

## 2012-01-10 BG a 2.76-78

Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare So on lesson twenty-ninth, next stage is to worship Kṛṣṇa by all means. Okay? Then three, six, three, seven. One who restrains the senses of action, but whose mind dwells on sense objects, certainly deludes himself and is called a pretender.

On the other hand, if a sincere person tries to control the active senses by the mind and begins karma yoga in Kṛṣṇa consciousness without attachment, he is far superior. Because we're making the difference between those who control the senses but don't do action and those who are engaging the senses in Kṛṣṇa's service. Because the difficulty is, is unless one is totally, completely purified, right? Then when one takes up the path of this jñāna yoga and just endeavors to control the senses through intelligence, then it will be very difficult, right? Because there isn't something to purify the senses.

Does that make sense? The jñāna yoga won't purify the senses, right? But if the senses are purified enough, through intelligence you can control them, right? But if the senses are... But karma yoga, through engagement of the senses, you know, in naiṣṭhikārmya, then you actually purify the senses. And the advantage is that you also get knowledge along with that, right? Because the other one is you have purification, so now, by knowledge, then you get renunciation. But in karma yoga, then you're performing the activity, engaging the senses, and the byproduct is you get knowledge, right, that you get from the jñāna, and you get renunciation.

So you get whatever is obtained in the jñāna yoga through the karma yoga, if it's done as naiṣṭhikārmya, right? It's devotional service. Does this make sense? So someone who's practicing jñāna yoga, but it's not connected to the Lord, right? You'll get more from karma yoga, but it's connected to the Lord. Does this make sense? Right? So that's why devotional process is engaging the senses.

One, it's the most efficient process of elevation, but the main thing about it is not so much the elevation as you're pleasing Kṛṣṇa. You know what I'm saying? If you just sit around and think, then that's nice. Kṛṣṇa can also sit around and think, right? But the point is, it's the interaction with Kṛṣṇa that pleases Kṛṣṇa.

So that's why the karma yoga will be higher, right? Does that make sense? It's more efficient. It means technically, the jñāna yoga is the higher path from the karma yoga. From karma yoga you get knowledge and renunciation, so it brings you to the path of jñāna yoga, right? Does that make sense? But it's karma yoga in connection to Kṛṣṇa brings you to jñāna yoga.

Yes. Normally you would have knowledge and then action and then realization, but it sounds like... Knowledge, action, realization, yes. It sounds like here you have action, realization, then knowledge.

There's the element that you've already heard. Otherwise, how do you perform action? Action has to be performed with knowledge. But the point is, the jñāna yoga used by the impersonalists, then they're only relying on the knowledge itself, that you know that the material world is illusion, in the sense objects you get no benefit.

So simply by their intelligence, they should be able to, in theory, control the senses. But in actuality, unless the senses are already purified, how they'll do that? But through karma yoga, then the senses are engaged. So then the senses are being purified, because someone on the platform of jñāna yoga means he's performed karma yoga and now renounced that and taking up jñāna yoga.

But the problem is, it's not a gradual process. The Māyāvādīs think that if I take sannyāsa, then automatically I'm on the platform of jñāna, because they've become nārāyaṇa. So they're not catching that it's a gradual process.

So devotional service is so perfect that by performing karma yoga, or bhūti yoga, that you have heard the knowledge but you apply it practically by engaging the senses, then that gives that understanding, so that knowledge is there and gives the detachment. By that continued practice, that gives realization. So for the other ones, because there's no practice, there's no realization.

They have knowledge but no practice. So basically faith and authority is all the knowledge you need. Faith and authority, yes, it's all the knowledge you need, but there's still the basic that I'm not the body of Kṛṣṇa.

It means, in other words, the principles are all you require. Then, by applying those, then you'll start to understand the detail. But it's not that there's no knowledge.

What we're saying is that the amount of knowledge that either has may be the same. The point is the practical application of the senses, that's more efficient than simply relying upon intelligence. Because the point is, an activity means it's knowledge and senses.

Does that make sense? The karmī is using senses, no knowledge. The jñānī is using knowledge, no senses. But the devotee uses knowledge and senses.

So that's why it's considered the perfect system. So we have to be able to distinguish. Does that make sense? There's the karma yoga and jñāna yoga within devotional service, and there's karma yoga and jñāna yoga outside devotional service.

So the karma yoga in devotional service is more efficient than the jñāna yoga. So even within devotional service, you start with karma yoga, that brings you to jñāna yoga. But now you're actually situated in knowledge.

Well, for the materialist, he's following karma yoga, comes to the platform of jñāna yoga. But it's very difficult because the senses aren't engaged. But the point is, the devotee, even when

he's on the platform of jñāna yoga, he's still engaging the senses.

Just the focus is more on the knowledge that's being applied in the activity, in the buddhi-yoga, than on the activity itself being applied in buddhi-yoga. Does that make sense? That's all. In other words, karma yoga, you're focusing on the skill.

Jñāna yoga, you're focusing on the knowledge that makes the skill work. Does that make sense? That would be the difference. But otherwise, activity-wise, it'll look the same.

Or it may be more detached. But it can be the same. In other words, the grhastha is performing his karma yoga.

But with time, he becomes purified. He's actually on the platform of jñāna yoga. But his activity, his duties don't change.

Does that make sense? But then at the stage of vānaprastha, then it changes. Because then there's no need to carry on the activities of the grhastha āśrama. Then it's just the basic ones that have to take care anyway.

Because the point is, you get up in the morning, you're going to take a bath. So whether you're taking a bath in the temple, or whether you're taking a bath at your house, it doesn't really matter. But the point is, the focus is on sadhana.

Sadhana, studying, preaching, like that. That's what makes the distinction. Well, the grhastha, he does as much of that as he can.

He has to balance between his household duties and his sadhana. Well, the vānaprastha doesn't have to balance. He just does his sadhana.

But he happens to do it from his home. Does that make sense? So there's very minimal need of balancing. But the brahmacārī is going to clean the brahmacārī.

He cleans his house. It's the same kind of method, it's Kṛṣṇa's house. Does that make sense? So there's a difference.

It's like, you're going to outfit the place. Okay, what will look nice for a program? You're doing programs in your house. What will be the best arrangement, the furniture and all other things, for doing programs? As a grhastha, he'll do programs, but he'll arrange the furniture and the decor according to what he likes.

Because he's living there. And then, if need be, they'll move the furniture around, have the program, then move it back. The vānaprastha may do like that, but he may set it up so the furniture's already moved.

Because it's not so much for the living and enjoyment and everything like that. Does that make sense? It's just a difference in the mentality. The facility doesn't necessarily have to change, but

the mentality of dealing with it will change.

So that may or may not adjust the facility. You may not need as much facility. A sincere sweeper in the street is far better than the charlatan meditator.

Instead of becoming a pseudo-transcendentalist for the sake of wanton living and sense enjoyment, it is far better to remain in one's own business and execute the purpose of life, which is to get free from material bondage and enter into the kingdom of God. So does that mean that devotees wouldn't eat wanton soup? As long as they don't exclusively eat, that would be wanton living, right? Yes. Well, because then it's only wanton.

Yeah. Okay. So mix it up and I guess that's it.

Okay. So sometimes minestones. Yeah.

Okay. So the point being made here is the pseudo-transcendentalist means he's practicing, seeming the lifestyle of a transcendentalist, but he is absorbed in sense gratification. He's thinking about it.

Whether he's involved in it or not, that's another thing. But, or here it's said for the sake of wanton living. Right? So that means is that in some way he's living a wanton lifestyle.

Sorry, does that make sense? So then it's better to be, you know, just remain in whatever position one's in. Right? So it's better to be a properly situated grhastha who's engaged in Krishna's service than a renunciate who's not. Does that make sense? Because the point, the whole point is not, because now we'll say, yeah, see, that's bad, they're doing all this nonsense.

That's not the actual problem. The problem is, is they're engaged in nonsense, not Krishna's service. Right? Does that make sense? So the point is, is if you're absorbed in nonsense, then that's your lifestyle, and then engage in Krishna's service.

Does that make sense? So the renunciate who's thinking of household life, right, then that means he's focusing there rather than on his service. Right? But if he's in household life, then he'll focus on Krishna consciousness. Does that make sense? Because the point is, is you have situation.

You use a situation in Krishna's service. Right? And you're trying to get a goal. The point is, grhastha's situated in facility.

So he uses that for Krishna. Right? But if the renunciate is thinking in that facility, that facility's a goal. It's not situation.

Right? So that means if it's the goal, where is the naiskarmya, where Krishna is the goal and his satisfaction is the goal. You understand? Goal's already been filled up. Does that make sense? So that's the point, is that when it's situated in the family life, then Krishna is the goal.

