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Hare Kṛṣṇa Sādhanaṁ bhajū Sādhanaṁ bhūnātthu Sādhavīyam gharavābhāyī Tejasvinam
adhikam astum avidviṣāvahai. Om śāntiḥ śāntiḥ śāntiḥ. Om jaya śrī-kṛṣṇa-caitanya-prabhu-
mītyānanda.

Śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare
Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 6, 15-17 Thus practicing constant control of the body, mind and activities, the mystic
transcendentalist, his mind, regulated, attains to the kingdom of God, or one becomes a yogi,
or by cessation of material existence. There is no possibility of one's becoming a yogi or Arjuna,
for one eats too much or eats too little, sleeps too much or does not sleep enough. He who has
regulated his habits of eating, sleeping, recreation and work can mitigate all material pains by
practicing the yoga system.

So recreation is also, we see here, mentioned. So that doesn't necessarily mean, you know,
frivolous sports, it means it's what you find relaxing. You know, something that's, you know,
different from others.

Like, basically it would mean the engagement in the 64 arts, you know, which is the cultural
aspects. So, you know, pleasant conversation or various things connected with aesthetics or
fine arts or, you know, anything along this line that's going to be a distraction from occupation,
right? Because sadhana, generally speaking, doesn't give you any difficulty, but if the austerity
is very great, there needs to be something that takes the mind away from that. Family life also
can be pleasant, but it can also be stressful.

Occupations can be stressful. So then the arts are there because they're a basis of interaction,
human interaction. So then there's some common ground for people to interact on a relaxed
way that's not connected with the sadhana, the family life, or their occupation.

That is something that takes on outside of that. But it means it's a balance. If there's too much
of it, then it becomes a distraction because it only is there so that there's relax, so we can focus
on our sadhana, our family life, and our occupation.

Does this make sense? Such control is obtained automatically by devotional service.
Extravagance in the matter of eating, sleeping, defending, and mating, which are demands of
the body, can block advancement in the path of yoga. So extravagance, it's not saying that
eating, sleeping, defending, and mating are going to block the path because that was already
covered in the previous verse.

The grhastha brahmachari, because he's controlled and he's regulated, then he doesn't have
any problem advancing. While in the other yoga systems, there would be no possibility. There's
absolutely no possibility of a jnani or an ashtanga yogi advancing if they're a grhastha.

So next time you bump into some person who claims to be a yogi or a jnani, and they're not celibate and they're giving you trouble, then you just point out this verse. Because only devotional service is actually powerful enough to be able to deal with this. But, as Krishna points out, it's only when it's extravagant.

If it's controlled, if it's regulated, then there'd be no problem. But if it's not, then it will block advancement. Because block means it's not the activity that's the problem.

It's our distraction by the activity. You understand? So that's what's important to note. It's how much you're distracted.

The person is not much of a cook. He goes into the kitchen and in a short time he's put his toast into the toaster and he's opened a can of beans and put it in the microwave. So within five minutes he's eating.

But anything more than that for him would be extravagant. But then someone else, he's a very nice cook. He goes in the kitchen, spends 20 minutes, 45 minutes, cooks something very excellent, and then he's done.

Now if he spent more than that, that would be extravagant. So we have to understand that according to the condition of nature, that defines as extravagant. Not that what we would consider extravagant for our nature is necessarily extravagant for another.

Because for the other, if he didn't cook nicely, he'd be disturbed. And the other one, if he had to cook nicely, he'd be disturbed. Or if one is infatuated and spends all day cooking, then where's going to be the other aspects of the sadhana? Is he remembering Krishna? If he's remembering Krishna, then it's not extravagant.

So extravagant basically means that there's over-endeavor in the area and there's not necessarily a focus on Krishna. Or that it takes up time that would be naturally used by that particular condition, nature, in other valuable pursuits. As far as eating is concerned, it can be regulated only when one is practiced to take and accept prasadam, sanctified food.

In this way, a person in Krishna consciousness becomes automatically trained not to accept food not meant for human conception, or not in the category of goodness. So the yogi, he has to be very careful. It has to be in goodness, it has to be all these different things, restrictions.

But if it's prasadam, it's automatic. Because Krishna doesn't eat anything that you're not supposed to eat. Does that make sense? So devotional service automatically takes care.

It's very important we understand this word automatically, because some unscrupulous scoundrel will try to say, no, no, it's not automatic, there has to be endeavor. But Prabhupada is saying, here, when one is practiced, that means endeavor. The point is, is when you're following the devotional practice, automatically you get the good results.

But the others want to say, no, only when you do practice specifically the way they say it should be done. And generally speaking, it's not the way Prabhupada mentioned. Then they'll get upset with the word automatic.

Because in their mind it means you just sit back and it just happens, so they'll say this is childish. Or no, you have to be very specific and you detail exactly how you're practicing. Then only you'll get.

Is that because they're generally materialistic? Is it because they're generally materialistic? That every detail has to be so-and-so specifically? Yeah, well, it just means that one is basically slightly enamored by that. Whatever the degree. And we're talking the principle here, we're not getting into detail.

Because someone may be more advanced than us, but still their conditioning, there is a certain aspect to them that stands out. We'll have so much and in such great volume, but they may have less and very specific. But still, it doesn't matter, it's still a disturbance.

So here Prabhupada uses automatically because the point is, is you please Krishna, you get the results. You don't please Krishna, you don't get the results. So it's quite simple like that.

So that's why the devotional process automatically includes all the other endeavors from the other yoga systems. Because the yoga systems meant to connect to the Supreme, you connect to Krishna, then it's automatic. His being pleased means you're pleased.

Just like if you pour water on the root of the plant, automatically the leaves are satisfied. Right? But that automatic meant you made an endeavor, but the endeavor was not in the direction of where the result is coming, but in where the endeavor is supposed to be made. Just like you put food into your mouth, your hunger goes away.

You're not actually making your hunger go away. You're sitting there going, hunger, be gone. You know, like that.

No, it goes away automatically. Does that make sense? You lay down at night, close your eyes, and then you wake up in the morning and you're rested. It's automatic.

You didn't sit there all night going, rest, rest. You know, you understand? So the difficulty is this, we actually have this illusion that we are the controller, and we are the doer. So therefore, some will get upset with this word automatically.

Right? Yes. Right. So does it mean that what the consciousness of the cook is, it becomes automatically? Yeah, automatically.

But if your consciousness is not good, then it means the process will be slower. It means you're good. It means, yes.

It means you're a good category of goodness because you're choosing from foodstuffs of

goodness. So, you know, the grains, the beans, the vegetables, the milk, dairy products, sugar, these things, fruits, these are a mode of goodness. So they're being prepared in a clean environment without a desire for the results for yourself.

