

**2012-02-13 BG a 2.78-79**

Sadhu Hare Rama Hare Rama Rama Hare Hare So we're on page 75. So it's from the Part 2, Man's Duty Towards Godhead, then in Harikarana 4. Kṛṣṇa is the ideal saint. So one should approach Śrī Kṛṣṇa through His transparent medium, spiritual master, and thus Śrī Kṛṣṇa will reveal Himself.

And then in Lesson 29. Sometimes it goes only Lesson 28 and Lesson 30. Here, Lesson 28.

Next stage is to worship Kṛṣṇa by all means. So the general process is to first approach the bona fide spiritual master in Lesson 28 and Lesson 29. Next stage is to worship Kṛṣṇa by all means.

So then here is that, 3.13.5. The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others who prepare food for personal sense enjoyment verily eat only sin. All living bodies subsist on food grains which are produced from rains.

Grains are produced by performance of yajna, sacrifice, and yajna is born of prescribed duties. Regulated activities are prescribed in the Vedas, and the Vedas are directly manifest from the Supreme Personality of Godhead. Consequently, the all-pervading transcendence is eternally situated in acts of sacrifice.

Page 75. The 3.13-15. Here it's 75. 78.

Verse 3.13-15. One should work under the direction of the Vedas. We have to work for the satisfaction of the yajña-puruṣa, Viṣṇu. Then we must find out the direction of work in Brahman, or the transcendental Vedas.

The Vedas are there... So we see here is that Prabhupāda is taking us through these steps. He's not saying... He means, of course, there's the principle you have to work for Viṣṇu, the satisfaction of the yajña-puruṣa. But he's taking us through the steps of... So if this is what one must do, then we must find out how to do that work.

Because we won't know how to do that work. It means, even technically speaking, we don't even know how to make sense gratification work. So even that we have to learn, even though that's our purpose.

We want to enjoy ourselves. But still, to enjoy ourselves, we have to be told what to do. You know what I'm saying? So here is that if we want to plead, we must find out.

But because we're trying to obtain Brahman, then we have to find out from Brahman how we're going to get there. So that Brahman is the Veda. The Veda is describing Brahman.

Because, as Kṛṣṇa mentioned, one becomes more sinful or freed from sin by what you eat. Because your activity is based on what you eat. If you don't eat, you don't do a whole lot.

You just have to talk to the IRA about that one. So you eat, you do an activity. If you don't eat, you don't act.

So depending on what you eat will also define what kind of activity you do. And your action then defines whether you become sinful or not. Sinful act gets sinful result.

Pious act gets pious result. But now in here, we're trying to obtain transcendence. So that means the action must be based on Brahman.

And that Brahman then is described in the Veda. So he's taking this whole process through. You have to eat, that comes from grains.

Grains come from rain, that comes from sacrifice. So if we say nowadays, the weather is not working nicely, so the crops don't grow properly, that's because there's no sacrifice. So whatever little is left from before, it's going on.

Now you have to perform, and sacrifice is based on prescribed duties. So when we say that someone does sacrifice, that means his prescribed duty is being done for a higher purpose. When you voluntarily give up the results of your work for something higher, that's called sacrifice.

So even you're trying to get to the heavenly planets, you're still giving up for a higher purpose. Or for the family, or for a nation. It's still sacrifice.

But it's not the supreme sacrifice. So if you want to attain the supreme, then you have to do supreme sacrifice. So that means you have to follow what is described in the Veda.

So the activity, then, being the result being given, that's sacrifice. But the activity is described in the Veda. And the Veda is coming from the Lord.

So that means Krishna defines the activities by which you'll obtain Him. Not some other way. You can't make up your own system.

Plenty of people try to do. You create some sentiment, you create some ritual, and then they'll say, oh yes, this is a very good system. But it doesn't matter.

Because Krishna, as described before, you can't know Him unless He reveals Himself. If He doesn't reveal, you don't see Him. If He reveals, you see Him.

Like that. So now, here is like, that's what Prabhupada is making the point, is that if we want to work for the satisfaction of the puruṣa, then we must find out the direction of work, you know, in Brahman. Because if you want to attain Brahman, you have to be working within Brahman.

Right? Does that make sense? It means you're not going to set any swimming record unless you're in water. Right? So you're not going to come to the transcendental platform unless you're working within transcendence. Does that make sense? You can say, oh, but I'm situated in transcendence.

No. It's what you do in transcendence that defines how you're situated. It's what you do with it.

Like I go and stand in a five-star kitchen. Does that make me a great cook? No. But you can say, no, but He's situated in the kitchen.

So what? Who cares? Right? The mosquito is also in that kitchen. Like that. The rat's over in the corner waiting for you to leave.

He's also there. Still talking about a five-star kitchen? Hmm? Still talking about a five-star kitchen? Well, these are the points that one doesn't know about. See, in the five-star kitchen, the rats are quite cultured, so they stay out of the way.

Okay? So... So you have to know it's the rats actually who cook. What to do with it. Hmm? What to do with it.

Yes. So, the point is, as being pointed out in Vedanta, it's all Brahman. It means everything that there is, is Brahman, because it's all Krishna.

Krishna is Brahman. So that means we're always situated in Brahman. Even the grossest materialist.

But he doesn't know he's situated in Brahman, that's why he's called a materialist. Right? And the sage, he knows he's situated in Brahman, therefore he's transcendental. Does that make sense? So the point is, is being situated only has value if you know you're situated.

Right? So the good cook is situated there, so he knows what to do. The small kid is there, it's just a place to run around. So it doesn't matter.

So everybody is actually situated in transcendence. But the point is, is the Vedas are practical. As we see here, this whole line is what's practical work.

What are you going to do with it? So it's not going by that you're situated there, it's going by what is your consciousness in being there. So since the person's consciousness being situated in Brahman is not on Brahman, he's called a materialist. And the sage, he's situated in Brahman because he's concentrating on Brahman.

And the devotee is situated in Brahman, but he's the best because he's situated, he's concentrating on the Supreme One, on Bhagavan. Does that make sense? So to be able to see all these different things, this is what the analyzation is about. Because otherwise... Watch out for the... Sentiment is important.

It means if we're being... Devotional service means that the mind is absorbed in the Lord. But the point is, is we have to make sure that because we're dealing with the mind, it's situated in the Lord. Because as we see, it's the consciousness.

So sentiment means that the mind is engaged and directed in that direction. It doesn't mean that it's actually pleasing. The haji is also thinking of Krishna and rolling on the ground.

But Krishna is not impressed. So that's why analyzation is important, that you can analyze actually if what you're doing is devotional. Because otherwise you can get distracted.

So these fine points in here is, everything's in Brahman, and Brahman is Krishna. But the point is, is Bhagavan is the superior form of Brahman. Does that make sense? Brahman means it's simply... Why we call it impersonal.