Right? Does that make sense? It doesn't mean automatic, because we also, just here we're talking on this point, because you also have, you know, the Bhagavatam, you know, devoted chapter to the grha-medhi, which means he's situated in household life, and enjoying the household life is his goal. But here he says, without attachment, begins karma yoga without attachment. That means you're situated in household life, but the goal is naiskarmya, it's without attachment, means the goal is for someone else, so it's for Krishna.

Does that make sense? So if someone's situated in renunciation, and the goal is to please Krishna with that renunciation, then that's also perfect. The point is, is the situation should be used to please Krishna, not yourself. Right? Because otherwise, these verses like this, that go back and forth, you know, it's kind of like, you know what I'm saying, you have a mixed audience, and now you're going through it, and then when you get to the ones about, you know, the grhasthas and how they're all absorbed in brahmacarya, you go, yeah, yeah, nonsense, you know, like this, and then when it switches to these ones, then they go, yeah, all those, you know, how you say, pseudo-brahmacarya, you know, like this.

It's just, it's not the brahmacarya or the grhastha that's the point. The point is, is whatever is your position, engage it in Krishna's service. That's what's trying to do.

That's what we want. Other things are not important. As we said before, karma, jnana, and jnana are subservient to devotional service.

One's occupation is subservient to devotional service. Right? One's situation in asrama is subservient to devotional service. So the point is, is however you're situated, be engaged in devotional service.

So the point is, is the person situated in the path of renunciation, if he's absorbed in the path of, how you say, engaging facilities, the karma, then better he situates himself there and then focuses on Krishna. Does that make sense? So for us, we're simply looking, what's the best situation to engage ourselves? Right? Does that make sense? So if it's as a grhastha, we do that. If it's as a renunciate, we do that.

Right? So the point is, is one does not prematurely renounce, or one does not unnecessarily accept facility. If you don't need the facility, why accept it? And if you need it, why renounce it? The point is to be engaged in Krishna's service. That has to be very, very clear.

Right? Otherwise, we'll be very distracted, because one will be distracted in their own life, you know, because we'll try to either overuse or underuse our facility, or we'll get very upset about others. You understand? Yeah. So, therefore, the point being made is that the most efficient system is engaging the senses.

That's why, for us, even you have the vanaprasthas, the sannyasis, the brahmacharis, they're engaged in activities that have facilities with them, that is not, we would say, not necessarily traditional. You know what I'm saying? Brahmacharis dress nicely, you know, they go around in

vehicles, they preach at programs, the vanaprasthas, sannyasis, they're doing that also. So that's not traditional.

But it's not that we're breaking rules. No, we're actually following the rule properly, because the point of the rule is whatever the situation engages for Krishna. The point is that they're dressing nicely, driving around in fancy cars, but the point is, what's the purpose of it? If it's Krishna, then it's proper.

If it's not Krishna, then there's a problem. But, as far as Krishna consciousness goes, even the grihastha who has nice clothes and is riding around in a fancy car, if he's not doing it for Krishna, he also has a problem. You could say, according to the Varnashrava system, it's not so bad.

So his is less bad than the brahmacharis being attached to that. Yes, according to Varnashrava. But according to devotional life, it doesn't matter where you are.

The soul is the one that is connecting to Krishna, not the brahmachari or grihastha. Does this make sense? So it's actually a very different perspective. Does that make sense? It's a very different perspective, so that's why it's difficult.

Because we can see, as you can wrap up the whole philosophy in one sentence, Prabhupada's done it quite a few times. But the point is, is us understanding the application of that, then we have a thousand-page book to explain that. And that's so we're willing to take up devotional service.

And once we're willing to take up devotional service, then we have another book that explains that, the vector of devotion. Does that make sense? Do we catch this? Because this is how we have to change and think. It's not just we have this knowledge, this is how we have to think.

This is the meaning of śāstra cakṣu. So we think through how scripture presents. Then life goes very easily.

One's lifestyle, the culture, everything goes very easily. Otherwise it's always a problem. They're not getting too friendly, are they? I said they're not getting too friendly, are they? Notice, they slowly get closer.

Modes of nature, you know, you got to watch out. Yes? It'll be natural. It's a natural thing, yes.

Because the point is, is that the position of being engaged in direct devotional activities is much more attractive to the soul than engaging things indirectly in Kṛṣṇa's service. Does that make sense? Indirect means like, you know, how you say, all the little, how you say, the finities like in the house or this or that. They're not necessary for Kṛṣṇa consciousness.

They're there because you like them. But if one's intelligent, then he'll see them in connection to Kṛṣṇa. Okay, it's Kṛṣṇa's house, we're trying to make the house nice for Kṛṣṇa.

But it'll be nice for Kṛṣṇa how we feel are nice things. You know, nice pictures and nice flowers and nice this and that. Like that.

One thing we found out that's not, slightly unnerving for the house decorator is dry flowers are considered inauspicious. Because their color, their smell, everything that makes a flower a flower is gone. So it's not considered auspicious.

Does that make sense? So now, the question would come up, you know, that the scholars would have to discuss is whether Potpourri would be in that category. Because the point is, if there's no color and no smell, so here in Potpourri there's no color, but if there's smell, then it's okay. But if there's no color or smell, then it's not very useful.

That's another thing, but then the thing is, because it's connected to the Lord. Yes. Mahārāja, there's an acrobatic injunction in the Renunciate lives in the city that he should dress nicely, shave, cut nails, all that.

If he lives in the forest, then no. It's not so much a rule, it would just be that opportunity is there. The śāstra doesn't, that I know of, specifically say.

But what it does mention, because when you're saying Renunciate here, you're talking about the three orders, or about sunyās? About the three orders. Okay. The three, then there would be some mention with the brahmacārī or this or that, because it depends.

It means you get a subtlety, like his hair. He can either shave it, or have it matted. So that's going to depend upon whether he's involved in deity worship and stuff like that or not.

If he's doing deity worship, then he's shaved. If he's not, then he'll just let it grow. Does that make sense? Vanaprastha also, he takes care of guests, so then whatever needs to be done for that.

And the sunyāsī, it says, he can live in the forest, so he can either wear a kopan or not. Right? So in other words, that would give the facilities, if he's out right in the deep forest, no one's there, he doesn't have to wear any clothes, because basically there are no clothes available, so then it would be natural. But if he's coming in, where he'll be around villages and that, then he would.

Does that make sense? So it's the main principle of what is good for preaching, and that's used. That's how we would apply that, yes. It means what's good for preaching, but it should be good for preaching.

In other words, you have to see what's the connection and make it. Because you can say it's good for preaching, which it may be true, but the point is you have to actually see it that way. It's not that I want to do this, and so, okay, this is good for preaching, so therefore I'll say that, but I'm not connecting it.

I'm just using the principle to support what I want to do. Or maybe I want to do this, but it's

also good for preaching, so then there's a combination. So then that's mixed devotional service.

The other one's not devotional service. That's mixed. And then it comes to the point that this is good for devotional service, so I'll do that.

But because you have that nature, you can relate to it, so therefore it's not a problem for you. Then it comes to Naishkanda. Does that make sense? Yes.

So it's just it has a natural progression. There's always this progression where you're going to have fully one way, fully the other way, and what's in between. So the two ends are easy to understand.

It's what's in between, but the two... What we always have to remember, it's not difficult, because we'll make it, oh no, but when the mixed element is so difficult. No. It's only a mix of the two extremes.

You know what I'm saying? So in other words, if there's more mix of one extreme, then that's the prominence of what it will look like. And if it's a mix of the other extreme, that's more. It'll look like that.

You know, because you say, well, it's mixed, so is he a grihasta or is he a renunciate? Well, the point is, which is more? The grihasta element is more. He's a grihasta. If the renunciate element is more, then it moves that way.

You know what I'm saying? You look at gray. So charcoal gray means it's more black. You're right.

If it's very light gray, it means there's more white. That's all. It's simple.

There's only black and white, but it's just which is there. But we complicate it. It's not complicated.

Yes? Maharaj, when you say whatever is your position in engaging in Krishna consciousness, it's very clear, but when, like, one acknowledges that, yes, I'm a shudra, and I can engage in the things that I'm interested in. And there's also that question of opening the door to brahmacharya. And I guess two things come to mind.

It's like, when we were talking about earlier, it's like, what we like and what does Krishna like. But what we like should be in line with shastra. Right? But shastra gives a wide range because it's dealing with what are the, in other words, there's the standard.

That'll be the best and most progressive, and it's what Krishna likes. Right? Then if that is not possible, then there's something down that, you know, will still be progressive, but it's not exactly, and then it just keeps going until it gets quite out there into the ozone. Right? But the point is it should have a shastric foundation.



So even what we like should be according to shastra. That's always the recommended point. So, the whimsicalness is not there, it's just our choice.