You're cooking it for Krishna. So you offer it to Krishna, you take the prasad. You know what I'm saying? So it's automatic that there'll be advancement.

But in these other paths, unless it's completely, how do you say, you know, why would you eat those things? Only because it's a rule. Not necessarily have a taste for it. But here you're doing it for a person, that makes it so much easier.

If you have to do something because you have to, that's hard. If you're doing something because it pleases somebody you want to please, it's very easy. So that's why the devotional process is so far, is so much superior to the other processes of yoga.

Because the other processes depend upon simply your sheer determination. And there's no real support for that determination other than whatever particular result you see, that you're going to get for yourself, that you see that that particular result is of value. But you don't actually get the result till you get there.

But when Krishna's pleased, you get the result automatically. Even before you've gotten there. You're cooking, maybe you're not an excellent cook.

Your practice is not so great. But Krishna being pleased with the endeavor, you're already getting the spiritual benefit. You may not be getting the glorification for being a great cook, but you're getting the spiritual benefit.

But because it's for Krishna, then you'll keep practicing, and then you'll get good. But otherwise, if it doesn't go well, then people don't appreciate, then you may not continue to cook because you don't see the benefit. You understand? As far as sleeping is concerned, a Krishna conscious person is always alert in the discharge of his duties in Krishna consciousness.

And therefore, any unnecessary time spent sleeping is considered a great loss. So, any unnecessary time. So someone can sleep four hours, he sleeps four, he doesn't sleep more.

Someone needs to sleep six, he sleeps that. Someone needs to sleep eight, he sleeps that. But he doesn't sleep more because he's conscious.

He's always alert in the discharge of his duties. So alert means that he sees that if it's necessary, he rests. If it's not necessary, he doesn't.

He engages in service. To engage in the service, if one requires rest, he does that. If it's not required, then he doesn't do that.

Does that make sense? So, we see all of this self-realization means you have to be conscious of yourself. It's not a matter of, oh, see here, you know, it says, yeah, I can sleep more if I need.

No, that's not the point.

The point is, you have your service, and that service has to be done properly. So if you need to rest to do that, you do that. Like Bhugarba Goswami didn't bother with sleeping.

Of course, it made for very large round eyes because he was always like that. He was known for having big eyes. But other than that, that means 24 hours he was engaged.

So he didn't require the sleeping. And he wasn't worried about his social status, so he wasn't worried if people, you know, hey, I'm here, you know, like that. So he didn't worry about that.

You know, the Goswamis sleep one and a half hours a day, if they remembered. So the standard is six, if everything's proper. In other words, if piety is correct, so therefore health is good, six hours is standard.

But some get by. I think I heard Napoleon slept two hours a day. So it means you have a variety.

Whatever works. The point is you're conscious of your duties. That's what I mean.

We see as we get older, we don't sleep as good. Why? Because we're getting more conscious of our duties. When we were younger, we slept so well because there was nothing to do.

So it wasn't we needed it, we just, you know, the mode of ignorance, you know, afforded, you know, good rest. Okay, does that make sense? So it's a matter of each individual has to work it out. If one's not mature enough, then those who are once senior, they'll help you work it out.

And if you have a temple commander, he'll definitely work it out for you. As far as work is concerned, the Kṛṣṇa conscious person does not do anything which is not connected with Kṛṣṇa's interest. And thus his work is always regulated and is untainted by sense gratification.

Right? So here is, work is, here is including whether it's service to the deities or according to the pancharatrik system or it's your occupation according to the Vedic system. Right? So it's just work, whatever you're doing. But since you're doing it just for Kṛṣṇa, and the result is for Kṛṣṇa, then it doesn't, it's not a problem.

So it's regulated, so it's not sense gratification, it's not a problem. Again we see, the point is, it's connected to Kṛṣṇa, that's what makes it perfect. Because it's connected to Kṛṣṇa, that's what makes it automatic.

Right? The results are automatic. Since there's no question of sense gratification, there's no material leisure for a person in Kṛṣṇa consciousness. Right? So there's no material leisure.

There can be spiritual leisure. You can sit, read, sit and talk with devotees, you know, go for a walk, different things, but the remembrance of Kṛṣṇa is there. Right? Material leisure means there's no connection to Kṛṣṇa.

And because He is regulated in all His work, speech, sleep, wakefulness, and all other bodily activities, there's no material misery for Him. Right? So now we see in the aspect of no question of sense gratification. Right? Because that's been brought up a few times, that means it's taken care of making also.

The point is it's connected to Kṛṣṇa, therefore it's dealt with. 6.18 When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in transcendence, devoid of all material desires, he is said to be well established in yoga. Devotee automatically attains the highest stage of yoga.

The activities of the yogi are distinguished from those of an ordinary person by his characteristic cessation from all kinds of material desires, of which sex is the chief. A perfect yogi is so well disciplined in the activities of the mind that he can no longer be disturbed by any kind of material desire. This perfectional stage can automatically be attained by persons in Kṛṣṇa consciousness.

Right? So again, Prabhupāda is saying this, mentioning this automatically. So you see, the yogi, because he's not engaged in anything connected with material desire, that doesn't mean he's not performing activities that we would consider, you know, the activity itself that we would categorize as ordinary. Ordinary means it's just a common activity.

But the point is this material means when that common activity is used for oneself, for sense gratification, when that common activity is used for Kṛṣṇa, it's devotional service. So therefore, all activities being used for Kṛṣṇa was automatically situated in yoga. Right? Does that make sense? So it's such a simple process.

All the other yoga systems are meant to obtain this. Right? But it's very difficult because the personal aspect is not there. Right? Does that make sense? Yes.

Questioner 2 Can you talk about recreation? Prabhupāda About recreation. Questioner 2 How can recreation be used for Kṛṣṇa? Prabhupāda It just means, recreation means how you relax. Right? Means what you consider something, like let's say you've been busy all day, what you would consider would be something to relax, to just a change of pace from the other things.

So for somebody who's just sitting down and changing their japa, or listening to music, or reading, right, or going for a walk, or doing some other activity like to cook, or you know what I'm saying. So it's a recreation. As we were saying, generally recreation means it's within the 64 arts.

Because the 64 arts also include animal husbandry, how you say, meteorology, anything like this. It's any of the arts and sciences. Because they're not the direct ones that, they're not the ones that you're using as an occupation.

Right? As an occupation, then there's a focus on a responsibility there. If it's not your occupation, there can be the same knowledge, same, you know, practice, but it's a relaxation

for it, because there's no responsibility. Does that make sense? But, we're using it for Krishna.