This concept of the Mayavadis of impersonal, that doesn't exist. So when we talk about impersonal or Brahman, we're not talking about what the Mayavadis say. Because what the Mayavadis talk about doesn't exist.

There is no such thing as nirguna Brahman. It's an illusion. We're simply talking about a quality.

Right? So if we take some quality of beauty. Okay? I say beauty. So does it do anything? No.

But each individual, when you go beauty, then someone will think of whatever they call beautiful. You're going to attribute it to a form. Right? The beauty itself is impersonal.

But beauty being applied as threefold bending syamasundara, that's personal. Does that make sense? So this is our definition of being impersonal and personal. Because technically speaking, when we take up devotional services, Prabhupada mentioned a few verses back, the tendency is that the neophyte devotee is impersonal.

He tends towards that. But ultimately, it's personal because it's Krishna. But he just sees the qualities.

Oh, yes, the kirtan was so nice. It was just so enthusing. Or, I felt so peaceful.

You know, it was such a nice, you know, the atmosphere was so good. But what is that peace? You know what I'm saying? Peaceful means no material influence. Right? I was happy because there's no material distress.

Right? So that means we're contacting Krishna, but we're only appreciating the Brahman aspect. But we know ultimately that Brahman aspect comes from the person. Right? Because Krishna's name are non-different.

But we're appreciating the impersonal aspect. Does this make sense? So the neophyte tends to do that. That's why we say that prakriti, because it tends towards the material, means it's not connected to Krishna as a person.

And much of the time, we don't even interpret that, understand that what we're discussing is not, it is working within that impersonal area. Does that make sense? So, because we see, like Lord Caitanya, he's saying, he's tasting the spinach and saying, this spinach is so nice because Krishna's tasted it. Yeah, we'll just go, wow, this is really nice cauliflower.

No, it's not the cauliflower this night. It's Krishna's tasted it. That's why it's nice.

Does that make sense? We may appreciate that form, just like Mother Yashoda likes Krishna as a small child. Right? So the cauliflower prasada is Krishna, but we just happen to like him in that form. Does that make sense? So, the tendency is to not, to bring to the transcendental platform.

So devotees are situated transcendently, but they don't always tend to bring it all the way to the Bhagavan platform. That's why it practices that. Right? Well, it's always situated on that platform, and it's favorable to Krishna.

Right? And we're not trying to get anything from it, in karma and beyond. That's pure devotion. Right? But the point is, is to be situated in Brahman.

That's where you start. Right? One could say, no, but I don't want to, we want to sit, no, but that's where you're situated. Right? We're situated in Krishna.

And that being situated in Krishna, that's Brahman. Now, within Brahman, relating to Krishna, in the specifics of his personal interaction with the devotees, that's then what makes for Vaisnava. Right? And then depending upon what form of Bhagavan, then that defines what kind of Vaisnava.

Right? You know, whether one's Vaikuntha or Dwaraka, Mathura, Vrindavan, like that. Does that make sense? So here is that, we're taking that position, that since we have to do this, if this is what we have to do, then we must find out how to work, because Krishna is a person. That means he likes to interact in a certain way.

So that means, to interact in a certain way, means there's certain activities you do that create that kind of interaction. So there's duties. Does that make sense? You know, Krishna, it's like this, the older ladies, he likes it when they cook for him.

Right? The really young little girls, he just sits there and says something, they go like that, you know? That's what he has fun doing. Right? And if they're the same age with him, then they go to the forest. Does that make sense? So that's why then there's the duties.

The mother is cooking for the child. Right? Does that make sense? You know, the younger girls are being taken care of by the older. Does that make sense? Those who are equals in nature, they get married.

You know what I'm saying? Because this is how Krishna likes it. That's why the Vedas then

describe the duties in that way. So even they're describing the duties, it's not the duty that's important.

What's important is that duty is what pleases Krishna. Because as I said before, he is the saint. We approach him through the spiritual master.

So the spiritual master gives us direction according to the Veda. The Veda, coming from Krishna, defines what Krishna likes. Then you do that with devotion, then that impresses Krishna.

He reveals himself. So it's not the performance of the activity, because the same activities are being done by a pious person. When we talk about smartness, our complaint is not that they're performing ritual, that's much of the time the common mistake.

Oh, you're a smarta because you're doing a ritual. No, a smarta is a smarta because they're doing the ritual and not connecting it to Krishna. That's why we call them a smarta.

They're a very pious, qualified brahmin. And you're obliged to respect them because they're a brahmin. Go brahmana hitaya ca.

It could have said, Go Vaishnava hitaya ca. But it says, Go brahmana hitaya ca. Vaishnava is the topmost brahmin.

But still, you respect even not a topmost brahmin. Brahmins are respected. What's the point of them performing rituals without connecting it? Because they're performing the ritual because they want the pious result you get from it.

Any action gives a result. So pious will give a good result, impious will give a bad result. So they're brahmins, so they're smart.

So they perform pious activities to get good results. The difficulty is that for that same endeavor, if they simply change their consciousness from fruitive to devotional, for the same work, they would get devotional service and get the proper result. One could say, No, but still that's mixed.

But the point is, devotional service means the results for Krishna. So do you want a good result or a bad result for Krishna? So that's why the acharyas recommend pious work in devotional service because the pious work gets a pious result and then you have a pious result to give to Krishna rather than an impious one. So that's the point.

But because we see things so externally, then as soon as we hear the word pious, then, Oh, that's material. But somehow or another, pious is material. But impious, by yukta-vairagya, can be connected to the Lord.

But one has to remember, basically only the tribals see that way. And maleces and yavanas are part of those tribal groups. So the idea is that we find that direction of work in Brahman from

the Veda.

The Veda is coming from Krishna. Now, if we want to interact, if you are always telling me what to do, how much fun is it? Unless it's a parental rouse. Does that make sense? But if you want to have friendship, then how am I supposed to know what to do? I find out from a third party what it is I'm supposed to do.

Rather than you having to tell me directly, I find out from a third party. Then we can have that relationship that doesn't have the encumbrances of that parental rouse. Does that make sense? Or it may be parental rouse, but it may have the encumbrances of the rules.

It doesn't have the spontaneity. So therefore, Krishna gives the Veda, which describes how he likes to interact. But at the same time, we don't have a direct relationship with Krishna.

We can have direct interaction with Krishna, but not direct relationship. So therefore, we have relationship with the spiritual master. So the relationship is with the spiritual master, and we learn from him the Veda.

So therefore, the spiritual master is the father, the Veda is the mother. Then we can interact with Krishna. Then it's fine.

Remember, it's pastime. Does that make sense? The Vedas are there for codes of working directions. So now if you work, you get a result.

To work, you have to have knowledge. So the Veda is going to describe the situation and what you can do with it and get what. But the whole point is, if everything's for devotion, then it's that you're performing the activity to please the Lord.