You know, it's just like you're given a menu. Right? And so you can choose whatever you want on the menu. You can't choose something outside the menu.

You know, you go into the pizza place and you look at it and say, yeah, I'll take a burger. It's kind of like, forget it, you know, we only have pizza. You know what I'm saying? It doesn't work like that.

You know, and you can't say, well, I'm a customer here, and so, you know, a customer is always right, and this and that. It doesn't work like that. So the material nature is that you can follow this wide range, but it still has to be authorized by scripture.

Does that make sense? Otherwise, then it doesn't have any meaning. Right? And if there's too much of a mix of so many things, then each element of that mix has to be dealt with according to what Shastra defines for that thing. Does that make sense? You know, so, in other words, let's say, by occupation, we're a shudra, so that means at work, then we have to do our work nicely so that the boss is happy.

Right? Does that make sense? Because if the boss is happy, he doesn't bother you, and he pays you. You're happy. Right? So it works.

But at the temple, then one may know so much, you know, how you say, be able to do kirtan or other things like that that are brahminical. Because ashram-wise, everybody's brahminical. Right? There's only brahminical ashram.

There's four occupations, but there's only one ashram. It means one principle of ashram. Right? So therefore, then one may give the class or lead the kirtan or that, but he does it on the brahminical platform.

It means to please Krishna. It's nice karma. Does that make sense? So in other words, the ashram element, the foundation is more obvious, the element of the nature of the soul.

Right? While the varna is more obvious, the nature of the conditioning. Right? Does that make sense? Though, you know, both have influence on each other. Right? Because of the progression in ashram, then that will improve the quality of the varna.

Does that make sense? You know, and your skills that you have developed in varna, you may use them within the ashram. Right? Let's say, you don't really know how to deal with people, but at work, you know, it's either you learn to deal or you get fired, and you don't want to be fired. You know, you're attached to your money, so you have that materialistic drive to learn how to deal with people.

So you learn how to deal with people. So now you can apply that within the ashram. Now you

can deal properly with the family, with devotees of the temple.

You know what I'm saying? So the two can nourish each other. Right? But the root is actually the ashram. Does that make sense? Yes.

Isn't it in the progression of ashram that the varna would disappear? No. No, it wouldn't. Only when you come to varnaprastha.

It means as an occupation, but it doesn't mean the nature will go away. You know what I'm saying? Let's say you're a manager, you know, at some company, and that's your occupation, but then you retire. But it doesn't mean you won't help at the temple manage things there, or manage a festival.

So condition nature doesn't change. We said, as Baladeva was pointing out, the parabdh karma doesn't go away. You know what I'm saying? Does that make sense? It means karma, the seeds, you can get rid of seeds.

Stuff that's about to happen, you know, the kutaj, like that is going to happen. Like that you can make some adjustment on. It means Krishna can make.

It means what happens, what's actually happened to you right now, you can make adjustment. What's already happened, you can't adjust. You know what I'm saying? You've been run over by a truck.

You can't adjust that. Right? So you're sitting in the hospital. So that's the point.

You will be sitting in the hospital. So that's parabdh. You don't change that.

So the Krishna consciousness doesn't change the parabdh karma. What you have, that's what you do with it, that's important. Because those are the things, that's just the elements of karma.

Right? But then in the astrology, the astrology will then talk about karma by three forms. Right? It doesn't mean these others are included, but they'll talk about parabdh, what's already happened. It means what's already there.

Aparabdh means what's not there yet, but will be there. You know? In other words, and then there's karm. Karma.

Karm. I can't remember. It means to do with what you do with it.

In other words, you have the karma that's there, you have the karma that's going to affect you at some point. Then there's what you do with it. Then what you do with it is going to be added to aparabdh karma, what's going to be the future.

Right? But it's not going to change the aparabdh karma from the past that you're going to get now. It'll change the future. Does that make sense? Does that make sense? What you have now,

that's the parabdhā.

What you're going to get in the future, that's the aparabdhā. And then the karmic will affect that. It won't affect parabdhā.

We have this idea, I've done something bad, now if I do something good, I'll get rid of the bad. No. It just means the bad will be there, but you'll also have good.

But the bad's still there. The bad's still there, yeah. And then there's the ugly.

Yeah, the ugly. Okay. Is this something we're going to go into detail on or is it in the study material? About which? Astronomy.

Different types of karma and how they work. Didn't we just go into it? Oh, yeah. Couldn't we do a couple of classes on it? I think that'll come up in Jaina Dharma.

Because it covers everything. There's 40 chapters, it covers everything. But the trick is to be exact in knowing what you want to understand.

Because the more exact is your question, then the more clear is the answer. Okay. Instead of becoming a pseudo-transcendentalist for the sake of wanton living and sense enjoyment, it is far better to remain in one's own business and execute the purpose of life, which is to get free from material bondage and enter into the kingdom of God.

Right? Because he's talking on this, means you can apply this within devotional service, but it's also here is that, because we're dealing here in the third chapter, we're making a distinction here between what's real and what's not. So you do have those persons who present themselves as renunciates, you know, great sadhus and all that, but are not like that. In other words, they present themselves to the public, they have a big following, like that.

And so in the public, then they're very renounced, very this and that. But in their personal life, they're not at all. So better than that, because it says pseudo-transcendentalist for the sake of wanton living and sense enjoyment.

In other words, by being the sadhu, they get all the facility, and then they use it for their own personal enjoyment. So better than that is taking up devotional service. The other indication is that in the Kaliyuga, being a transcendentalist without devotional service, basically speaking, it's not going to really work.

You may have an occasional person here and there who is not engaged in wanton living and sense enjoyment, but they still think, I'm God. So they're still useless. But, you know, you could say morally they're very well situated.

So still just as useless, right? But even this one, present as a transcendentalist, you're not even getting the benefit of transcendental. That's even worse. But what's being pointed out is that by engaging the senses in the sense objects, in the Lord's service, that's the safest position.

Because the senses are engaged, because the living entity can't be still. They have to engage the senses, right? So to just control them by intelligence won't work in this age, right? So you use the intelligence to engage them in the Lord's service. It's not that intelligence isn't there.

Intelligence is not there, it's just sentiment. Intelligence is there, but it's how to engage the senses rather than how to stop them, right? Because stopping means they're doing nothing. Does that make sense? So it's not that the brahmacari is stopping the senses, he's just not engaging them in household, they're engaging it in activities of brahmacari.

So the senses are engaged. Does that make sense? The prime svarta gati, or goal of self-interest, is to reach Vishnu. The whole institution of varna and asrama is designed to help us reach this goal of life.

Household can also reach this destination by regulated service in Krsna consciousness. For self-realization, one can live a controlled life as prescribed in the sastras, and continue carrying out his business without attachment, and in that way make progress. So one is performing the activity without attachment, so one progresses, right? And then one gets to the point where all the extra baggage that's there, that goes along with household life, is not necessary in one's life anymore.

So one naturally becomes detached. Does that make sense? Does that answer your question? Hmm? Oh. Means that the, what do you call it? That the grihastha, by engaging his senses and facilities in Krsna service, they become purified.

And then from being purified, then naturally with time, unless it's of value, then all the extra things within the household environment, he finds not necessary. So naturally they take up a more detached life. Because the point is, to maintain the household environment in a proper situation is a lot of work.

So after a while, one would rather use that work for like chanting or reading or, you know, something else. You know what I'm saying? When one's younger and there's more fire, then it's okay. But at some point, kind of like the fire goes out.

So that means that, you know, or at least it's not much of a fire. Does that make sense? It's just a matter of if there's something that's there, you can help the point. Nice.

But the point is, to engage the senses in Krsna service so that one becomes purified and one has rendered that service to Krsna. In other words, we want to render service to Krsna. What stops us is our interest to render service to the senses.

So that's why it keeps being put up that Karyada is business without attachment. It doesn't mean that attachment is not there. But if it's there, but still there's always the step afterwards, that is renunciation.

But if you can carry out the activity without the attachment, that's sannyasa. So even there you

still have two stages you can get to. Right? So the idea is that whatever is favorable, the person can be engaged nicely in Krsna consciousness.

Right? And in this way be involved in the maximum way. So, you know, it means your normal thing is you are trained as a student, so then you're engaged in the maximum possible, you know, activities of direct Krsna consciousness. Then there's family life where one will then engage in as much direct as he can work in to create a balance.

So it's not too much that the family life doesn't go properly, and it's not too less that the family life overwhelms. He has to find that balance. And then naturally just from doing that, one is satisfied in that, and one sees the difference between the spiritual and material, and one just naturally gravitates towards the spiritual and gives up the material.