Right? Does that make sense? So that's what I said. There's no material leisure for a person in Krishna consciousness. So material means it's not connected to the Lord.

Right? Does that make sense? Because the point is, whatever you take, you take music, someone sits, he plays music, so the playing of the music, the point is, is music is learned, used to bring out the moods of Radha and Krishna when they, when they, in their interaction. Right? That's what the ragas explain, bring out, is that, what is the season? What is the mood? What is the time of the day? And so therefore the expression comes out using those flavors. So, raga is simply that expression in musical form.

Does that make sense? So, if that's an occupation, then you have to do, you have to practice, you have to be good at it. So there'll be some pressure. Right? But if it's a recreation, then you're simply doing the same thing.

You understand it's connection to Krishna, but there's no, so if you have time, you play. If you don't have time, you don't. You know what I'm saying? So it's a relaxation.

Does that make sense? You know, the person's a cook in the temple, therefore he's cooking, he has everything on time, this, making the orders, the menus, the volumes, all this, but if he's cooking just for fun, he wants to cook something, invites some of his friends over, has lunch, and so it's a relaxation. You know what I'm saying? And much of the time, if you're very expert at an art, it can be both. You know, you see, so like Jamuna Mataji said, her cooking is also her recreation.

You know what I'm saying? So it's her occupation, it's her preaching, it's her leisure, because one is so good at it. So it can function and all that, but the point is, is whatever the position of an activity, if it's connected to Krishna, then it becomes perfect. And if it's not connected to Krishna, then even though it may be proper yoga practice, it's not very strongly situated, because the advancement gained from it will be very minimal.

But if it's connected to Krishna, even if it doesn't appear to be, you know, greatly austere, it's still one makes advancement. That's the beauty of Krishna consciousness. Yes.

So that's why it says that it's better to do one's own duty, falsely than another man's duty. Because if you're doing your own duty, you're addressing your own nature. That means there can be the element of naiskarmiya.

If you're doing someone else's duty and it's not an emergency, then why would you be doing it other than there's a motive? So how will it be of good quality for Krishna? So you can say, no, we can do anything like that. Yes, technically the soul can, but that's the soul who understands he's liberated, who acts as such, because he's only acting, you know, according to Krishna, and then what nature is there. You know what I'm saying? You can, like we say, you can, you know, prepare the cauliflower for lunch by using a five-pound sledgehammer, you know, one or two

good smacks, maybe three, I would say three because it'll jump around a bit, but three smacks, and it is in small pieces, maybe a bit flat, but, you know, but it's ready.

So you could say, no, no, you know, why we're restricted, why do we have to use a knife, you know, I feel like using a sledgehammer, you know, like that, you know, so therefore, you know, why you're discriminating, you know, we're not this, we're not this knife, you know, but we're not the knife, but we're the sledgehammer. You understand? So, this is the problem, is that we don't understand is that the liberated person still acts according to what the nature is. Arjuna is liberated, but what's Krishna's complaint is that your nature is that of a kshatriya, you've taken up the duty of a brahmana, as a liberated soul, technically you could, but, because the nature of being a kshatriya, he's going to go in the forest and fight and protect and do all the things he would do.

So he's saying he's giving up his kshatriya nature, but he's not. No one can give up their nature. It's an illusion to say you can give up your nature.

You can purify your nature, you can engage your nature in Krishna's service, there's no question of giving it up. Does that make sense? So, that's the point, is that it doesn't it doesn't change. Like that.

So, only someone who doesn't actually understand the philosophy will say that. So now if you do something that's not your nature, and it's not, as I said, an emergency that is needed, that you'll do it for a short time until someone else can do it, then there's a motive for doing it, because the benefit you get from someone else's duty you want for yourself. Otherwise, why would you do it? No one's going to do anything unless they see a benefit to it.

Does that make sense? As we said before, when we talk about rights, people are only fighting over rights over something that gives a benefit. No one's fighting over who can take out the garbage. You know, who can drive the, you know, the pickup truck down to the local Kmart and get the, you know, the expired, how you say, vegetables and milk products that are still okay, but, you know, that they can't sell, and loading them into the truck yourself and bringing back to the temple.

No one's fighting over that. No, no, we're not. That's why everybody can do it.

No, there's no fight over that. You understand? So there's a motive. So that's why Krishna says one should stick to one's duties, because in one's duties, one, one will do them nicely for Krishna without attachment, and two, that's where your expertise will be.

It's so much more powerful. You know what I'm saying? A child gets things done by being an adult or being a child. By being a child.

You understand? The adult gets things done by being an adult, not a child. Right? If you're doing someone else's duty, you would probably also keep skipping to different... Yeah, then the thing is, is then you'll pick and choose according to what at the time you want to do. So

therefore, you know, as I said, we want the authority of the brahminical status and being on the top of the pile, we can tell anyone at any time, anywhere what to do.

We want the absolute, you know, dictatorial control of the kshatriyas, like that, at the same time, depending upon what your is. The idea that, well, hey, they can do anything, and, you know, like that, they have that, you know, if any woman approaches you, this, that, blah, like that. They want the monetary freedom of the vaisya, and that you can do anything pragmatically to get anything done.

And at the same time, the lack of responsibility of the shudra on the emotional platform, whatever you feel like, then that's good to go, right? You know, at the same time, we want no responsibility like a brahmachari. We want full access to sense gratification and facility, the grihastha. We want that kind of maturity, but access that the vanaprastha has, and then the authority and the independence that the sannyasi has, right? Now he's... Right? Does that sound right? Yeah, okay, good, yeah.

So that's what we're looking for. So Krishna's point is, is if we do that, what's the meaning of having the division? That means no one will do something very well. If everybody's cooking and everybody's decorating for the deities and everybody's, you know, leading the kirtan and everybody's, you know, greeting the guests, how will it work? No, somebody's cooking, someone's greeting the guests, someone's doing the kirtan, someone's doing the puja, then it works out nicely.

So that's the point that's in Krishna's mind. It's not a problem because we make it a problem because we see it, we see the system as separate from Krishna. If we're arguing over rights, it means we don't see what we're doing connected to Krishna.

Right? But the brahmachari are the feet of the Lord. Right? The vaisyas are the waist, the ksatriyas the arms, the brahmas the head. Right? Same, ksatriyas are the feet.

Right? Because Krishna moves around, so what moves the society around? The ksatriyas. Right? Without the ksatriyas it doesn't happen. The vaisyas have great ideas, ksatriyas have great ideas, but it happens because shooters do it.

Right? The shooters wouldn't be able to do it on their own. They wouldn't have to understand what to do. That's why they need leadership.

But without the activities then it won't happen. Napoleon didn't win the war on his own. He sat there and said, yes we're going to do this and then it just happened.