So that's the point of the Veda. So even if it's describing it in language, on the platform of karma, or on the platform of yama, it's still only describing devotional service. So that's why the Vaisnavas don't have any problem taking anything from any scripture anywhere and connecting it to Krishna, because they understand Bhagavan, Paramatma, and Brahman.

The Sahajiyas, it's only Bhagavan. The Mayavadis, it's only Brahman. The yogis, it's only Paramatma.

But the devotee works with all three. They understand, I'm situated here, but I'm not seeing Krishna, but Krishna's everything. Now I've made my connection with the environment.

Then I start to see, OK, what's my value? My value is in, OK, here, making a nice arrangement, making facilities. So therefore you have facilities, it's a building, and it's done in an aesthetic way or some kind of way that will be pleasant, create a nice atmosphere. So therefore Krishna is facility, Krishna is aesthetics.

So therefore your value. But the point is that it's Krishna as a person. So therefore the facilities must be to understand Krishna as a person.

Therefore we're discussing Bhagavatam. So that principle in all times, places, and circumstances must be followed. So here we're sitting here in this class, in this situation, we've connected it here.

But when we walk out of this classroom, we should still be able to connect it. Does that make sense? So that's the direction. So we're starting from Brahman first, because that's the first instruction.

Krishna is everything. That's the first. Second addresses your nature.

What is your value? Third is you address what's Krishna's value. Because Paramatma deals with your value. Right? According to His standards.

But the point is, as you're approaching Paramatma, because you have a value and you want it fulfilled, He sanctions it or not. Right? But Krishna's final point in the Gita is don't start with your value. Start with Krishna's value.

That's Bhagavatam. What would Krishna like? Now, Krishna likes unlimited things, because He's unlimited. I'm particularly attracted to pleasing Krishna within this particular group or this particular sphere of activities.

Right? So that makes rasa. Right? That's the staiba. Mother Yashoda wants to please Krishna as a parent.

So it means Him as a child. How He'll enjoy as a child is how she wants to serve. But that's general.

But then specifics are, then what does Krishna like to eat? What does He like to do? Right? Does that make sense? So it's always this element of back and forth between the Lord and the devotee. He is God. We're His servant.

He has unlimited qualities. We are specifically attracted to certain ones. So now, what mood is there, the situation we're in now, what can we do with it? It keeps going back and forth.

Yes? And if we perform activities that we like and forget to connect to Krishna, if it's not direct, then how will you call it? Emotional service. Still? No, you won't. No.

So that means, what's the difference between someone on the platform of prema, you know, and those on lower stages? Prema means you're always connecting it to Krishna. And the farther down we go, that means the less and less you're connecting it. Right? Someone's a neophyte devotee because they recognize their relationship with God.

Right? That already automatically sets them apart from all other living entities. Because the other living entities don't know that Krishna is God and they're His servant. They might even know that I'm the soul, I'm Brahman.



Right? So that situates them partially on the Brahman platform, but not actually. Right? That's why we say the maya bodies go to hell. We don't say they go to Brahman.

That's their idea, they go to Brahman, but they'll never make it. You know what I'm saying? So, so, so, the neophyte, then, then, as much as they can, then they'll absorb themselves in Krishna. Right? So that's why you have activities that you know are going to do that.

You're going to chant your japa. You're going to go to the temple program. Right? You're going to take prasad.

You're going to try to do some, you know, something connected with preaching and with the devotees. So all those activities, whether you're conscious or not, because your purpose was to go there under the order of guru, it is devotional service. See, the other person walks into the temple, they just happen to be walking by and they hear some noise and that, and it's early in the morning and what's going on.

They walk into the temple and hear the kirtan. It's not devotional service. It's agyata-sukrti.

Right? It's devotional pious activity, but it doesn't manifest as devotional service until it accumulates. Right? When the volume becomes great, then one starts to notice the uniqueness of it and therefore takes up seriously the association of devotees. Right? Then one practices devotional service.

Does that make sense? So, but because the devotee, that's the reason he's doing it, ultimately goes back to Krishna. It is devotional service, even if he's standing there in front of the deities and thinking about, well, the kids at home and they're sick and this and that. What are we going to do? It would be really annoying to go to Calcutta.

It's a festival and it's so hard to get a car now and the traffic's bad and the road's bad and we're thinking all that. So, but it's still devotional service if you're standing there. So, but you're not getting as much benefit as if you were thinking of the deities.

Do you understand? So, that's what makes the difference is the neophyte, a lot of the times, is not thinking about the Lord. Though they're situated within devotional service, they're not taking the advantage of it. The madhyamis are taking more of it because they're able to, even though one is seeing through the conditioned nature, one is able to analyze that conditioned nature back to the Lord by seeing it, how the modes work, what's divine and demoniac, you know, all the different activity, the tools that Gita is giving in the last chapters, right? They understand karma yoga, jnana yoga, jnana yoga, and then how all the technicalities work.

So, that means there's more opportunity than thinking of Krishna, right? Just by the situation, right? They're going to look at, view the world through knowledge, right? And because that knowledge is coming from Shastra, then there's going to be more of a connection, right? Right, because it's meant to situate yourself on the transcendental platform. So therefore it's considered better. The neophyte's going to look at it through his activities.

I'm going to perform an activity, I'm going to get a result. Now, where that activity came from, right, and who the result's for, then that defines how much, whether it's sakham or nishkam. The madhyama, it is nishkam.

You can't have sakham, madhyama platform. You know what I'm saying? Because that knowledge came from Shastra. It's not that you got the knowledge somewhere else and you're going to be able to use it to that dynamic degree.

You know what I'm saying? You can't pick up some book by a karmi, there's some knowledge, and that's going to bring you to the transcendental platform. No. You can read something that the karmi has written, and then see how that's connecting with truth that the Vedas said.

It's just a very poetic way of presenting it, and so in that way you can contemplate, and it's still the platform of dhyana, but it's based on Veda. But now, the position of karma, it can either be according to Veda and be pious, or not according to Veda and be impious. Does that make sense? Yeah.

So then, so there's more connections. Uttama means, basically speaking, you're always connected, but the intensity with which that connection is there, there's a difference. Right? Because, it means first you have whether you're situated in active relationship or not.

Second is, once you're situated, how intense is it? You know what I'm saying? You know, you're interacting with the person, but they're distracted and thinking of something else. So the relationship's going on, but its intensity is not very much. If the full focus is there, then the intensity is full.

Does that make sense? So bhava means one's always situated, but you're cultivating the intensity. Right? The madhyama neophyte means that sometimes you're well-situated and sometimes you're not. Sometimes the intensity is great, sometimes it's not, but it's not as stable.

Right? Madhyama is more stable. Right? But bhava, it's constant. Does that make sense? Right? Yeah.