That's the natural form. But if from brahmacharya we carry over that same sense of renunciation into grhastha life, we don't actually act within that very well. And that goes very nice, and then, you know, they get more, because it's not going well, they have even less of a taste, but it's not that they're satisfied, it's just, you know, they don't really like this particular arrangement, right? And so then they renounce, and then they go along and they find the senses need to be engaged, so again they come back and engage the senses.

Then, you wouldn't call that ideal, but within devotional service, the point is that the senses are engaged in the Lord's service. Does that make sense? So if they can do that, then it will naturally then, what was lacking before will be made up, and what should be performed now will be attained. You know, just instead of, you know, it all going along nicely at 50, you know, it just moves on, you know, it just nicely moves on at 70, right? You know, so it's, you know, whatever, it works.

Like that in devotional service. If it's not devotional service, it doesn't work. That's the whole point.

So that's why in the Vedic system they're so careful on these things, because if you don't follow it in that natural order, you don't get any benefit. Because jnan comes after karma. Like that.

Does that make sense? But in buddhi-yoga, then, you know, it's natural that the emphasis will be on karma, then it'll go to jnan, then it'll go to dhyana. It's a natural progression. But the, how do you say, but if it's done in any other kind of order, it will still work, right? That's what we mean by foolproof, right? We're the fools.

So it has to be able to work despite us. It's not ideal because of, and why is it not ideal? It means the individual, you know, it's just crazy. You know, in other words, the time for grhastha life is when you're young and you have some energy, not when you're older, because, you know, how do you deal with all this? Because grhastha life needs facility.

You know, you don't want to deal with all that, but it's necessary. You know, it's just like, you know what I'm saying? You know, so it's like when you're younger, you know, you go all out.

You eat your bucket of halavah, you know, but when you're older, you don't.

You know, so it's really a tough thing. It's like, you know, all those years you've wanted to eat a bucket of halavah and you couldn't, but now you have the opportunity, but now you can't digest it, so it's not going to work so good. You know what I'm saying? That's why it's not done in that order.

That's the problem. So it will be more of a problem to do, follow the system out of order than to do it in its natural order, right? Plus, that's for yourself. Then you have others because they're attached to the bodily platform, so they're going to see the form of varna ashram as actually what makes it work rather than the principles.

And so for them, then, if someone does it out of order, then that's a big catastrophe because then they think that the varna ashram, that is devotional service, not that it's a supportive devotional service. So then, you know what I'm saying? So if they're not doing, I can't do, or if they're doing, hey, I can do, you know, like that, you know, either one or the other. Does that make sense? So it's a disaster in that way.

But ultimately, it still will work. But the problem is, is it takes more maturity to appreciate that it works, still works out of its natural order than when it works... If it's natural order, everybody can appreciate that because anyway, even the materialists, right? When they're young, you know, they're supposed to be basically focusing on their studies, not, you know, partying all night and everything like that. People do it, but everybody knows it's not actually ideal.

Right? And then as a householder, then they have to work. Right? Then how much you can, you know, fit in the partying, great. You know, but not so much that it affects your work or affects your family.

So they expect a balance. Right? And naturally, then you're going to retire at some point. So it's just understood, these things, it works like that.

So even the gross materialist understands that. So therefore, the devotee, unless they're more advanced, in other words, off the neophyte platform, it's going to be hard to digest that a devotee is applying the devotional process out of the norm of social structure. Does that make sense? Right? So that's why it's just natural it works in that order because then you have a social system and everybody's comfortable.

No one has to think. You know what I'm saying? You know, it's just like, because it's there, then devotees, as they approach 50 and everything, they start thinking about, yeah, there has to be some variety of renunciation here. You know, they don't know what, how much, how it's going to, but they're already thinking, because that's just the norm.

You know, that's what it does. Everybody does that. You know what I'm saying? So that's what the system is, is that it's a benefit.

So if it's just made normal, then everybody does it whether they would think about that or not. Does that make sense? Yeah. So that's the idea.

So it's natural that it goes in that progression. Right? You see it anyway. Right? You know, even in the animals, right? They're small and that, so they do what they're told because the other animals are bigger.

Then when they get big, then they come in and take over the tribe and all that. And then when they get a little older, then the young guys who have grown up and are big now, they kick you out. Right? So then you're announced.

Right? So, you know, whether another animal's done it or whether the modes of nature have made some other clever arrangement, it happens. Right? You know? Like a sticker. The Annunciation happens.

Right? You know what I'm saying? Right? It just, it happens. Right? Does that make sense? Mars, in Tribhuvim, it reads to say that in the beginning you give desire up and then later on she gives you up. Oh, okay.

Yeah, yeah. Yeah, if you follow properly. But that has to be without attachment.

A sincere person who follows this method is far better situated than the false pretender who adopts show, show bottle of spiritualism to cheat the innocent public. Does that make sense? So we're also making a distinction here from before, means a devotee who's a sincere devotee who's following this, a sincere person, but he has problems with the senses. Right? Because someone had problems, that doesn't make him show bottle.

Show bottle means they know what they're doing. You know, just like a thief, he knows he's stealing. You know what I'm saying? You know, it's just like you come along and there's a place there and there's something that looks like prasadam there, you know, there's a sweet there and you go, okay, cool, no one's around, you just take it and go off.

Then, you know, then right after you leave the guy comes and goes, hey, where's the sweets for the offering? You know, it's like, you're not planning to steal, you stole. Does that make sense? So that's the idea is that you're not planning, but things happen. The other one is he knows what he's doing.

That's the pretender. Does that make sense? So one has to be very, very careful on applying this point to devotees. Because Krishna doesn't call them pseudo-transcendentalists.

He calls them sadhus. You understand? There's a difference there. But the sadhu is not ideal.

It means it's not ideal position. So it's different here. So that's what we're saying, the gray you have to be able to deal with properly.

Right? And then also, we have the difference between devotional process and the material



process. We always have to remember the material process is the devotional process applied without Krishna consciousness. Does that make sense? Devotees get up early in the morning, right? Then they say, it's not that, okay, we have to do that here, but when we get to Goloka then we can sleep in.

No. Why do they get up early in the morning? Krishna gets up. Krishna gets up.

Krishna gets up, so just, oh my God, up again. You know, it's like that. So they have somebody watching if Krishna doesn't get up then they tell him and everybody sleeps in.

Why do they get up? It's their duty. In Goloka, in Brahma Vrndavana they're getting up because it's their duty. They want to see Krishna.

That's the point. Because Krishna's up, because when He's sleeping you're not going to go there and press against the window and look at Him and stuff like that. When He's up then you want to see Him.

So that's why everybody gets up, because there's an opportunity to see Krishna. Why does Krishna get up early in the morning? Because He likes to. Right? So that's what Shastra says.

You get up early in the morning. So that's what devotees do. Now, if you're not a devotee, still the Shastras say get up because that's pious.

It's the best time in the morning for meditation and this and that. So in the spiritual world they're meditating upon the Lord, getting up early to see the Lord. Right? So here they'll get up early and meditate on whatever it is, that form of the Lord that they don't know is the Lord, that they're absorbed in.

You know what I'm saying? So in their illusion they're still worshiping the Lord but they don't know it. Right? So it's still the same process that's being followed. But they're in illusion.

They don't know they're following. Devotees know what they're doing. That's the difference.

Does that make sense? So therefore, we have to be very clear that when the materialist is following the path, it's not that Varnashram's and devotees has some... No, Varnashram, all these different things, these are all the devotees' things. But the pious materialist follows them in a scientific way because that's what Shastra says and he'll get some particular material benefit. And even the non-pious person, he still follows them but in an unscientific way.

Does that make sense? You know, like we said, there's still, there's student life but it's not so scientific. Right? You know, what does it mean, the celibacy? How much is... You know what I'm saying? And then retirement. You know, retirement is supposed to be pulling back at 50 but they leave it to 55.

You know, or, you know, then they figured out that, you know, if they move it to 57, I mean 67, as they did in France, then more people die. The chance of people dying in that two years is



much greater so there's much less that you have to give them in pensions. So it was a big riot, right, in France over that.

They just figured out that they booed retirement two more years. Quite intelligent. Yeah, very intelligent.

Just make the rule, you can retire after you're dead. And then, you know, then it's complete, it's clear. Yeah, no need of arguments and things like that.

Pretty straightforward. Okay. So we have to be able to be careful to balance all these things that's why the analyzation is there, right? It means your first six chapters of Gita are going through each thing separately but then after the chapters are talking about combining that.

Right? So you're combining that now with devotional service. That's your middle six. Your last six are then showing how to use the fine technical points that are explained in the first six chapters, you know, within the devotional process.

Right? Does that make sense? Okay. So, so, yeah. So it's a matter, you need to study them separately to be able to apply them together.

So here's further analysis so that we understand how to apply them. A sincere sweeper in the street is far better than the charlatan meditator who meditates only for the sake of making a living. Right? In other words, if you're meditating to actually meditate, that's fine.

