, and so they'll recommend it as a process of sadhana. But their goal is never subordination to the Lord.

They only get a glimpse of real knowledge. That real knowledge is only a different aspect of pure devotional service. Only pure devotees, by the mercy of the Lord, can attain that.

Because real knowledge is a different aspect of pure devotional service. Because pure devotional service is the service itself and also the knowledge, I mean, the discussions that define it. In other words, discussing about devotional service and performing devotional service are also the same.

So only the devotees, they can gain that knowledge. The non-devotees can't actually get knowledge about devotional service. They'll catch some of the externals, the sadhana.

They could study and catch an understanding of the sadhana, but they would never catch actually the mood of surrender and, you know, what actually makes it devotional. People of faith and fruitive rituals are not devotees. Therefore, they are also non-devotees.

If anyone performs karma in order to achieve the mercy of Krsna, then that karma is called bhakti. That karma which yields mundane results or mundane knowledge is a verse to the Lord. Karmis do not exclusively search for the mercy of Krsna.

Although they respect Krsna, their main purpose is to attain some kind of happiness. In other words, they want to be happy through this, not that you're trying to please Krsna. Right? So, I perform these activities, Krsna's recommended, so therefore I will be happy.

Right? They're pure, they're purifying, they're elevating, I'm not engaged in anything sinful, therefore I won't get any bad reactions, therefore I'll be happy. Does that make sense? So, even

if they're purifying themselves through the process of karma, even if their goal is not a specific, you know, going to the heavenly planets, or wealth, or some kind of enjoyment, you know, prestige, position, but still they want to be happy by becoming purified. So, we see they're using karma, but actually ultimately then it's yama.

Or they're using it and they want to get what they want to get. At the same time, they respect Krsna and everything, but they want to be happy and go to the heavenly planets or enjoy here, the facilities. Karma is nothing but selfish activities.

Therefore, karmis are also called non-devotees. But it's said before, if anyone performs karma in order to achieve the mercy of Krsna, that karma is called bhakti. Right? Because they've done the activity to please Krsna.

Right? So, therefore it's bhakti. So, here it's saying, if that's done not to please Krsna, then it's just karma. Karma is nothing but selfish activities.

Therefore, karmis are also called non-devotees. Yogis sometimes search for liberation, the fruit of jnana, and sometimes they search for vibhuti, or opulence, the fruit of karma. Hence, they too are called non-devotees.

Because it has that both. So, when you say karma and jnana, it includes yoga, because it also has the going for these two aspects. Due to lack of full surrender, worshipers of the demigods are also called non-devotees.

Those who are attached to discussing dry logic are also averse to the Lord, and what to speak of those who conclude that the Lord is only a figment of the imagination. Those who are attached to sense gratification and thus have no opportunity to remember the Lord are also counted among the non-devotees. If one associates with these non-devotees, then in a very short time one's intelligence is polluted and one's heart is overcome by their propensities.

If anyone desires to attain pure devotional service, then he should carefully give up the association of non-devotees. Okay, so then that defines non-devotees. How to act? I feel like I'm standing there.

Sometimes I feel I'm subordinate to the Lord, and sometimes not. So, how to deal with the situation? How to deal means if you understand that being subordinate is the superior position and not being subordinate, then that's not good. Then one will, whenever one can appreciate it, one will try to be subordinate and give up in subordination.

Yes, but one's mind is not... Yeah, but that's why it's sadhana, that's why it's practice. That's why one sees, puts oneself in a situation where one has the maximum opportunity to be engaged in service, right? In good association. Does that make sense? Then slowly, slowly, these things will correct themselves.

But the main point is to appreciate that it's not a benefit to devotional service, therefore it

should be given up. That's the important element. But if one thinks, no, it's all right, and, you know, Shastra says being a grhastha is fine, and so therefore we have all these things, it's practical, and he said there, yes, you have to make the endeavor for all these things, so we're fine.

That's a problem. But when one understands it's not fine, but one is engaged in them, so therefore then one will see how to connect them to the Lord and gradually, gradually. That's why it says step by step.

You know, you identify where you're at and then take steps from there. Yeah, in other words, one doesn't artificially put oneself at a higher position and one doesn't avoid noticing one's lower position. Or one doesn't artificially place that lower position as your identity, therefore you can't advance because the conditioning is not the soul.

You know, neither are we the conditioning to identify with it, but at the same time, neither can we ignore what conditioning is there. So if that's there, then, you know, and that purpose of that is to please the Lord, then that becomes nice. Does that make sense? But to be kashfani, you wrote, artificial renunciation usually ends with a large meal and a long rest.

Hmm, artificial. A large meal and a long rest. In terms of being truthful to where you are.

Okay. So if you push yourself too much, you're just backlash. It's a nice way to put it.

Yes. I've got a doubt. It may be considered as a misstatement, but I'm not quite sure.

One of the things that I've observed the last five years is that the cessation of vulnerabilities are decreasing. So, you know, I've given up the idea of, you know, socializing with them, like outside, Monday and birthdays, hanging out at a pub and all that jazz. But I guess one of the things that the mind's clicking onto is that if you have been associating with somebody, like knowing it's you, it's like a solid relationship has developed.