So it's a science. You understand? It's not a matter of sentiment. It's a matter of, this is just the way it is.

The sentiment is now, you want to understand and practice this knowledge connected to Krishna to please Him. That's where the sentiment comes in. Right? It's not that just the mind feels like it and that's sentiment and that's spontaneity.

No, that's whimsical. Right? It has to be based on Veda. Then if you apply the mind to that, it's not whimsical.

But if it's not based on Veda and you apply the mind to it, it is whimsical. Yes? So this intensity in

the connection to Krishna, this is consciousness? Consciousness? I mean, definitely consciousness is there, but the same time it must be favorable consciousness to Krishna and not trying to get something for yourself. Yes.

You know, just like, like you have that, that's, I'm not sure, wasn't it? It may have been a story from Mother Gopal. Deity. Means that the father went out, he had shown the son how to do the offering and the son wasn't familiar with it.

So he made the offering and, but Deity, you know, means he didn't see anything disappear on the plate. People eat, there's nothing on the plate. People don't eat, then there's still stuff on the plate.

So then he's intensely, telling actually Deity to eat this, you know, because otherwise he's going to get in trouble. He's not necessarily thinking, oh, I love you so much, please, you know. He's just thinking, you know, my father's going to come home, he said make the offering, the Lord didn't eat it, so therefore I'm going to get in trouble.

So he, that's intense. He's so absorbed, because, you know, Krishna's having some fun. So then he ate it.

So there's nothing on the plate, right? So now the father's upset, now in his mind, somebody ate it means somebody on this side has to eat it, not on that side. Right? So, you know, it worked out, you know. So, but, the point is, that's why Rupa Goswami goes to so much detail, is first you're conscious, right? Because you'll just think, oh, I'm just doing it, that's it.

No, but if you're not conscious, you're not going to get a result. The unconscious person doesn't get a result. Right? But the conscious person gets a result.

Then the point is, that consciousness, is it favorable towards Krishna? Because Kamsa was not, he was fully conscious, but it wasn't favorable. Then, the point is, if it is favorable to Krishna, because it's what Krishna defines in the Vedas, but is the result of that favorable endeavor for him or for yourself? You know what I'm saying? Like the mother, the mother likes pleasant, sweet, dependent interaction of the child. Right? Is that good? Okay.

Now, the child is saying all this and coming up and smiling and putting on the charm, but he wants something to eat. Right? So the point is, he's conscious of the mother, he is favorable to the mother, you know, he's worked that one out, but it's fruitive. It's not free from karma and yam.

You understand? But, because it is in connection, it's according to the rules, it's according to Vedas, therefore, when it's still pleased, you get a result. That's why someone follows the Veda, they get a nice result. Krishna gives them a nice result, because they're doing what Krishna likes them to do.

They're just not conscious of Him. Or even if they are conscious and it's still for a fruitive motive,

still, it's pleasing. Right? But it's not as pleasing as a person who does it in devotion, which means free from karma and yam.

So that means all those three have to be in place. Right? Conscious, favorable, and free from karma and yam. That's called pure devotion.

Right? It's not that just the sentiment is there. The sentiment can be there, but is it free from karma and yam? The sentiment is there, are you actually conscious of Krishna? I may be talking about Krishna, but I'm thinking, wow, everyone's going to be impressed with this. You know? I'm not conscious of Krishna.

Yes? Is it only after a certain stage of retraction one can perform devotional service free from karma and yam, or can the neophyte also? Yes. No, no. That's the point.

The neophyte... When we're saying neophyte, we're saying they're devotees because they do do devotional service. The point is, it's not necessarily regular or consistent. So when one is chanting and one is absorbed, that is devotional service.

You know what I'm saying? But the point is, it's not consistent. Today the japa was really good, tomorrow it's not. Today you're absorbing the kirtan, that's not, or you're listening to the class, or it's not.

You know? And that's just... If you're performing the activities, then there's the element, are you even there? You know? You know what I'm saying? So that's the... It's not consistent. So as you go, then the madhyama is stable. You're there.

It means you're involved in the process. To what degree you're absorbed in Krishna or not, that's where the difference is. Right? The uttama, you're there, situated in devotional practices, you're absorbed in the devotional practices, just what is the depth of absorption? Right? That's all.

So prema means totally there, totally absorbed. Right? Because Krishna is existence, so he's always there. Right? And, you know, he's always focused, he's unlimited.

So... So that's the platform he functions at. When he deals, he's fully absorbed. Yeah.

So... Yeah. So. Anything performed without the direction of the Vedas is called vikarma, or unauthorized or sinful work.

Right? So vikarma means it's not authorized by the Veda. Not that it's, you know, good karma is nice work and vikarma is bad work. No.

Good, it means it's according to Veda, bad means it's not according to Veda. So you can be the nicest, most wonderful, philanthropic, sweet person, but if what you're doing, nothing is based on the Veda, it's vikarma. That's just the way it is.

One may complain, no, no, but the karmis, some of them have such nice, good qualities, right? Rupa Goswami is saying, if you're not a devotee, you have no good qualities. But no, but I was just, you know, seeing this old lady, she was so sweet and so nice and all that. How can you say, you know, but then, you know, at the temple the devotees tend to be a little harsh and a little bit, you know, abrupt and all that.

But this lady was so nice. But the point is, is what's nice? Right? What's nice is the subtle body is nice. Right? Means the mind.

Right? Where does it, what's managing the subtle body? Does the soul manage it? Who manages it? The senses? No, but who's managing the senses? Paramatma. Paramatma, he's sanctioning. Who actually does the work? The three modes of material nature.

That simply means, by that soul's desire, they have the desire to experience being a nice old lady. Right? So who executes that? Huh? No, no, the soul is only desiring. Who actually executes it? The soul desires.

Paramatma sanctions. Who carries it out? The three modes of nature. So what you're looking at is a manifestation of really nice three modes of nature.

It has nothing to do with that soul. So that means, that soul does not have any of those good qualities. We're not saying that the qualities aren't manifest, but we say, no, the karmas have no good qualities.

We're not saying that they're, you know, terrible, nasty people. We're saying that those qualities that you attribute to the soul aren't connected to the soul. But the devotee, because it's the soul whose consciousness is serving Krishna, the qualities manifest those.

Those are the qualities of the soul. So only the devotee has good qualities. The other, it's the modes of nature.

You come back next lifetime, that soul who was the nice old lady last time may not be a nice old lady. She'll be some young street rapper. She's not so nice.

Does that make sense? So what we have to understand is that if it's according to Veda, it's proper. If it's not according to Veda, it's vikarma. That's all.

So here, even that, he's not even saying it from the positive thing. He's simply pointing out that any activity not sanctioned by the Vedas is nonsense. But, because that sanctioned by the Veda only becomes devotion when it's connected to Krishna.