But if you're meditating to make a living, that's not fine. Right? So in other words, the whole process is not meant to make a living. It's meant to please Krishna.

So if you're doing it to please Krishna, if there's difficulties, then Krishna will work it out for you. But if you're doing it as a living, right, and naturally, therefore, as a living, that means there's inherently problems. So that's, that's, that's not real.

That's pseudo. Right? So we don't apply the thing someone's involved in devotional service and they fell down. We don't say they were never a devotee.

Right? I mean, it means unless your standard is prema is devotee. So if you fell down, you were not never a devotee. Yes.

But that also means anybody who's not fallen down in devotional service, who's not on prema, also is not a devotee. By the same definition. Does that make sense? So we have to be very, very careful how we apply these elements.

Okay, 3.8. Perform your prescribed duty, for doing so is better than not working. One cannot even maintain one's physical body without work. Right? You have to do an endeavor just to maintain yourself.

You know, even if it is just to, you know, get up out of bed, walk over to that bucket and pile it

over there, and, you know, put some in your mouth, and then walk back over and lay back down in the bed. Right? There is endeavor. You can move the halavah closer.

But still you have to stick your head in the bucket. Well, I guess you can stick your face in the bucket. But the point is that there's still work.

You still have to chew. You know? You know what I'm saying? The point is, Krishna's point is you have to work. There's no such thing as not working.

Breathing is work, but you're doing it. Like that, right? So... Nine... Ten. Performance of duties is better than so-called renunciation.

See, because we're trying to establish that though renunciation is higher than attachment, detachment is higher than attachment, but still the point is, is there has to be a balance there. But that doesn't mean the performance of duties is not good. Right? Does that make sense? Because whenever you're dealing with something, you're always going to have opposites.

So you have to be able to balance the opposites. Right? In other words, the detachment is better than attachment. Right? So then one should situate oneself in a detached position.

But one is attached. Does that make sense? So one doesn't situate yourself just in pure attachment. One doesn't situate yourself in pure detachment.

You situate yourself... How much attachment and detachment is there? What's the balance? Right? If it's 20-80, you know, so then you situate yourself like that. You know what I'm saying? If, you know, 40-60, you establish like that. So you have to see how much attachment is there, how much detachment.

And then situate yourself in that position. There are many pseudo-meditators who misrepresent themselves as belonging to high parentage. And great professional men who falsely pose that they have sacrificed everything for the sake of advancement in spiritual life.

So here are those in good families, those who are wealthy, you know, very expert in dealing with the material energy. So they're presenting themselves as something special. Lord Krishna did not want Arjuna to become a pretender.

Right? Because he is, you know, very professional and he's coming from high parentage. So he's got both. Rather, the Lord desired that Arjuna perform his prescribed duties as set forth for ksatriyas.

Right? So perform the activity, don't sacrifice. Means the sacrifice is to do your duty for Krishna, not to give up your duty. You understand? The point is, sacrifice doesn't mean that there's a lessening of endeavor.

Because if we give up everything, there's no endeavor. So how is that actually sacrifice? Right? A real sacrifice means it is, of course, something sacrificed and having it all and keeping it all. So

here you're giving it away.

But then the point is, is having it and using it for Krishna, that's the greatest sacrifice. So that's what's recommended. Right? So in other words, you're practicing it in two stages.

You're having it and engaging it. And then you're not having it and not engaging it. Right? Because we're unwilling to do the two together.

Right? Because a materialist is not going to not work if he can get a facility. Or if he's not going to get the facility, he's not going to work. Right? That's the way materialists think.

So only a devotee will think, I'll work to please Krishna. Do you understand? So, even the materialist has to be engaged in the same principles that the devotees follow. But in a way that he as a materialist is willing to accept it.

Right? I'll work if I get the result. I won't work if I don't get the result. Right? So you just have to convince him that there's a time for both.

So when you're younger, work for yourself. When you're older, renounce. You understand? So you get used to doing both.

So, renunciation is not a problem. Attachment is not a problem. People do it all the time.

The problem is doing both simultaneously. That's what's new. Does that make sense? That's the part that we have difficulty with.

Does that make sense? So, Arjuna was a householder and a military general. And therefore, it was better for him to remain as such and perform his religious duties as prescribed for the household ksatriya. Such activities gradually cleanse the heart of a mundane man and free him from material contamination.

So-called renunciation for the purpose of maintenance is never approved by the Lord nor by any religious scripture. Now why would he also here, why would he say so-called renunciation for the purpose of maintenance? I mean, one, we've explained the charlatan who's making a show of it. But what would be the application of Arjuna's position here? Arjuna said it himself.

You can directly quote Arjuna. Yes, he said better to, you know, instead of doing these duties as ksatriya, renounce and go to the forest and live by begging alone. But what was the consideration? Maintenance.

Right? We're going to fight here and get our kingdom and, you know, maintain ourselves. Because the point is they had nothing to maintain themselves with. They're ksatriyas.

They didn't have even a village. Right? So, therefore, they're fighting the war for maintenance. So rather than this big extravaganza for maintenance, then I'll just go to the forest and live by begging.

So, therefore, it's pseudo-renunciation for the purpose of maintenance. Right? But we'll think, no, no, but it's a higher principle. No, it's not a higher principle.

It's simply maintenance. It's economics. Like that.

He didn't say, better I go to the forest and live in a renounced way and just dedicate myself to, you know, higher pursuits rather than this, you know, material endeavor. He didn't say that. He said, better to go to the forest and live by begging.

And everybody buys it. Except Krishna. Krishna didn't.

Krishna's more clever. And we may think, no, no, but it's a higher principle. He's doing.

He's not doing a higher principle. It's the same thing. It's just one's big and one's small.

You know, it says, okay, yeah, instead of, you know, robbing banks and stuff like that, we'll just stick to the, you know, corner grocery stores. Right? And then you go, wow, yeah, isn't it so elevated? So, you know, it's the same thing. You know? Does that make sense? So, so, so, okay, okay, well, even that's too big.

Okay, we'll just roll the old ladies, you know. So, you know, so, it's not a greater advantage. Does that make sense? Yeah.

So, the point is, is we'll be thinking, oh, he's so renounced. No, he's not. He's just, he's just, you know, reducing his, his material, you know, situation and sphere.

That's all, but it's still material. He didn't say he's renouncing for a higher principle. It's just exactly the same thing.

So, therefore, it's very appropriate that Krishna's making this point because Arjuna has put himself as a pseudo-renunciate. He's just renouncing for maintenance. And he says, you'll be in the forest and you will fight.

Being a kshatriya, you'll be out there. Things go wrong even out in the forest. You know what I'm saying? Like that, you know, tigers, you know, attack the sages or dacoits come and take shelter there, kings come there and deal improperly.

You will fight. Right? Because Mahabharata, so many stories out in the forest, something's going wrong and the kshatriyas take care of it. Right? So, you will do those things.

So, it's pseudo. Right? You're doing it for maintenance and you will act according to your own nature anyway. Right? So, the person is a grihastha by nature.

They're posing themselves as some kind of a renunciate, as a meditator. And they're not. So, they're doing that as business.

Right? So, it's a case of doing someone else's duty. It's not your duty. You know, the

businessman takes up, he starts a business of meditation.

Right? People have to come and pay big money to get in. He makes it very nice in arrangements and all this kind of things. You know, works it out really well when you start meditating you're on the ground floor and as you move up then you move up to different floors and all that.

When you get into the, you know, in other words, the guys that, if they don't get into the lift you know that they're not very advanced. But if they get into the lift then you know they're more advanced but then who pushes which button, you know. So, you know, the first guy will come up and push, you know, second floor and the next guy will come up and third floor and this and that.

But the guy who's on the tenth floor he's going to wait. You know, after everyone's pushed their button and all that then everyone will kind of like turn. You know, he'll come up and push.

Right? You know. And then everybody knows ooh, he's the advanced one. Yes? I'd like to know sometimes in Grihastha life and in the temple there's a lot of service to do and you can get really caught up in doing a lot of service.

Yeah. But actually, whose duty is it to do because sometimes it's taking away maybe your responsibilities as a grihastha? The point is is you have to find the balance. It means, in other words, you have to make the grihastha-like work but you also have to make the sadhana work.

Yeah. You know what I'm saying? In other words, how much is necessary to make the grihastha-like work that much you do only? And then you do the rest is for service. So you should never feel bad that you're not doing more for the temple if they're in need of so much service then? No.

If there's a need it means you can but it doesn't mean that you get involved. It means, in other words, you know, one can think oh, I'm so attached therefore I'm in this situation. I can't engage in all these services I'd like to because at this point I have to do this activity within grihastha life.