No, a lot of people got out there and did it. Does that make sense? So that's the point. Varna is part of the body of the Lord.

So the body, the Lord doesn't make that much distinction. He goes, yeah my hand's great but you know, my feet, I never like my feet. You know? He doesn't think like that.

We think like that because we're thinking of prestige. As we mentioned before, the only reason, ashram is basically to some degree established in our society. Varna is not.

Why not? Because it's a social system. Prabhupada says, Varna is social, ashram is spiritual. So we can accept that because it's the element of you can say, well it's all transcendental though we may not act in that way.

But because the other's social, no one wants to be the shudra. That's the only reason, bottom line, why Varna ashram is not understood and applied in our movement. Because it means somebody's a shudra.

You know, and if you're the vaisya, you got all the money, you're still not in control. Because you want to have it, I got money, I walk in, whatever I see, everybody does, because money, you know, trumps everything. No, it doesn't.

And then the manager will want to say, no, you know, because I'm in control of everything, therefore now I'm the top of the pile and everybody's got to give me all their money and do all the work for me. But it's still not. The brahmins are the top of the pile.

You know, the guy that has the brains, he's got his nose in the books, you know, and that we think is not practical. You know? So why he should be the top? We got the money and we got the power. You know, so why he should be the top? And in his mind, he's not the top because, shastras, the previous acharyas, so it goes back to Krishna.

But we have a problem with it because we're looking at it from a mundane point of view. And I emphasize the word mundane. Otherwise, who cares if one's a shudra? It's the Lord's feat.

Is that a problem? You know, first two canthas of Bhagavatam are compared to the feet. You know? You understand? So this is the problem. We're looking at it from mundane social vision.

Otherwise, it doesn't matter. Yes? This is, in the previous class, you said that it's good if one can do, who can do without them, can give class, everything, so it's like perfect man. But now I think it's better if somebody cooks, become like expert in one area.

So I said, what is good is someone can do all these things just differently, but be expert in some particular area. Can you explain this more? Means should you, or? Means the point is, everyone's nature has something that they're expert at. You cultivate it, you will become, expert comes by practice.

There's a particular area, it doesn't mean that one doesn't know many. Just like we mentioned the 64 arts, when we're talking about that, then those who are the very aristocratic persons, they may know all 64. Others may know only a few, but we see Krishna knows the 64 arts, Radharani knows the 64 arts.

So, that means that the most qualified, right? So they have a broad rank, because 64 arts covers

everything. In other words, you have the Shastra, of what is the science of the thing, the main functioning areas. The arts, the 64 arts, are the arts that support that.

Just like, let's say you want to make a medicine in Ayurveda, but there's an art to growing the herb, or to picking it, or to grinding it, or preparing it. There's arts there, you know, like that. But it's based on a science.

Right? Does that make sense? So the arts are all the activities that are supportive of all the other scientific activities given in the Vedas, which are in support of the philosophy of Krishna consciousness. Does that make sense? So the standard thing is there. So, one may have a broad range of activities one is good at, but there should be something occupationally that you are able to add to the, you know, community of devotees.

Like that. Does that make sense? But it may be an art, it may be an occupation. You know what I'm saying? Like I was saying before, is, in the Kirtan, Madhava Prabhu, he has a, he has a job he works at in Switzerland, but he comes and does Kirtan.

Right? You understand? So that's what he adds to the community of devotees. The other is the occupation so he can take care of himself so he can come and do that. You know what I'm saying? But it's something you can add.

You know, and if you can't add anything specific that you're not very expert, then if you can follow someone who does know what to do and do that nicely, then that's also the great advantage. But what's not an advantage is there's nothing that you can specifically do and there's nothing that you want to do and you're not about to listen to anybody tell you what you could do. That's basically useless.

Yes? Is there any practice for someone who, kind of in Krishna consciousness? Kind of in Krishna consciousness. Yeah, but you know, because my occupation is to help people to figure out what is their occupation. Myself, very new to Krishna consciousness, you know, so early on I teach them like materialistic way.

But now, when I do everything for Krishna, I just, you know, I see the results, different results, like you said. But is there some like proper practice for them that I can teach them to figure out their occupation. If I will bring Krishna consciousness to them, I, you know, Yeah, of course.

Because I already have this audience and I want to do something. Yeah. So is, can you suggest some like practice for someone to find out his occupation, you know, because it's such a big like, you know, question for me.

Yeah, yeah, of course. It's, let us take a non-devotee, okay? Gross, disgustingly gross material. Okay? He wants to boil some potatoes.

What does he do? Find a cookbook or something, go to YouTube and find the video. Okay, well, okay. That's the thing, but the practical thing means in other words you don't know much about

cooking.

Okay. So basically, technically speaking you take the potatoes, put them in a pot that has water in it, put it on the fire and when it boils for like about 20 minutes the potatoes get soft. Okay? Now, let us take, you know, a great, pure, unalloyed devotee.

Okay? You know, so we can cover all extreme shifts. How will they boil the potatoes? Take the original Krishna? Yeah, but what, but the mechanics, are there any difference? Because you're a devotee now it's not that you have to put so much water or you don't have to worry if you put enough or you don't have to put it on the fire. You don't even have to put it in a pot.

You just, you understand? The mechanics are exactly the same. So in other words, the science of figuring out someone's occupation doesn't change because you're Krishna conscious. The point is this, where does that nature come from? It comes from God.

Where is it supposed to be used for? To please the Lord. That's what changes. Okay? So your occupation doesn't change.

It's that your consciousness is higher, so you're able to see that this nature is there because it fits into the greater picture of God's social system. Yeah, but maybe in the Vedic literature there are some ways to, for a person to find out from Varna, for example, where Varna is closer to, you know, maybe some... I mean, so you have detail and that's unlimited. But specific is are there going to be a leadership in the intellectual that are based on academic study, on influence, on money, or on arts? Yeah, but if one cannot choose then... It's not a matter of choosing.

It's a matter of where you're going to do. So the point is that in academic means you go to the academic school, but you learn in the academics is the occupation. You learn medicine, now you apply it.

You learn law, now you apply it. Right? You learn teaching, now you apply it. That's all.

For the most part they just, you know, dissatisfied with everything they tried. So they just want some, you know, some kind of... Because they're looking at the satisfaction, not at what they can do. See, that's the problem.

You're looking at the goal rather than the sambandha, the nature. What do they have? Just like, let's say, a guy who has no arms. Could he choose as an occupation making, doing handmade embroidery doilies, you know, for grandmothers to sit on their armchair, I mean, the arms of their sofas.

Could he do that? No. So there's the mechanics of what he can do, has the ability for. Right? He was able to do math.