If you follow the activity sanctioned by the Veda, don't connect it to Krishna. You're a pious person. So it's a better situation in materialism, but still it's materialism.

So that's why he's not saying that anything sanctioned by the Veda, that's good. No, it's only good in our consideration when it's connected to Krishna. So that's the point of overlap.

That's where we make the mistake. Right? So the neophyte will make the greatest amount of mistake there because anything good, oh, it's pious, it's nice, oh, he acts good, oh, he's moral, oh, he's honest, oh, he's truthful. But what's so great about being truthful? Unless the truth is connected to Krishna.

You know? Oh, so were you doing this activity? No, he's not truthful. Was there any discussion there about Krishna? Devotional service? No. So that's the point.

It was only pious. And unfortunately, it wasn't based on the Veda. So therefore, technically, our endeavor for, you know, how you say, ethics and truth and justice are vikarma because they're not based on the Veda.

You understand? Being good is only good if it's based on the Veda. And real good, that's why we'll say, you know, real transcendence, real, you know, absolute supreme, because the Veda is describing what is proper action, what is proper goal, what is proper knowledge. But the real understanding is when it's connected to the Lord.

You understand? So we'll get, OK, this is transcendental, that's material. What's the in-between? The in-between is where you're taking material and engaging in Lord's service. So that means you can only engage what Krishna sanctions.

That means it's come from the Lord. It's given in the Veda. But if you don't see it according to transcendence, it acts as material.

You see it as transcendence, it acts in that way. Right? But then if you say, no, but yukta-vairagya, you can take that which is not saints in the Veda and connect it to Krishna. And yes, but to be able to appreciate that, right, because as you go out from the middle, then you have to be able to appreciate you can be performing a devotional activity with no devotion and it'd be material.

Right? The same thing. Otherwise, if you can't understand that, you're not understanding that something that is, it would be technically considered sinful can be engaged in the Lord's service. Right? Because you're not understanding that which is connected to the Lord is devotional.

That which is not connected to the Lord is not devotional. And there's every chance that our definition of what's good and bad is not connected to the Lord. Right? We're connecting the activity.

Right? But we're not connecting the definition. Right? Does that make sense? Because when you say truth, we simply mean facts. Facts aren't truth.

What's connected to Krishna, that's truth. Honesty means it's connected to the Lord. You're saying that this is connected to the Lord.

That's honest. But we're simply saying he's honest because he states facts. But the materialist states facts.

Does that now make it devotional service? If that's true, then the evening news is devotional service. Right? That's all they're describing, is facts. You know, of course, touch of opinion is there, but... So, these are, yeah.

Therefore, one should always take directions from the Vedas to be safe from the reaction of work because the Vedas will describe to you what is proper. Right? Now, the Vedas is also describing it must be done for the Lord. Right? So, the problem is the smarter will only take the part that this is what I'm supposed to do and I'll get the result for that, but the result's mine.

The Vedas say, do this activity, get that result, give it to Krishna. I perform the pious activity, I get the pious result. If I give it to Krishna, it's devotion.

If I use it for myself, it's food. Right? Or if I use it to get to Brahman, then it's, you know, it has that impersonal aspect. You understand? So, the commonality of authorized work that gets authorized results, that's the common ground between the karmi, the jnani, and the devotee.

The difference is, what do they do with the result? Right? And then, the karmi, then they don't care for the authorization. They simply act according to their whim. Right? So, that's just motivating.

Right? Karmi's working in passion. He's following authorization, but using it for himself. Technically, the jnani is also in passion, though you don't see as much, how do you say, extended attachment.

Right? One could say, no, but he's so detached. But, technically, is he? He's saying, I'm God. God is everything.

That means he's attached to everything. The other guy is just attached to, you know, his billion dollars and his airplane and his five houses. Like that.

So, you know, it's a lot, but it's not as much as the whole creation. Right? So, who's more attached? That's the... As one has to work in ordinary life by the direction of the state, one similarly has to work under the direction of the supreme state of the Lord. Right? So, one can say, no, but why do we have to do this? You know, we're independent.

I want to do whatever I want to do. But you can't do that anyway. The state defines what you can do.

Right? And you have to follow it anyway. You know? You know what I'm saying? And those... It means those who don't worry about following generally what the state does, generally doesn't necessarily worry about what the Vedas are saying. To them, it's not a problem.

The Vedas aren't a problem. You know what I'm saying? Because they don't follow any

authority. So, they're not, how do you say? No authority issues.

No, yeah. Yeah, well, I mean, it's generic. It doesn't... There's no specific... It's not biased.

You know, they just don't follow any authority. But you'll find many times those who really push on following, you know, social customs, you know, modern social customs, modern laws, modern ways to do anything, they have a very specific bias against anything Vedic. You know, that goes together.

Well, the guy, you know, off the street, he doesn't, you know, worry about, you know, what the government says. He has no problem in following what the Vedas say. Because he... It's a generic thing.

Well, the other one is, no, I'm very pious. I do this. So, they're attached to being whimsical.

So, they're actually attached to the mode of ignorance. Though they present themselves as a modern liberal and intellectual. But actually, they're attached to ignorance.

Well, the other one's attached to passion. That's why you can get something done. The street guy, he'll get stuff done.

The other guy can't. He can talk. But nothing will happen.

Right? The conservative will get stuff done. The street guy will get stuff done. Because the passion is the problem.

Does that make sense? So, it's very... This is the fun part. We'll say, no, no. But the presentation, you know, in the media is the opposite of this.

Yes. The mode of ignorance always presents everything as opposite of what it actually is. That's the symptom of ignorance.

Right? So, here is, we're being very careful to work out that you're following authority. Right? Because not following authority is whimsical. Right? Such directions in the Vedas are directly manifested from the breathing of the Supreme Personality of Godhead.

Now that we've gone, we've accepted that you have to follow authority anyway, and you have to follow the Veda, the Veda has directly come from the Lord. Because only if you've accepted it, connect it. If you haven't accepted it, if you connect it, then the ninth offense will be committed.

Right? Where you don't care. It's the Lord, but you don't care. So that's why we see Prabhupada takes this position.

If we have to work here, then we have to follow the Veda. And since we're following the Veda, then we're going to get the proper, proper position, because that Veda is directly coming from the Lord's breath. And we'll say, oh, we don't care for the rules.



Funny, one of the 64 qualities of Krishna is, he follows the Veda. Right? It's right there in Nectar of Devotion. He follows the directions of the Veda.

Why? Because the Veda comes from him. It's what he likes to do. You know what I'm saying? It's just like, you know, you have the kids out in the field, and they make up a new game, right? They made up the rules.

Then they play the game according to those rules. Right? That's how play works. So we say pastime.

Pastime means the Veda is the rules of how Krishna likes to play. Right? Right? So that's the difference. Krishna is that youthful, because youthful understands play is play.