Right? So that's why the grihasthas can think you know, we're attached grihasthas and we're in a fallen position because we could be engaged in the Lord's service when we're doing all these different things. You know what I'm saying? But if it's not just like let's say the child is sick there's no one to take care you have to take care so you don't get to go and do those other things but if the child isn't sick you don't stay at home you go to the temple and engage in the service. I don't know, I just feel like there may be a point where you have to my understanding is you have to protect your grihastha a little bit that you're not over-endeavoring to try and You have to protect but at the same time you don't protect more than actually is necessary.

You know what I'm saying? It means if you're a little attached then that's all that you deal with. If you're a lot attached then that's what you have to deal with. And then with time by performing that service then you'll become less attached so you'll be able to deal with less.

You'll require less for the family or it will be how you say by practice it won't take any extra attention. You know what I'm saying? In the beginning the person has a big house and doing all this and that and getting out and cleaning and all that but after a while there's a routine so it just goes on so he's thinking he can think of Krishna in his service to Krishna and everything like that. You know what I'm saying? Well in the beginning because he's developing the skill then he'll be more focused on the household by the way.

Does that make sense? So you have to find the balance but always know it that that's what Prabhupada says second class man gets married because the first class situation is to be always absorbed directly in Krishna's service so household life is going to take away from that to some degree so it's a second class position but if one's attached it's the best position to be in just because it's second class doesn't mean that that's just like is it first class means of these two which would you consider first class and which second class? To be healthy or to be sick? Okay so now but now if you're sick do you take medicines? Right so that's the whole point is that if you have those attachments then the medicine is a grihastha life. So the goal is in the end to there's a more high taste in serving in the temple in that regard yes yes you understand because what is the point of being in the home? Why is one in the home rather than in the temple? What taste will one get there that one won't get in the temple? There's a sense of possession no? You understand? It's yours means in the temple there is no sense of possession and you know and you notice that when there is one there's a problem right? In other words you go to the temple to let's say polish pancha tattva or do the flower outfit or something that you know anybody who's available can take part in but now how smoothly does it go or not smoothly depending upon how much sense of possession the lady that's in charge of it has if it's hers nobody can work and if it's just she's organizing for Krishna that was a joke so then there's less trouble Does that make sense? It's because but in the house how much possession is there it's not a problem of course it's going to be a problem but it's your problem What if you possess him over your service and is that not doing it for Krishna? The point is why be possessive? What's the point? It might have a different alignment Yeah but does that matter? If they're both correct it doesn't really matter So the point is you have a different way but it has to be cooperative with the other but if it's that you're possessive because you're doing it in a way that it's supposed to be done you know and the other person wants to do it in a way that's not recommended and so you can see it's not going to get the right result and that's another thing because Krishna is there but if it's just a matter you could do it this way or that way You know you could use in the chutney mustard seeds or you could use collard jeera but you like mustard seeds and the other person likes collard jeera so then you fight over that that's not Krishna consciousness Could you say that doing service in the temple is opening you up more to all living in all devotees so you're not You can say but the principle is that if you're means it can help the ideas they open up there then they'll open up to the family If you're open to the family you can be open to the devotees The point is is to be able to work in relationships It's just that with the family you might or might not you should be but with the devotees in general you should be and if you don't no one wants to work with you but the nice thing about the family is whether you know what you're doing or not they have to work with you by law you know like

that so that's the difference you know so that sense that sense of possession you know because other things in the temple you can have those who are seniors as a parent figure those who are juniors even like children or dependents so all those different things you can get does that make sense? but the sense of possession is not there that's what makes the difference grhastha life means there's a sense of possession brahmacharya vanaprastha sannyasa means there's no sense of possession but it doesn't mean as we discussed before that they don't have facility more or less facility right? does that make sense? so if for their service a grhastha has more facility than a brahmacharya that's fine but if for their service a brahmacharya has more facility than the grhastha that's also fine so we always have to be careful that you know we don't you know what I'm saying? so-called renunciation for the purpose of maintenance is never approved by the Lord nor by any religious scripture ok there's just another thing it's just on here just on mentioning on maintenance so we can see is that it's not a proper perspective it says nor by any religious scripture sometimes this means one may have heard right? that there'll be a complaint by some grhastha that you know the brahmacharyas the sannyasis you know they got the money they're going to India they can go every year for the festivals and this and that like that but we as grhasthas we have to work so hard we can't do all that kind of stuff like that but what are they talking about? what's the discussion? they're talking about maintenance maintenance because it's like I don't have the money to maintain a program like that why should they? but the point is there's a difference the one is going there because there's a festival and be involved in the festival lecture, kirtan the other one's going there because it's a vacation there's a difference so that's why the one goes every year and the other one can only go every two years or every three years there's a difference so it's not maintenance it's service you understand? because does that make sense? so we have to be able to see all the applications of this like that 3.9 work done as a sacrifice for Vishnu has to be performed otherwise work causes bondage in this world therefore, O son of Kunti perform your prescribed duties for his satisfaction and in that way you will always remain free from bondage so one will work Krishna has already made that point is that you can't not work you can't not be active but now you have to do it for Krishna if you do it for Vishnu then you will not be bound you'll be free but if you don't do it for Vishnu you will be bound but you can't get out of doing work that's the Mayavadi's idea ok, work is binding I won't do any work but it doesn't happen it appears they'll say that it's not happening just like the grahastas say, well I'm not attached you know, it's like the renunciate is saying well I'm renounced like that but it's not work will go on right so the point is is therefore the only solution is work is done for Vishnu right if work is done for oneself one will be bound what is doing for Vishnu also interesting to note says do for his satisfaction right you have to do work for Vishnu yeah, so do it for him Krishna is having some fun all activities should be connected to Krishna you do it for him and Krishna is him so it works out one has to work for the satisfaction of Vishnu any other work done in this material world will be a cause of bondage for both good and evil work have their reactions and any reaction binds the performance so it doesn't even matter good work that's why we're not interested in good work we're only interested in Krishna conscious work Krishna likes good work to be offered to him that's why we prefer good work over bad work does that make sense so that's the only reason it's not that good work is we use good work in Krishna's service therefore good



work is connected to the Lord no good work is what Krishna likes connected to him but it's not automatically connected therefore one has to work in Krishna consciousness to satisfy Krishna or Vishnu and while performing such activities one is in a liberated stage so whatever one's position within Varna and Ashram one is liberated if one's acting in that way so that's why it doesn't matter where you're situated the intelligent man will figure it out very early where he should be situated and then act according to that this is the great art of doing work and in the beginning this process requires very expert guidance so the spiritual master the guidance of the Vaisnava they can help understand how to situate yourself having done that then it works very nice but then you can carry on but that's why it says in the beginning very expert guidance so it's a great art of doing work it's not an easy thing right principles are easy you know one sentence principles right but the detail how to apply it to all the aspects of your life that takes direction that takes support one should therefore act very diligently under the expert guidance of a devotee of Lord Krishna or under the direct instruction of Lord Krishna himself under whom Arjuna had the opportunity to work right like that so in other words Krishna's instructions you get them directly or in the Parampara so if you're Arjuna then you get them directly if not you get them in Parampara nothing should be performed for sense gratification but everything should be done for the satisfaction of Krishna right the senses are still being engaged the same experience is gained but is being done to please Krishna so you're actually happy and satisfied well the other one one is seemingly happy and satisfied but one actually is not this practice will not only save one from the reaction of work but also gradually elevate one to transcendental loving service of the Lord which alone can raise one to the kingdom of God right so our interest in the spiritual platform is that that's where service to Krishna is being performed otherwise it doesn't just as material platform doesn't have an interest neither does the spiritual the point is the loving service of the Lord which happens to be transcendental therefore it elevates one to the transcendental loving service of the Lord does that make sense so that there's no separate endeavor for liberation right so we can say I do this work without attachment that is naiskarmi it will bring you to the elevated the liberated platform but that's the liberated platform is no interest if it's not connected to the Lord therefore we see it that we're doing the activity without attachment the result means the result is for Krishna does that make sense so just being detached isn't the the goal it's that offering to Krishna you know so being detached is you know pious but it's not enough it will get you being detached for Krishna then that's better but being the result is for Krishna without worrying about the detachment part that's the best does that make sense yes nicely outlines the difference between the personalism and impersonalism perceiving when you're in the spiritual world it's still not about the situation yes it's not about the situation that's the point situations are engaged so situations are important that's why this sanguna brahma that element is important because there's qualities you know it's just like you have a situation there's inherent qualities but the point is those qualities only attain perfection when they're connected to the Lord you know what I'm saying it means there's a nice place you could sit so the principle of the potency of sitting is there but unless you make the arrangements and sit Krishna there then what's the meaning of it does that make sense so that's why we learn to not be attached to the situation you know what I'm saying because otherwise if you're on the spiritual platform and not