And so, you know, there'll be times when you have to help each other out. So that mind is just still clinging on to that. But what help will they do for you? That you would have to define.

Because the idea is mutual help. What mutual help can they offer? Yeah, I mean, obviously, it would be just basic material. Yeah, it means you're on this side of the counter, they're on that side.

So then, therefore, they're the one closest to the church key, right? So they can get it for you, right? So what's the mutual benefit? Did that example mean anything? No? It's not used on your side of the planet. Church keys. No, church key.

On the refrigerator. What church key's on the refrigerator? The one that opens your bottle of beer. A bottle opener, that's a church key.

Yeah, so that's the point is what they'll offer. It's one thing is that there was, but the point is if

that mutual friendship was so strong, why is it when you took up the devotional process, they didn't also consider it? It was good for you. It was just like, there's one example.

There was one, he means a devotee, and telling how he joined means how he, I don't know, I'll just say it. So he wasn't a devotee, right? And he's, you know, they're a big family. So all the, you know, the parents and grandparents and all the other relatives and that, and I guess regularly they would eat together and everything like that.

You know, so then there would be like, I think 12 or 15 people at dinner, you know, like that. So that, one symptom would be it's a pious family. Two, it means someone in the family is a very good cook.

And there's a good chance it was the guy's mother, right? So then he was, somehow or another, came in contact with the devotees, then spoke with them, spent some time, you know, asked all his questions, was convinced, like that. Then he went back home and at that dinner, then he announced at the dinner that, you know, I've come across, you know, this Krishna conscious, it looks, you know, very good. I asked all these questions, worked it out.

So I'm planning to get involved in this process, right? And so all the family members are listening and all that, and after he explained that's what he's going to do, then they all said, well, if you've gone through it and you're convinced, we'll also do it. So that's friends. The other guys don't worry about so much.

Okay. Yeah. I was thinking about my old friends and how they would react.

I remember my friend, he found out that I was doing the last shift at the restaurant. He came and said like this, went out, took me outside, asked me to bend over, kicked me in the backside and walked off. His point was, you know, because I was discussing with him about devotional service before, but he didn't think that I would take it seriously.

So when he found out it had, then that was his response. Okay. Huh? Could be, could be.

He didn't oppose. He was just, it was, it was more of a joke, but still it was. Yes.

We're going to get very far on this, but. We didn't? No, I said on the next, the next point's being made. No, no, yeah, we did quite.

Second is, so it means of association, right? Nondevotees, and then it says women. Second is the association of women. Association with women is detrimental.

There are two types of Vaishnavas, the householders and the renunciates. Renunciates are forbidden from speaking with any woman. By the instructions to give up the association with women, they have been forbidden from conversing with women.

Householders should not associate with others' wives or prostitutes. They should not indulge in any association other than with their own wives, according to religious scriptures. Once you

give up the... Luxurious.

Luxurious? Or... Uxurious. I don't know, because there is some far-out words like this, but... But I expect another letter in here. The Oxford dictionary says this.

It means showing great excessive fondness for one's wife. So it's uxurious. Uxurious.

Is being excessively... It means, in other words, give up the uxurious mentality of being excessively fond of one's wife. So that's the definition of uxurious. Uxurious.

So, I guess, uxurious is the excessive attachment, and luxurious is the facilities in which you express that. That excessive fondness. Yes, so there's some connection between them.

One is the mood, one is the facility. I guess. A Vaisnava, whether a householder or a renunciate, is desirous of transcendental happiness.

Householder Vaisnava always works together with his wife with the aim of achieving transcendental happiness. Although engaged in all work in this way, he never becomes uxurious. In this way, he remains free from women's association throughout his life.

So we can see here, women's association doesn't mean being in the same room interacting or that. It means being excessively fond. So, because they're a woman, that's why you're interacting.

I mean, of course, underlying, that's why husband and wife are married, because one's a man and one's a woman. At least that's the archaic theory on the matter. Not exactly archaic, let's just say old, because some people still follow it, so it's not completely... So the... But the point is that one is associating simply because of the masculine-feminine interaction.

Does that make sense? Because it's mentioned here, in association according to religious scriptures. So whatever the scripture defines, then that's the association. But others' wives and prostitutes, that's given up.

Not much benefit. Because that will only increase this... What is it? A curiousness. Others' prostitutes means his own prostitutes, it's all right.

Is that what you mean? No. Husband should not associate with others' wives or prostitutes. Oh, you mean, means the other person's wives or the other person's prostitutes.

But his own wives or his own prostitutes, it's all right. He always comes up with this in the end of the second. It's like third day in a row.

It's a big call. He's always with us on Friday. Yeah, bring something up that could turn into a good discussion.

You only have two minutes left. In other words, his point is bring these up earlier, so they can

get into the discussion. He likes the idea, but this is not... Yeah, yeah.

But otherwise, we can always start tomorrow, because we started in the morning. The fun part of it is, because we've had the second class, so half the people are there, so we start with this, and then come, come, come. What did we miss? Okay, so rather than try to get into that, which may become lengthy, we'll start tomorrow morning.

See what... See if it's not, you know, that early in the morning, if everybody's awake. Sorry.