Right? Mature adult means they think play is real. That's the difference. Right? So we're here, we're very serious, very things like this, like that.

So we take it to say, Krishna is just having a good time. So this is how he has a good time. But we look, no, what am I going to get out of this in the way of, you know, action, reaction.

No, Krishna is just, you do this, you have a good time. It's not what you get from it. You know what I'm saying? You know, it's not that, you know, Krishna steals Madhu Mangal's lunch because he wants the lunch.

No, it's just fun to steal Madhu Mangal's lunch. Right? Because Madhu Mangal is very attached to his lunch. And when you steal it, the look on his face, that's worth it.

Right? Yeah. So that's the fun. Do you understand? So that's, that's... Okay? Okay.

3.16 My dear Arjuna, one who does not follow in human life the cycle of sacrifice, thus established by the Vedas, certainly leads a life full of sin. Missed the whole paragraph? No, 3.16? The old edition doesn't have... There's something more? But this is like getting down to the essence. My dear Arjuna, one who does not follow in human life the cycle of sacrifice, thus established by the Vedas, certainly leads a life full of sin.

Living only for the satisfaction of the senses, such a person lives in vain. So vain means he's not getting any benefit. Right? Even though it's pious, he may get all kinds of nice results.

But it's in vain. He's not going to get anything. Because we could take here... Established by the Vedas means you can either take this as sacrifice to Viṣṇu.

Right? Because that's what was being given before, the point being made. So he's following the direction of the Vedas, but not for pleasing the Lord. So technically, he's not following the direction of the Vedas.

So therefore, it's still a life of sin. Or he can just be completely ignoring all the Vedic direction and just living whimsically according to his own desire. Like that, then it's a life full of sin.

So still following the Vedas is still a matter of consciousness because we can't follow everything in the Vedas. No. But you only... Yeah, you can't follow everything but it's consciousness but you're only obliged to follow that which is your duty.

There's unlimited duties but you only have to follow that which is yours. But still we trip up. Of course.

So it's consciousness because that's what's pleasing is you've made this sincere endeavor. Of course, you only get the particular result you want in the way of the form that you're looking for if you do it right. You know, it's just like I go into the kitchen I try to cook something for my friend, he's sick.

It may not come out so great but it's that endeavor that will please him. But if I don't know what I'm doing it's still not going to come out great. You know what I'm saying? But the point is for Krishna it's not what you've done that comes out great it's that you've made the endeavor.

Now if it didn't come out great and then I think well the result's for Krishna how do I make it better? Then it will get better. So even though it wasn't so great today tomorrow you make it a little better. You know, and then after so many times it'll be good, it'll be perfect.

But now you can't say well before I cooked it not so good and that was good enough. Right? Yeah, that's where Viswanath comes in and goes hello the devotion starts at prema you know, like that. So it's not that anything below prema is good enough.

But wherever you're situated that moment it's fine as long as the missed moment you're trying to make it better. It seems like in the modern the standard is like the lowest point and in the Vedas the standard is like that's what we're actually aiming at. Because the modern you're looking at what standard means what external form everybody can follow.

You know what I'm saying? And so that means it's going to and depending upon you know what is the particular modes today it will have that particular you know leaning this way or that way you know in their accommodation. And there's also the particular potency of the particular individual or group on how much they can accommodate. So then you're always going to have the difficulty is the externalist someone without skill can't deal with much of an external.

Right? So therefore the coffee cup doesn't have you know it means people buy coffee because it's hot. Right? If you want cold coffee you have to order it cold. Right? But they have to put on there that this cup of coffee is very hot and if you spill it on yourself you may get burnt.

You have to be extremely stupid to not know that. You know what I'm saying? But we're trying to be so accommodating that such a stupid person he has an equal right as the guy who was just in his own was selling the cup of coffee because he wanted it. He's simply trying to assist you.

Once it goes out of his counter it's your cup of coffee not his. And if you spill it on yourself you

know then that's your fault not his. But now you got to tell him.

You know or you know this plastic bag you know if the kid gets hold of it could suffocate himself. Right? You know the mom's supposed to understand that. But you know they don't.

You know if the kid drinks this drain cleaner it may kill him. You know so therefore keep it out of the reach of children. Right? So the idea is that they make this common denominator of what is the most unskilled position that someone could come to and that's there.

So what we call that that's democracy. So that's the failures because then those with skill and with intelligence will be totally unsatisfied in that system. So it's not actually all accommodating.

Because it'll just be complained is that oh because there's less people who are smart and qualified and there's more people who are not smart and not qualified therefore we make them you know we work it out for the mass. But the Vedic system is yes the mass may be less skilled and less intelligent. Right? So therefore they should be taken care of by those who are intelligent.

So the intelligent gets to do what they want to do and the you know the common gets to do what they want to do. Both are happy because you're working on the principle not on the detail. That's the difference.

That's why the Vedic system is superior. But for those who can only see externals they will never understand this. Right? Because it's the purpose of it.

That's why we're getting into here the purpose of the Veda is to please Krishna. Because otherwise oh this ritual is recommended or you know expected so I perform the ritual that's devotional service. No.

It's doing that ritual to please Krishna that's devotional service. So you have to have both. You have to have the form and you have to have the right mood.

When those two are combined that's called devotional service. Right? When samvid which means knowledge and activity is combined with ladini which is mood then that's bhakti. Right? So if we just have ladini no samvid or samvid no ladini it's not bhakti.

The indirect method should lead to direct practice of devotional Krishna consciousness. For those who want to enjoy this material world the above mentioned cycle of performing yajnas is absolutely necessary. You want to enjoy you have to follow yajna.

Right? Right? Because the point is enjoyment comes from getting good result. So devotion means it's Krishna's enjoyment. Right? Fruitive means it's my enjoyment.

That's all. But the point is enjoyment only comes from performance of pious activities. You can't get enjoyment from sinful activities.

Does that make sense? That's just the way it works. Well you can say no but the materialist is very happy. So did he pick up his you know his glass of whiskey and pour it on top of his head and that was what made him happy.

They put it in his mouth. Who's dictated that you have to put it in your mouth? Right? The bartender. He made up the rule.

But if you go to the next bar you can pour it on top of your head and it works because he's cool with that. No. God made it like that.

You want to get intoxicated there's a rule. You have to put the intoxication in your mouth. You understand? So if it's not ingested you don't become intoxicated.

Whose rule is that? It's God's rule. So on a very small scale you're still following the law of God. Right? But because it's so small the benefit you'll get is also very small.

So you say you're happy but when you wake up in the next morning you've got to ask your friends how happy you were because you don't remember anything. You understand? So it's very minimal. Well the maximum you can get within the human interaction that's defined by the Veda.