attached to Krishna then you're going as a soul you're going to get attached you'll get attached to the situation but the point is if you're attached to the spiritual situation or the material situation and they're not connected to Krishna it doesn't matter they're both just as bad material is being attached to the situation not connected to Krishna now whether that's situated within material energy or spiritual energy it's the same thing you know what I'm saying if you stick your finger in you know in the plug and you're sitting in bed or you're sitting at your office office chair is there a difference I haven't tried but I don't think so okay so in theory yeah in theory you understand there's no difference so the point is it doesn't matter the situation the result's the same seeing the situation not connected to Krishna that's material vision right as we said the demons are in Vrindavan but they see the situation for their own sense gratification so they're in the material world right the same situation the devotees are seeing in relation to Krishna they're in the spiritual world right that's how it goes or take another situation one is within you know the material phenomena Prabhupada's walking down the street in Delhi but he's looking for the printing shop to print books for Krishna he's in the he's in the spiritual world the guy who's printing the books he's in the material world because he's saying okay here's a job I get this and I print these books I get money that's why the devotees are liberated yeah the devotees are liberated whatever the situation and the materialist is bound no matter the situation does that make sense so we see is that in in Gokula the demons and the materialist may come in right but in Goloka they don't come why because there's all those tridents there and anyone gets close then they cut them to shreds so you know they don't get they don't get in so it's allowed but here not there yes not to be attached to the situation means to be attached to the mentality yeah to the mentality that I can control and enjoy this right in other words the situation is there and then one thinks that this in this situation this result could be gained for Krishna rather than in this situation I could get this result for myself does that make sense so what changes is yes it's the mentality like that the situation doesn't change the endeavor doesn't change the result doesn't change what changes is is the result for you or is the result for Krishna and for the result to be for Krishna means you've changed the identity right so Krishna conscious means when you in the situation you're in the identity is Krishna conscious the goal of the result is Krishna conscious the endeavor remains the same like that well the materialist he thinks I am the controller and the results for him because he's the enjoyer so and he performs the same activity right but the devotee thinks I'm servant of Krishna the results for Krishna so he endeavors in the same way to get that result for Krishna does that make sense and it seems that in all our Krishna consciousness endeavor the goal is to to get more Krishna consciousness means to be aware of this to be more Krishna conscious yeah to be more Krishna conscious to be more Krishna conscious that one is always remembering Krishna always observing Krishna because then one will be engaged in service so the devotee doesn't want to just remember Krishna means it's it's perfectly bonafide as a Vaishnava position to always want to remember Krishna and that's all you're looking for but that's called neutrality right so technically Rupa Goswami though it is one of the five rasas you know it's not really categorized as something that one that as we would say is a solid rasa because the point is is if one is always thinking of Krishna one would want to do something for Krishna therefore then the four higher rasas are taken as they're dynamic so that's real does

that make sense yes in the nature of devotion Shatrughan explained that some guru sometimes fell down from big positions because of accumulating so much wealth accumulating so much wealth and some disciples of such gurus they explained that the initiation had no value this is all a necro-devotion they explained they used they said has no because they don't understand the process it means someone who would say that that the guru fell down because of money or disciples then then basically why would you point that out you understand if a manager goes into a situation what does he see how nicely it's decorated or how well it's managed right if an interior decorator goes into a room what does he see how nicely it's decorated so the person who points out the guru fell down because of money or followers is someone who they see money and followers that's the value now whether they're following that nicely or not but why would they say that because the real point is not money just as money is not the cause of devotional service it's also not the cause of not devotional service it's desire so in other words one's desire is what distracts from Krishna consciousness that's why one should stay in the association of devotees you know what I'm saying so the problem is theirs ok they're distracted in that way now how to engage that position of distraction in the lord's service now can they give that up or do they need to be in that position you know what I'm saying so that's what you're trying to do but otherwise that's not the point so now money causes this so therefore you know no Sriman should have any money that's not the point the point is what causes them to be distracted because the point is a poor man is distracted by a small amount of money so how do you establish how much money is distracted you know what I'm saying as I mentioned there was that saw that article during the Kuwait war you know that was what like 10 years ago or more Kuwait 20 years ago so 20 years ago right so now how much inflation and everything so there was an article I saw that it was focusing on these Kuwait aristocrats that happened to be in London at the time and on a vacation right so but because of the war then all the banks are frozen they can't get their money so they were on their hotel on the casinos on whatever else they were doing they were spending 10,000 pounds a day you know so now that much would be like 30, 40, 50,000 pounds a day and they were freaking out that they can't maintain their lifestyle on that little bit of money they have you know so anybody else had 10,000 pounds they could probably live for months you know in London like that in a hotel and stuff but you know because of what they were living they couldn't that was one day's worth of money right so how do you establish how much money is there so for them 10,000 pounds nothing that's one day's worth of money but for someone else 100 bucks that's a big thing you know so how do you establish you can't unless you follow Shastra so the point is the Shastra is money has to be used in the Lord's service you know what I'm saying because we're following that we want to get really strict about the money then Rupa Goswami also recommends that the Grihasthas give 50% of their profit to Krishna conscious endeavors means other than themselves so is that going on the Grihasthas so how are they any more elevated than those senior devotees who fall down there are they were not fallen then they fell that Grihastha according to definition is fallen now so he'll say well we're not falling down well no because when you're falling you can't fall down sitting at the bottom of the well it's not you're going to fall further maybe dig a hole we'll show you a shovel you can dig some more you know what I'm saying so therefore how do you define so the point of Shastra is that is it

connected to the Lord or not right because the only one's going to point out oh they have money or they have a house is someone someone who that's what they want someone who doesn't want it what does a house got to do with it because what do they do in their house you know what I'm saying they have a house what do they do with it right devotees come over they run programs classes that's what they do in their house now if a Grihastha in that house how many programs would go on per day how many other Brahmacharis and that would be staying there that they would be taking care of and feeding knock me out you understand so there's a difference here it's not the same so it's not a matter of defense of one or the other the point is it's devotional service that is the consideration not the mundane situation you know what I'm saying because if you're going to go well no but in Shastras Swamis don't have money Sannyasis also don't have to look at ladies you don't have to look at you don't have to stand there and do artik and you know there's a lady over there fanning Prabhupada there was never a time when there was a Guru Puja in the temple that a lady ever fanned Prabhupada never but it goes on now and so somehow or another that can go on we don't care for the rules but then you know your Brahmacharis and Sannyasis oh no that's got to be stripped out of Satya Yuga you know you know according to the Shastra it doesn't work like that you know what I'm saying so the point is is it's the devotional service that is the strength or weakness the ability to engage that money in Krishna service or the ability to not engage in Krishna service that's where you're looking someone has a little bit of money and not engaged in Krishna service or a lot of money not engaged in Krishna service what's the difference they have a little money engaged in Krishna service or a lot of money engaged in Krishna service they're also the same the point is is it's either devotional or it's not does that make sense the difference is a Grihastha has a sense of ownership of a woman a Sannyasi a Brahmachari doesn't that's the difference it's not that one has a house or one has money or one has you know a computer that's not the difference the point is is a Grihastha has attachment to the woman therefore women require houses he's got to have a house but he's having the house for a woman right the Sannyasi is having a house so that he and his Brahmacharis have a place to stay there's a difference the actual point of Grihastha life is the need to be in the association of women as it's your woman not that you're around women you understand it's the sense of possession that you have ownership over a woman and therefore she has ownership of you you understand means in other words you have the sense of ownership of a woman and because she has ownership of you you have all that facility that's where the difference is that devotees are not able to pinpoint therefore they can't tell the difference point is everything else is to be engaged in the Lord's service initiation had a value of course it had a value they're using it because they don't have respective authority and they have a sense of independence but the point is if the person is in the bona fide line right and gives initiation you're connected to that line the weak point is the siksha is not there right does that make sense you know a fallen guru doesn't give a whole lot of instruction or if he does it may not be of great value so the point is the siksha is what's lost therefore you take shelter of the senior Vaishnavas that's what you have to carry on you know what I'm let us say the person's gotten married right and then in five years later that priest who did the marriage bleeps so now do they get remarried do they never why not it was a ceremony it was done we're married so it was a ceremony it's done you're connected but what keeps it