He can work in those areas. He can't figure out two plus two is four. He doesn't work in any

area that works that.

It's mechanics. Satisfaction is because they're not God-conscious. You know what I'm saying? It doesn't matter who they are, they're not satisfied.

We'll think they are. You know what I'm saying? We'll think they're big and famous, like that. What do you call it? You know, Michael Jackson's dead.

Why? Because he couldn't sleep. Why? Because, you know, and so he had to take medication. Why can't he sleep? Everybody else can sleep.

That means he's not satisfied. You understand? So, but he has his nature. Satisfaction is another thing.

They're looking at the goal and I'll try anything to get it. But it's not changing the work, it's changing the mentality. So you have to figure out, separate, there's the satisfaction in work and there's what work you can do.

Work out first what you can do. Then you can teach them how to be satisfied. That's where the Krishna Conscious comes in.

Lesson 31. One should practice equilibrium of mind so that one should not be disturbed by worldly gain or loss. So we see lesson 30 is to regulate the habits.

So that one's stable. Now the next is the equilibrium of mind. The habit has been done, but that doesn't mean that the mind is satisfied.

So the next is regulate the mind. Excuse me. Practicing equilibrium of the mind.

Right? So then one will not be disturbed by worldly gain or loss. It says worldly gain or loss. Because there's never spiritual gain or loss if you're practicing properly.

Right? You know, if you lose something... I can speak of Prabhupada. He's there. You know, he's in the city.

I mean, he's in that place. He has a house. He has a place.

And a few people are interested, but it's not very dynamic. He leaves everything. He leaves that situation and goes to the big city.

You know, so he's not going to any big city. He's going to New York. Right? So then he goes there.

Then he finally gets some little place like that. Then he has everything stolen. So now he goes down to the other end of the, you know, the not so wealthy end of New York.

It happens to be with young people. That's an advantage. But now, you know, so he ends up

living with some acid head.

You know what I'm saying? And then that he loses and he's out on the streets. Do you understand? So materially, there's gain and loss. But spiritually, there never is because he's just working for Krishna.

But because we take religion to be spiritual. And religion is what gives artha. That if there's gain and loss materially, we think there's something wrong with the religion.

So therefore, there's something wrong with the spiritual. So we become disturbed. But the point is this.

Spiritually, Krishna, whether it's nice or not, it doesn't matter. Right? The family life is going nicely. So therefore, everyone's cooperating and in a peaceful way going about their Krishna consciousness.

The family life is not going nicely. So one is losing one's infatuation with material endeavors. So therefore, if you're smart, you turn to this spiritual and therefore advance.

So what does it matter? Either one works. One's more pleasant. One's more difficult.

So the point is this. If you can avoid it, stick to the pleasant. But even sticking to the pleasant, there's always going to be something unavoidable.

You know what I'm saying? But if you have a choice, why pick the one that's going to be crazy in the first place? Right? So that's why the Vedic system is given. That's why Krishna's mentioning these things. The mind is balanced.

Then, there's not a disturbance by the material situations. Because material situations will always change. They're always temporary.

Right? It's just the way they are. Material means it's constantly changing. And because we identify with it, that's the problem.

And, identifying with it, we're identifying for our own purpose. So it's not that we're assisting the material nature. We're trying to exploit material nature for ourselves.

So therefore, if you want a specific result, you have to have a specific situation in which to do a specific endeavor that gets that result. Right? You want to eat, you have to be in the kitchen with items to cook and know the signs of cooking. Then you get something.

But you want to eat and then suddenly you find yourself out in a field of, you know, marigolds. You know? It's not going to be very easy. Do you understand? So, the constant changing of situations is a disturbance because we're not servants of material nature.

We're exploiters of material nature. Do you understand? But on the spiritual platform, then

we're servant of Krishna's potency. So that means the internal potency.

So therefore, variety is created by the feminine nature. So therefore, as she adjusts and changes to make variety for Krishna's pleasure, it doesn't bother us because we're simply trying to assist in whatever is the variety that is there to please Krishna. So it doesn't matter.

That's why it doesn't bother the residents of Vrindavan that, you know, they're nicely situated in the palace or they're out in the forest and there's a fire because it's all about assisting whoever's, you know, the superior aspect of the internal potency that is being, performing and taking part in the past tense to please Krishna. Does that make sense? So the variety there enhances and it doesn't bother. So therefore, the gain or loss is not a problem.

So we're practicing the same thing here because we want something from it for ourselves. Therefore, when the situation changes, the opportunity to get what we want is lost. But if the opportunity is to assist to please Krishna, it's always there at every moment no matter what the change is.

Does that make sense? So that's why it's important that we practice equilibrium of mind is because all these different things are so that we will be situated and always thinking of Krishna because that's what we're trying to get at. But you have to use something to practice that. So what is that? Something.

That's your nature. And our nature happens to be coming from conditioning. But it doesn't matter.

It's a nature. And that nature is a nature of a reflection of a spiritual nature. Does that make sense? Yeah, so even we don't have to work in the spiritual world as aborigines.

So, you know, we still have a spot, right? So, in the spiritual world they engage their nature in Krishna service. That's the point. But under the protection of the internal potency.

So here we engage our nature in Krishna service under the protection of the internal potency. But when we don't work under the internal potency then we engage our nature for our own purpose. That's the lack of Krishna consciousness.

That's the science. It's so simple. That's all we're trying to do.

But Krishna is from various angles trying to convince us of that because we have a tendency to, you know, okay, well this is okay, but what about this? You know, the point is very simple. You know, that recreate leisure, you know, no material leisure. So that means that if we connect with Krishna we can do anything? You know, it's like that.

But is there a specific thing? No, I'm just trying to open up possibilities. Right? Because what? Then I'll enjoy it. So that's mundane.

So that's the difficulty. Is it simply it's connected to Krishna? That's all it takes. Yes? Means the

external potency is assisting the internal.

The reason that see the point is the change is there that's just because in the reflection whatever is on this whatever is in the actual light is reflected in the mirror. So it's not that it's different. What happens in the material world is no different.

Right? But in principle, you know, there's details that get down into the you know, so in other words those elements might be there on the animal level but they're not supposed to be in the human level. You know what I'm saying? Just like let's say the syphilis. It's an animal disease.

It's not a human disease. Like that. You know what I'm saying? It's not supposed to be there.

But it is there because people act like animals. You know what I'm saying? So, there's so many animal tendencies. You're not supposed to be eating meat.

If these animals do that we don't need to do that. You know what I'm saying? So, those elements are established. So then, if you follow nicely like we see the activities you know, that Yudhishtira and them are doing and the activities going on in Dvaraka are the same.