Right? So therefore that we call pious because it has some volume to it. You know just like you're starving hungry and I come along with you know a half grain of rice and give it to you. You could say yes it was food but are you really going to say it was food? No.

Are you kidding me? Yeah. Of course. So that's the point is activity not sanctioned by the Vedas is not really enjoyment because it's so temporary.

Right? The other ones last. Like that. So it's absolutely necessary.

There's no alternative. One who does not follow such regulations is living a very risky life being condemned more and more. It's very risky because what you're getting out of it for what your result you're getting means entanglement is so great.

Right? It means the endeavor for the pious activity is very great but the result is also quite substantial. But the risk and the sinful activity can be as great or even it can be less but the reaction the entanglement is so great. There's no necessity of rigidly following the performance of the prescribed yajnas for the transcendentalists who are above vice and virtue.

But those who are engaged in sense gratification require purification by the mentioned cycle of yajna performances. So this is where the fun goes. It's that that means the strict following of the rules and regulations then is supposed to be means in the modern context is supposed to be for the you know the brahmacharis and the sannyasis and vanaprasthas like that.

They have to very strictly and rigidly follow otherwise they're nonsense. Right? But the grihastha who is dedicated to you know sense gratification he doesn't have to follow any rule.

So one guess on which mode of nature that is controlling that way of thinking.

And it's not goodness or passion. Does that make sense? So this is how it works is that the rules are there because there's a need for sense gratification. All the rules are there because of grihastha life.

Right? I'm not joking. The manual for Madhvacharya's rules for sannyasis is half of a page. Right? In other words it fit on one computer screen.

So you'd like it. You don't even have to scroll down. Right? But Manu who's dealing with the grihastha life that's thousands of verses.

You know? Thousands of verses. It's three or four times the size of the Gita. So that's the way it works.

Right? Now one will say no but you know why with all these things there it doesn't make sense because you know Krishna's transcendent the devotees are transcendental. What ashram does Krishna have fun in? Grihastha. Therefore so many rules.

Right? That's the biggest game so it has the most rules. Right? As Narayana Rishi what does Krishna and Arjuna do? Right? They sit under a tree or they get up and pick up their bows and arrows and Sudarshan chakra and kill demons. That's it.

You know how many rules you need? Not much. Right? When they walk into assembly everybody respects them. Right? But when Krishna walks into the assembly then he respects Yudhishtira and Bhima.

He embraces Arjuna Nakula and Sahadeva respect him. Right? But when Narayana Rishi walk into an assembly it doesn't matter what the assembly except for basically Lord Brahma and you know maybe Lord Shiva everybody respects them. There's no question.

So how many rules you need? Very few. Right? So in other words when you're dealing with enjoyment there must be rules. If you're not dealing with enjoyment you don't need rules.

So here then Prabhupada is making it there's no necessity of originally falling for the transcendentalists. But that means transcendental because you understand I'm Brahman I'm performing the activity that's coming from Brahman right? The breath of the Lord and the result is for Brahman. So there's very few rules.

Right? But if in there you're doing things just because you're being practical Prabhu and all that kind of stuff then you need to follow rules because practical means you're getting a result that's not for Krishna and so that means there's rules. It's that simple. So in other words the whole point is is that before is that we're saying we're approaching the Lord we're approaching the Lord by His direction through the spiritual master.

So in other words what directions from the Vedas the spiritual master gives that you have to

follow. Right? Because they being transcendentalists have already cut it down to the minimum. Right? They've already made it the minimum.

Right? Of course that seems a lot compared to you know a whimsicalness of the mode of ignorance but it's very minimal. There are different kinds of activities. Those who are not Krishna conscious certainly are certainly engaged in sensory consciousness.

Therefore they need to execute pious work because senses are pleased when they come in contact with something nice. Nice results only come from pious work. Right? So they have to do that.

The yajna system is planned in such a way that sensory conscious persons may satisfy their desires without becoming entangled in the reaction of sense gratificatory work. Right? So that means if it's not entangled means you have to be following authority. Right? Otherwise you're entangled in ignorance.

And the result has to be connected to Krishna. You may share in it like I can cook something just for you and if I get anything from it, nice. But if I don't, it wasn't the reason.

Or I cook it because we're going to eat it together. You get, I get. But the point is you're still pleasing Krishna.

Right? But there's part of it you're trying to please yourself. So that much you're trying to please yourself, that much you're not pleasing Krishna. Does that make sense? But the point is you are pleasing Krishna because you did do it for him.

But you're doing it for yourself also. So that has that element of that sakhana. That's why it still is devotional service because Krishna is being pleased.

Right? But not as much as if it was fully committed to him. So that's the word. But the point is if you're engaging the senses unless you get the pious result then, you know, but that's only going to come from the pious work.

Because it's the pious result that will be more refined and will do a better job in dealing with your senses. Does that make sense? So for the devotee he engages that in the Lord's service. Being engaged in the Lord's service therefore it's not defined as sense gratification.

Right? It's defined as devotional service. Maybe it's sakham karma yoga but it's still devotional service. It's not defined as sense gratification.

The prosperity of the world depends not on our own efforts but on the background arrangement of the Supreme Lord directly carried out by the demigods. Right? Because it's not we did the work that we got. No.

We did the work and the result comes arranged by the demigods under the authority of the Lord. Right? We do all the things we go out you know, we make a hole in the ground we get

some stuff out we put it in our car we drive around have a good time. You know, so we'll say no, I'm making all these arrangements but the point is the demigods they put the oil there it's by the mechanics of it that your car works and it's by the arrangement of the demigods that you have an ozone hole like that and your weather is changing.

Right? Does that make sense? So it's not us. We're not doing it. Right? Therefore, the yogis are directly aimed at the particular demigods mentioned in the Vedas right? Who's actually the officer in charge.

Indirectly, it's the practice of Krishna consciousness because when one masters the performance of yogis one is sure to become Krishna conscious. So it's indirectly because it means it's the Lord has through his breath has manifest the Vedas. The Vedas say to perform this pious activity that gets that resolve you want.

You're performing it. Ultimately, it's meant to please the Lord. So the beginning one is you know, absorbed in the ritual but if one becomes expert at it then one realizes here, no, but it mentions that it's to be to please the Lord.

You catch that point. Otherwise, you go through the whole ritual and never catch it. Does that make sense? It's like Manu.

You were saying when we were discussing about animal sacrifice. It's discussing about about, what do you call it? The Shredderites. Right? So, the point, the last few verses that Manu says out of so many about 30 verses he's saying that that one shouldn't perform animal sacrifice but because he spent 27 verses explaining that if the animal is sacrificed according to the Vedas it's not violence.

If it's sacrificed not according to the Vedas it is violence. So if it's not violence according to the Vedas the animal and the person performing the sacrifice both get the benefit. They both get elevated to the heavenly planets.