alive so what do they do we keep it alive by properly interacting you keep it alive by initiation by siksha that's it it's the same thing it's a samskara it's just the most important of all the samskaras that's all it's just the material mentality we like to we unknowingly allow it to bleed through into devotional life right and because we think I'm a devotee so therefore anything I do is Krishna conscious therefore my mundane concepts are also Krishna conscious this is the fault that they follow does that make sense so it's spoken like that but it's unnecessary you know what I'm saying the point is is if someone wants to take reinitiation it's not a problem it's not a fault the point is is it's not necessary you know it's just like you know for sentiment then married couples may what do you call it what's the name of it just slip they have another marriage ceremony the same person was it something re-something their vows renew or reconfirming their vows and stuff like that it's sentiment they don't have to right it's not that on the books that every every ten years you know grhasas have to reconfirm their vows and get married again because otherwise you know like that going along and you know you're there and like that and then find out hey what happened the family's not here and like that well you didn't renew your vows you know the marriage ran out and stuff hey great we're out of here you know like that so you know second notice second notice yeah by the third notice then you know that would be interesting second notice there's a second notice are you going to renew this or not what's happening I'm thinking I'm thinking does that make sense everybody's clear on this these are very important points to understand because what happens there's the spiritual and then there's the social right like that and the point is is the social always has to is a manifestation of the spiritual the philosophical it means the philosophical right the culture so that means if it doesn't match there's something wrong with it either our understanding of philosophy or the understanding of the culture so the point is is it's consistent so it doesn't matter we're not discussing here at all the emotional loss that's there and the personal relationship and all that that's you know that's always a disaster but what we're talking here is on the platform on the platform right that makes sense so these other things are not they're not the the primary element so you were explaining how when we see something it's because we value it you can't see something that you don't have a value in just like let us say there is you know how you say there's some fruit and there's something cooked right and they're sitting in two big piles you bring a dog in the room what will he see only cooked only cooked right you bring a cow in the room the fruit but they can also eat what's cooked you know what I'm saying you understand so you bring you know a squirrel in the room they'll only see what's uncooked you understand so you only see what is your nature so the person is always worried about money and this one money because that's their nature economics is their is the core nature you know someone who's always on management this management that because management is their nature you know someone else says oh but you know they don't care for this they have feelings and there's no support then that's an artist does that make sense so these are the core fundamentals that's how you can tell what nature you're dealing with then that's applied that's a detail when devotees are describing materialists or Mayavadis yeah generally also you get into what's what you what you what you really think is you know important you know you know but Krishna's point is is that it's not engaged in Krishna's service that's the problem with the materialist not that he's an intellectual or he's an administrator he's a businessman he's not

worried well he has so much money you know that's not good or he has so much power that's not good we don't have a problem Prithu Maharaj says emperor of the whole planet we don't have a problem you know what I'm saying the businessman has tons of money we don't have a problem the artist is so artistic we don't have a problem problem is it's not connected to Krishna that's the problem you know what I'm saying we don't have a problem that the guy down that the professor at the university is super intelligent and can study all day we have a problem that it's not connected to Krishna it's not the other things right now they want to connect that nature to Krishna then there are scientific ways to do it that are recommended by the sages so now what they're doing is not scientific but the first thing is the connection to Krishna not to bring and introduce the scientific application you know the first thing is the person is there the first thing is to chant Hare Krishna you know what I'm saying that's the whole thing accept Krishna as God that's the first thing not to make him a vegetarian you know if you can do it at one time great but if not worry about that later nobody's a meat eater so what he accepts God he's chanting Hare Krishna like that that will come with time as he's purified then that will come I remember one guy he was happy he liked Chaitanya tried to read it he would read he'd discuss and this and that something about coming to Mayapur I mentioned one thing about vegetarian thing like that oh yeah their vegetarian meal like that and it was just kind of like it became highly uncomfortable you know so because he was he was just very slow in this so that was his weakness you know so it's not that the devotees many times oh yeah you know like we should we should say yeah we made three people vegetarians great pigeons are vegetarians you know and upstairs they just made three more also right you know so it's like you know the pigeons are doing preaching you know is that does that make sense so but it's not it's not like that it's that someone's has accepted Krishna and the process right so even if they're only accepting the Supreme and they're accepting chanting then that's something then that Supreme will become a person to them so all these other things you know or if they're chanting and taking Prasad you know and the other things they're not doing like like Brahmananda was worried that in Africa the preaching is all these philosophy they weren't interested in the philosophy but they were they were enthusiastically chant chant, dance and take Prasad you know more than anyone anywhere and Prabhupada says no it's fine you know here I think Bhavananda was worried Bhavananda Chaitanya Upanishad I'm not sure no actually maybe it was who wrote the letter Raghava Pandit Maharaj I think they were running a no he started it later it was Bhavananda yeah it was Bhavananda because Raghava Pandit did the program later means they they were they put out a thing in Navadvip that were teaching English right so then all these boys from Navadvip all these college you know you know high school and college students come and they run the class by teaching Krishna book and so they're learning English and all that but no one's becoming a devotee and so Prabhupada says you know I don't think this program is working because no one's becoming a devotee means shaving off all the hair in the temple and Prabhupada said but they're hearing Krishna book what's the problem you know so that's the thing is that if they're engaged in the direct activities then then it's fine even if the indirect are not in place then it's there that's the principle so like that is the direct is what you're trying to see is in place then the indirect according to what's the nature and everything so there's a natural way that it's put together because they don't conflict

right it can't be highly renounced and be a grihasta right it can't be renounced to be attached it means that they don't go together so 3.10 to 12 in the beginning of creation the Lord of all creatures sent forth generations of men and demigods along with sacrifices for Vishnu and blessed them by saying be thou happy by this yajna sacrifice because his performance will bestow upon you everything desirable for living happily and achieving liberation so here this is God's view so he sent forth generations of men and demigods right so he doesn't get into the details of how the generations come about and all that you know what I'm saying he sent forth generations of men and demigods and he gave them sacrifice for Vishnu he doesn't get into this one, sacrifice that no, he's getting means it's done for it's sacrifices for Vishnu right and then blessed them by saying be thou happy by this yajna so the point is it's not how miserable you're going to be as in how Krishna conscious you are no, he'd be happy because his performance will bestow upon you everything desirable for living happily and achieving liberation so that means sacrifice to Vishnu will give you whatever you're looking for materially freedom from material entanglement and a situation in Krishna's service because we're taking why are we looking at only at one because karma gets you one thing you can get material facility but not liberation yajna will give you liberation but not material facility so that's where we're used to this dualistic understanding but here is the one thing will get you those two plus what those two will not give you is transcendental loving service from the Lord so we're not used to this it means in other words if you're doing it and you're happy it can't be Krishna conscious and if you're Krishna conscious then you can't have any facility all these different kinds of things are left over from karma and jnana does that make sense the point is grihasthas have facility because they need it sannyasis don't have because they don't need it that's the point it's very straightforward it's very simple so here this is how the Lord is looking at it so he doesn't have a problem that devotees are happy and have facility the point is that it's yajna for Vishnu that's the point where Krishna is looking at it the demigods being pleased by sacrifice will also please you and thus by cooperation between men and demigods prosperity will reign for all in charge of the various necessities of life the demigods being satisfied by the performance of yajna sacrifice will supply all necessities to you but he who enjoys such gifts without offering to the demigods in return is certainly a thief you've done the sacrifice you get something from the demigods they're being happy they give you the facility now that facility has to again be used for the demigods and not give you more facility and now if you take that and use it for yourself ok I did the work got the thing got it back so then what's that? it's business it's mercenary I did the service for Krishna I got the results now I enjoy the results no again it's an offer to Krishna it has to continue it's ongoing so that's why endeavor is our focus right but for endeavor to be correct means the sambandhan prayojana have to be correct right because the endeavor remains the same right but if the identity is as a devotee the goal is to please Krishna that means your endeavor will be devotional right but if you identify him the controller and your goal is to enjoy therefore your endeavor will be for yourself does that make sense? so focus philosophically is on these two but in application it's on endeavor but Krishna also says doing your duties which is your endeavor thinking of me right with knowledge that means your sambandhan has to be there thinking of me for me will be your prayojana so it's all how you say included so Krishna's program includes everything right the materialist program is



[illegible]

So that means the Lord is situated in the performance of the prescribed duties. That's why Christian keeps talking about it. Because the prescribed duties are given by Him, so it's no different from Him.

And He's a basis? It's a basis. But the basis of that basis is that it's given by God, so you're trying to please God. So whether the duty is performed so well or not, or so technically correct or not, that's in support of that you're doing it to please the Lord.

So even though the duties have come from the Lord, they've come from the Lord as the medium to serve the Lord. Not that the duty is the perfection. No, the duty is your ideal way of

engaging yourself in the Lord's service.

It's a very good medium. I don't know if we mentioned it, but this break for this time, once you try to use it to advantage to catch up on essays not written and stuff like that, because it's always good. Because otherwise next year is another year.

So make sure that she has further little memos to give out. I also get one. So I said I'll make a mistake when I start saying that.

Everyone shows up and I'm not here. Did you give him a memo? Yes, we gave them out yesterday, but there was just a little update. Instead of 6th of 10th, it's 13th of 10th.

So it's pretty much the same thing. Everything is self-explanatory. Good morning.