Right? Because they're following the Shastra. Right? It means in Dvaraka the Shastra only documents what Krishna likes to do. Right? And in Indraprastha it's what Krishna likes to do being documented in the Shastra they're following and therefore they're pleasing Krishna.

So the activity is the same. It's just a matter of whether you're coming to it from Krishna first or from the material conditioning first. Does that make sense? Yeah.

So, yeah, so it doesn't change. So it'll be automatic that if... I guess so far in the example I forgot the point that we're working on. Yes, the internal potency.

So the external potency is only reflecting. So if you deal with the external potency in Krishna consciousness you're actually dealing with the internal potency. Right? Just like the demons when they're in this in the spiritual world right? When they walk into Vrindavan and make trouble they're not dealing with the internal potency because the internal potency manifests to them as external.

So they're in Maya though they're in Vraj. And then the Vrajabhasis that come here for the preaching even though they're within the material energy the material energy interacts with them as internal potency. So they're in the spiritual world.

Because the internal and the external are one person two offices. So depending on how you deal is how they respond. You know the high court judge is also a family person.

So if you deal with them formally you're dealing with the judge. You deal with them informally you're a friend of the family. But it's the same person.

Does that make sense? It means that if we learn to deal nicely with the material energy it

means as a servant as a recuperation but not like the expert we can be better with Krishna. Yes. Because the point is we only are dealing with the external potency.

Does that make sense? So we're dealing with and through our conditioning that's what aspect of the material energy we can deal with. It means you have eyes so you can see so you can deal with that aspect. You don't have eyes you don't see so you don't deal with that aspect.

So your nature is the medium through which the soul can be conscious of the Lord's energy. So that would be done through the mind and senses. So whatever is the nature of one's mind and senses that's how one views the material energy and that's how one can engage that energy in Krishna's service.

Does that make sense? Yes. So Maya herself is a dynamic personality but she's in control of this dead matter. So therefore we don't necessarily say we're assisting the dead matter.

But in the spiritual world it's all conscious. But ultimately even if it's conscious we're doing that on a higher purpose. The rice grains may be conscious in the spiritual world but we're cooking that rice because our Acharya has told us to.

And that's going on because Rupa Goswami says and that's because Radharani wants it. You know what I'm saying? So you have those both elements at once. You're still working under that superior authority.

But there's no expectation. You know what I'm saying? So that's why it's important the principles are what's important. The detail is according to the situation.

That's why Krishna is talking here. Practice equilibrium. Practice regulation.

Follow authority of the Vedas under the direction of the spiritual master in the association of devotees. The detail is not so much there. We have to accept the principles.

You accept the principles then it works. Detail will be applied according to the situation. Right? Situation changes details change.

That's why if someone's attached to a particular detail either has to keep himself in a particular environment right? Or understand that the material energy is always changing. So therefore sometimes the situation is good in one sit but not in another. That's why there's a problem that people take the rules of Krishna consciousness and apply them as if they were principles.

They're not. They're an application of the principle. And generally speaking what the shastras give are your your traditional or best or most broad.

But still the point is you have to know the principle because there's always a situation in which it doesn't apply. Does that make sense? You know the husband's you know it's how you say controlling the you know the environment of the family situation. Okay? And the wife is assisting in that.

But the point is the husband's not there. He's out doing something. The wife manages the house.

So it means she you know what she says is what happens. She's controlling what happens. She's controlling the finances.

What goes where. What's cooked. Like that.

So you could say well actually she's in actual control. But she's doing that you know because of the affection for the husband. You understand? So even though externally it looks different.

You know what I'm saying? But it's still the same. That's why principle is important. Right? You know she's going to do what she wants to do.

Husband's at home he may say something she may make some adjustment. You know what I'm saying? And even if she doesn't you know she says no this is the way it'll be done. It may look like well you know she's controlling the situation and not acting within a position of submission.

But the point is it's what's best. So it's out of what's best for that situation of relation. That's why she's saying that.

Does that make sense? Droghpadi's making the point very strongly is that you know we're sitting out here in the forest because you you know foolishly followed this you know to the nth degree this rule of the Shastras which is accepting a challenge but it wasn't actually a challenge we needed to accept. Duryodhana was not a proper you know person to accept and he wasn't gambling himself. Sakuni was gambling.

So you know that's not allowed. That brings it out of the realm that you have to accept. Like that.

So she's making a very valid strong point because the point is her point is Yudhisthira is the deserving king of the planet and he should be the emperor not Duryodhana. She's not grumpy because she's in the forest. Forests are nice.

You know what I'm saying. For Kshatriyas forests aren't a problem. You know they're nice the nature you know the things like that the saintly persons that are out there the discussion they have no problem with that.

Vaishyas might Shudras might but Kshatriyas and Brahmins don't at all. Like that. Her point problem is is that you know being a woman so she's religious is why is it Duryodhana who's irreligious is on the throne and Yudhisthira who's religious is not.

That's her point. You understand? So therefore no she's so strong why is she talking no that's her business because you have to be able to identify otherwise one can't tell one would say no it has to be submissive at all times therefore it's just whatever husband says that they do and this and that that's not that's a servant that's not conjugal relationship that's master-servant

relationship. Get a maid you know like that much easier they come do the work clean go away you know you don't have to buy them diamonds you know it's much cheaper like that so if you're a pragmatist hey the conjugal relationship is different so that's the point is the principle is not understood they're taking a detail as the principle and trying to apply it at all times so it doesn't work you know at the same time as the liberals on the other side do the same thing they take a detail well you know personal freedoms and this and that and take that to the nth degree but the point is what's the point personal freedom means within a relationship or not having a relationship because as soon as it's a relationship freedoms are lost you want to use the knife can you use it however you want I take it throw it up in the air it sticks to the ceiling right you know but now I should cut the vegetables no it won't it's stuck in the ceiling I use the back of the knife will it work no I feel like it why I always have to use the front of the knife it's sharp it's so dangerous I cut my finger last time if I use the back end of the knife I don't cut my finger why do I always have to hold the handle you know like that live life dangerously you know hold the blade you know what I'm saying no you're restricted you want a relationship with a knife you have to deal with a knife in a proper way you know that's all if I use too less you know I just hold it there and just touch the potato with it anything's going to happen no you have to push I take it you know like this you know ok potato got cut ok one's on that side of the kitchen one's on this side of the kitchen and you have you know the edge of your knife blade is a little bit curled like that you know so in other words you have to act according to what you're dealing with that's just relationship but we say no independence is that's the real freedom so that means that's Mayavad philosophy the Mayavadis liberal people are Mayavadis this is a conservative is a Mayavadi neither position is Vaishna so one is trying to take the Mayavad position and connect it to Krishna nice but ultimately it has to be purified of its Mayavad position otherwise it won't be that pleasing to Krishna so that's the difficulty so in other words technically speaking we are assisting the material energy because we're only the we're only the operational cause you know we're just involved in but we're not the material cause the material nature changes on its own we don't actually do it but at lunch digested on its own we didn't do it right we can be involved in what we eat how much we eat when we eat that will have an effect on the material cause but we're not actually the ones doing it like that so and the material cause is only a reflection of the formal of the formal cause which is the internal potency in her interaction with the Lord the Brahman platform right and that is just an assistance of the original cause of the ultimate cause which is Krishna's nature Krishna's potency right so in any case we're servant it's just a matter whether we see material energy as separate from the Lord and try to exploit it or we we deal with the internal potency whether we're using the medium of external internal doesn't matter the point is it's what we're dealing with does that make sense we serve the master of the house whether we're working in the living room of the mansion or out in the garage it doesn't matter we're still working for the master right though the nature of the two is different one's all you know very nice and the other is a little less nice does that make sense five so 518 the humble sages by virtue of true knowledge see with equal vision a learned and gentle Brahman a cow an elephant a dog and a dog-eater outcast thinking here because dog-eater because they might think a very large cat or something like that one of those what do you call it you know those Parisian rats you know in the sewers right a devotee's equal vision