Right? So then we could say see, Vedas are saying that's great. But then after that he's saying but the problem is is that you'll be elevated to the heavenly planets and the animal will be elevated to the heavenly planets. So, you know, great.

But now next lifetime it'll reverse. You'll be the animal and they'll be the human being doing the sacrifice. So if you want to go through that then, hey, you know, why waste your time? You know what I'm saying? So, so, at the end then they define that it's called monk sahab because I kill you you kill me.

So therefore anyone intelligent why do that? Because he makes the point if you do a hundred ashram edi, I guess, in a hundred years or you're a vegetarian for a hundred years you get the same benefit. So therefore why would you go to the trouble? One, of all the trouble of the ashram edi yajna and two is that you're going to have to be that horse next life. Not only that you're going to have to be a hundred of those horses.



So, so we make the mistake is that, that, it means we only see that but if you get more expert then you start to notice oh wait, these verses here at the end they're saying that, you know, don't be involved there's something higher. So that's the path Haridas Thakur talks about is that the path of karma the path of yajna they're indirectly meant as devotional service. Because by performing those activities then with time by association you'll come to see what's the devotional aspect and take that up.

But the point is until you do it's not devotion. Now the devotees they understand this so they're getting they're getting the benefit of following the direction of the Vedas and therefore pleasing their senses but they know ultimately it's for Krishna. So they're progressing.

Right? So how much it's for them and how much it's for Krishna defines how quickly or slowly they're advancing. More for Krishna less for them more quick. More for yourself less for Krishna less quick.

But then it's connected to Krishna you are advancing. Does that make sense? So therefore you don't have the thing is that if it's not pure it's not devotional service. No.

It's how pure it is is how quickly advanced. Or no anything goes it just doesn't matter it's just no. But it's also how much is connected to Krishna.

Right? So that balance that's what we're trying to get. Because in that balance then we can analyze things properly. Right? Because if we're this is the sexual analyzation so we're using jnana yoga.

Right? So the more we can see it in a balanced way is the more we'll get that benefit. But if by performing yajnas one does not become Krishna conscious such principles are counted only as moral codes. Right? So in other words piety is meant for devotional service.

But if you don't follow it Right? Because generally we look at no the Vedas it's meant for fruitive activities like that and so we're devoting so we don't follow it. No. The activities defined in the Vedas are meant for devotional service.

If you don't use them for devotional service then they're called morality. So it's the other way we have to reverse. It's just that we've been in ignorance so long we always look at everything reversed.

So we simply have to get used to this other perspective. So we have shastra that is in the mode of passion and that's basically just meant to pick up people where they are. It's just meant to pick them up.

It's still defining the same thing but it's just using language and terminology they can relate to. One should not therefore limit his progress only to the point of moral code but should transcend them to attain Krishna consciousness. Transcend them doesn't mean one doesn't do them.



Transcend means you transcend that you're doing it as morality. You're doing it to please Krishna. Now we do have the element if one is on that consistently on that level then that particular ritual that you would use as a medium to take you from the mundane to the transcendent may not be important anymore because you've already attained the goal of it.

But it doesn't mean you're not going to be following the culture and practices of Krishna consciousness. That remains. So that's always there.

Transcending the modes means that you are not working under the modes you're using the modes. Does that make sense? Just like let's say you have a businessman okay and he has workers right so he controls the workers so he's working the workers are working under him. Does that make sense? But those who define how the economy functions they're not under the businessmen.

They're functioning separately. Does that make sense? No but still the economic functions because the businessman engages those people. So the form doesn't change.

The transcend means you aren't controlled by the modes you're using the modes. You know what I'm saying? The person who's new at riding a bicycle is basically controlled by the bicycle. You know what I'm saying? But the person who's expert at riding the bicycle is not controlled by the bicycle.

They work within what the ability the bicycle has but they get done what they want. So the point is the modes of nature cut some I mean do things anyway. Like we say you have the potato you cut the potato right you're using the mode of ignorance to destroy that original form of the potato using the mode of passion to create the new form of the potato.

Right and the reason you're not you're cutting the potato and not your finger is because of the mode of goodness and you're functioning in the present and conscious of what's the difference between your finger and the potato. Do you understand? So you're using the three modes but you're not controlled by the modes. Right? Because the modes are simply the mechanics.

The spiritual world is samvitsandhini hladhini. That's the mechanics of the spiritual manifestation. Those are reflected here as goodness passion that's the mechanics here.

Does that make sense? So the point is just like samvitsandhini hladhini it's not to be controlled by them it's to be you know working with them in connection to Krishna. Because Krishna doesn't look at it as samvitsandhini hladhini he simply looks at the devotional expression between the devotees and himself. You know but we analyze because now we're under the one and we analyze to get out of being controlled by the modes and being under the spiritual potency.

But the point of being under the spiritual potency is not the mechanics it's the devotion that pleases Krishna by assisting the internal potency. Does that make sense? Yes. One should not therefore limit his progress only to the point of moral codes.

In other words if we're only worried about being good and being nice and being you know accepted by the public and do things that they will think and everything like that we're limiting ourselves only to moral codes. The point is that has to be connected to Krishna. And what's recommended here we see in all these is that you don't start with the karmic moral direction.

You start with what the Veda describes as moral. And connect that to Krishna. You know what I'm saying? Because the other one to engage the vikarmic elements means that you're doing it to please Krishna.

Okay, but it has a limitation because being vikarmic it won't give a good result. Since the result's for Krishna you're not going to get a regular good result for Krishna. So therefore it's not ideal.

Right? You can steal the flowers from the cemetery but the problem is is the flowers in the cemetery have a particular element. Right? The ghosts have already smelled them. So it's not, you know, Krishna doesn't necessarily appreciate that.

The sentiment that you didn't have flowers you went out of the way you got some flowers for Krishna, that's nice. You know, just like someone comes and gives you a gift that you'll never use you're happy that you thought about you and stuff like that. But it doesn't mean that the gift itself has significance.

You understand? So that's why the vikarma you can connect it but it's limited in how much pleasure it will give to Krishna because what pleases Krishna Krishna is defined as pious activity not impious. Is that okay? Okay. So we'll continue tomorrow.

What's the plan for the classes? What's the plan? What do you mean by the plan? The schedule. As far as I know we'll do this 6 to 7, 30. I guess until further notice.

We'll have to see but at least I would expect this week we're running like this. I'm not sure because before I started the later one then the problem is is because some were saying they have these what do you call them? ILS. ILS to go to and all that so that the two go at the same time.

We wouldn't want anyone to miss the opportunity. Wednesday, Saturday, Sunday also? Yes, same. The same Wednesday, Saturday, Sunday also.

So Monday, Tuesday, Thursday, Friday but now 6 to 7, 30 and then we'll see. On Friday we'll figure out whether the next week is the same or not but I would expect it will run like this.