is a result of his perfect knowledge a Krishna conscious person does not make any distinction between species or caste right he doesn't make any distinctions means he sees equally them but it doesn't mean he can't tell the difference we'll say oh so he makes no distinction so that means I go into the kitchen and I pick up the rolling pin and to cut the potatoes and I use the knife to you know prepare the chapatis no the thing is makes no distinction means it's not that the knife is better than the rolling pin no the knife has its duties and the rolling pin has its so when you're rolling something use the rolling pin when you're cutting something use the knife that's the meaning of no distinction the Brahman and the outcast may be different from the social point of view or a dog or a cow and an elephant may be different from the point of view of species but these differences of body are meaningless from the viewpoint of a learned transcendentalist right the one's one's good and one's bad no elephants do their thing outcasts do their thing everybody has their this is due to their relationship to the Supreme for the Supreme Lord by his plenary portion as Paramatma is present in everyone's heart so they're also on that level everyone is a servant of Krishna so therefore no one's is any different in that way but how they're going to manifest that is different and whether they're Krishna conscious or not you know it's going to make a difference on the quality of their application right but for the transcendentalist he sees everyone as a servant of Krishna but he can tell you know that he's sitting in a palace and so the king so you follow that etiquette or he's sitting in a you know a humble cottage and so he follows the etiquette there the bodies are material productions of different modes and material nature but the soul and the super soul within the body are of the same spiritual quality the modes of the body and all that that's different different karmas have different modes have different manifestation but the soul and the super soul are the same there's no difference the similarity in the quality of the soul and super soul however does not make them equal in quantity for the individual soul is present only in that particular body whereas the Paramatma is present in each and every body a Krishna conscious person has full knowledge of this and therefore he's truly learned and has equal vision so that's that's where the balance is that's the we're talking about equilibrium of mind means he doesn't see one thing is better than the other just what works best for that situation right it's a festival day so you dress nicely you're gonna do some work you're gonna clean the kitchen you dress in something that's not as nice right does that make sense it's just what works for Krishna consciousness right in the living entities we don't make the distinction that one's better than the other no it's whatever whoever had whatever according to your nature according to the situation according to those in the situation then you'll preach accordingly right so if you have a nature you can you can deal with one particular group of persons in a particular situation you just take advantage of that preach in that situation someone else can do it in another you use that it doesn't matter it's all part of it's all the nature is created by Krishna so it doesn't really matter what it is because the point is the soul serves the super soul right and that situation is the nature right just as in the spiritual world the soul serves the personality of Godhead according to the nature and the situation you're in right you're out in the forest at midnight the gopis dance with Krishna Krishna and the gopis are in mother Jashoda's house they're not dancing with Krishna they're not even making direct contact does that make sense so they're transcendentalists but they can tell the difference in the situation so the point is is that

whatever the situation they're always serving Krishna that's the point that doesn't change but according to what's there then he deals with them according to what they are you know you're nice to everybody according to the way they're nice right the elephant you scratch him under the leg they like that you know but you know something else you might you know you wouldn't scratch the dog eater under his arm you know it's like that it might be a disturbance you know like that yes you emphasize that you're assisting material nature no no I'm emphasizing that you're assisting Krishna's energy I'm saying we're assisting material energy anyway but because we don't recognize it we call that maya when we recognize it then we call that Krishna consciousness then we're dealing with the internal consciousness I can't understand where this principle is in the shastras where is the principle in the shastras about the internal and external potency being the same person we must because you're because you aren't catching what I said you're not catching what I said you're not understanding what I said I didn't say we must assist material nature we must assist Krishna's energy we assist Krishna's energy in a in a favorable way then she manifests to us as internal potency we assist we assist Krishna's energy not favorable to Krishna she manifests to us as external potency as maya so we're not assisting the material energy we're assisting the internal potency but depending upon our nature and the situation she manifests as you know so we can perceive her in the spiritual world as well as the material world so we're in the material world now so we're dealing with material energy that's why most of the time I don't use the term but it's being used here so we're using that I'll use the term external potency then we don't get bent out of shape right? does that make sense? if I say internal potency external potency it's no problem material means seeing either one of them not connected to Krishna right? means Shankarachuda is seeing material energy he's in goku it's the spiritual world he's there with Balarama and his gopis and he decides you know there's so many of them he wants a few for himself right? and so he goes to collect a few of them but what he collects is material energy because he's seeing it not connected to Krishna right? and that's the point so I'm pointing out is the gross materialist is still assisting material energy because he thinks I'm doing this but he's only assisting material energy in the transformation but the transformation is only taking place because you want it right? it's taking place according to God's law but it's only happening because you want it in the spiritual world it's because Krishna wants it and the internal potency is fulfilling that desire so there's no activities going on that aren't directly connected to Krishna here they're indirectly connected to Krishna though Krishna's internal potency that's what's making it work the car is going down the road because of the Lord's potency so that means the masculine feminine principles of the ultimate cause and the formal cause are at work reflected in the external potency that's going on right? so we're driving the car actually assisting in that so when we understand this and we see this in relationship to Krishna then our engagement of our nature becomes perfect because it's connected to Krishna and it doesn't matter what nature it is does that make sense? yes? so we're not saying we have to assist no, we're already doing that we have to see ourselves in service to Krishna that's why we're trying to become servants of the internal potency because right now we're not no, not our nature I said that the material nature is a reflection of the spiritual nature not our one it's not that whatever we are here is something to do with there that might not be so great you know what I'm saying? does that make sense? yes no the

principle of that we are servants of Krishna are servants of the servant of Krishna that doesn't change wherever we're situated so that's the surup the surup like the surup lakshana of a devotee is his you know absorption and totally dependence and engagement in Krishna's service that's what doesn't change so it doesn't matter if you're in the material world or the spiritual world by situation one is always serving Krishna so one who recognizes that is called a devotee one who doesn't recognize that is called a materialist because he's still assisting Krishna Krishna's still interacting with him just he wants to let's say be famous so Krishna as fame is interacting with him so now if he deals properly with Krishna as fame he attains fame he doesn't deal properly with Krishna as fame he doesn't get fame just like you want to be friends with somebody you deal the way they like it they become friends you deal the way they don't like it you don't become friends so everybody is only dealing with Krishna the person wants to be powerful the power is Krishna so Krishna manifests to them as power and you're interacting with power which is Krishna so it's still the soul is and the super soul are still interacting but the person who thinks the dead matter I have my kingdom I have my influence and that's my army and my treasury and I'm very clever so these are the reasons for my power that's the illusion no it's that Krishna's power these are all the branches of power and you are dealing with them properly therefore Krishna is reciprocating as power the way that you know you are happy does that make sense yeah means why do you talk to a small kid in a particular way yeah because then you can relate because they can relate you can relate to them whether they're a little baby or they're grown up because that's going to happen right the problem is it's the child learning to interact right does that make sense so God interacts with us according to how we interact with him so therefore we we have material desire he comes is that material desire so we're already serving but because we think we're not serving we're master and we're controller that's the illusion therefore we're in maya as soon as we understand we're not the master we're the servant then we will act in a way that's favorable so automatically everything will become fine for the if one by yon won't follow the same process they'll break things down by shanka like this and analyze but they're simply using their own intelligence and whatever piety they have from previous to be able to break it down so therefore it doesn't have that much drive that dynacism so it's not automatic we don't say the ashtanga yoga system the path of karma yon are automatic you have to work and until you get to the last point when it's 100% then you have it right in other words let's say you're cooking something and it's in the pot it's not done so you don't have the preparation but because you're doing it for Krishna you're already getting reaping the benefit of devotional service you understand so you already have the result of devotional service while it's not even finished right but for someone who's just cooking they don't get the result until the cooking's finished so that's why there's a distinction between the devotional aspect and the material aspect that's what Prabhupada mentioned before there's no material misery for him you know or the other one was you know the loss and gain what was that it's not civil material oh he's fine as he means this is one way and it's anti-Krishna it's not easily attainable because something you just read when you go back to find it you can't find it it's not even if it's sitting there in the same place you can't find it I was wondering whenever we hear that we are servants of Krishna we act like that what is it that makes one revert again to the polluted consciousness what makes us revert again well I mean

you have the element of basically is you're acting on that but the point is that's why Krishna says constant oh here it is worldly gain or loss it was right in the lesson means what was the point again whenever one hears that one ok so one is one is by habit one tends to deal with the material energy for oneself just by habit you know like Pancha Dvida Maharaj was riding with Prabhavan on a train not sure where it was Bombay Vrindavan one of these legs of the train and he's sitting with Prabhavan you know you get a coupe unless it was four but I think generally it was always two Prabhavan and whoever traveled with him so they have a coupe of two beds you know it's its own little cabin so they're going by and the train starts and as it goes everything goes into a blur outside but as it was going into a blur then suddenly Pancha Dvida noticed the very attractive young girl could see her clearly they asked Prabhavan how is that possible everything else is a blur but immediately when this girl came he could see her Prabhavan said it's only by material association that we've been doing it for so long right does that make sense you know the men look for attractive women women for men that when one is there when because all the other stuff wasn't anything that was according to one's conditioning and the principle of that attraction wasn't therefore you didn't see it so it's just it's just habit so that's why it's practice sadhana is practice one should practice equilibrium right the other one is next stage is to regulate habits it's a practice right because one will start up but you may be good at it but practice means you're not necessarily that good or there's something more to obtain does that make sense so you have made advancement but that means that there's areas that still aren't so if there's a weakness there that's not the problem the problem is how to turn that aspect where the weakness is into the strength right so that's done by connecting it so if the weakness comes up how do you view it you know I'm so useless I'm so disgusting I'm so this I'm so that I'm so the mode of ignorance I'm so I am so much of this body I am the doer because I did that nonsense it was me none of that's our fault right you know that's that's you know Chinese social revenge it's not it's not conscious you know but the point is we're not the body we're the soul so by material association that happens so therefore because that's the tendency by my previous karma therefore I should be very careful to regulate more strictly that area because that area is more of a problem someone else may not be a problem at all does that make sense yeah and so then whenever the hobbits are changed and because they're with the mind the hobbits are in the mind it means you may have to change the habit but more importantly you're purifying it because it may be the habit itself there's a regulation for it the regulation may be engaging it there may be also that it's not engaging it right and then eventually you end up the body of polluted consciousness then that gets yeah that becomes the polluted consciousness becomes removed but the polluted the basis is I'm servant of Krishna when that's understood and we act always on that platform then so that's what we're trying to get to the other things are techniques to help us get there and so there is recommended techniques that the great personalities have used in the past to attain perfection right that's why Puranas are so important what's happening in Puranas we're just hearing some story one day in the life of somebody you know where it's showing how they obtain some kind of perfection so Bhagavatam is about Krishna conscious perfection you know or what doesn't create Krishna conscious perfection right does that make sense so in other words the Vedic literature is always giving stories of those who regulated their life according to

Shastra and obtained a benefit so we can see it and and in it it wasn't just you know it wasn't something being given by you know the boy scouts or something that everything was perfect it wasn't some you know propaganda thing you know the pilots are flying along in their planes and singing a nice you know uplifting fun song you know as they're dropping bombs on London you know it's not one of those this is that the reality that they're going along and the problems they run into Yudhishtira is following everything but he ended up in the forest but because Dharma is long term he did get back he was the emperor again and those who are the bad guys you know lost right does that make sense so it works out you know but if you look at it too narrow then you'll say oh he lost everything that's how his wife looked at it but he was looking at the bigger picture no he followed authority so Dhritarashtra said it was ok of course he didn't he didn't accept that gambling with Duryodhana was ok or with Shakuni no that was bogus but because Dhritarashtra didn't complain therefore he's working under authority so he gets the benefit he followed authority but Dhritarashtra I mean Dhritarashtra loses you know piety because he misused his position of authority and Duryodhana and Shakuni then they lose their position because they're you know cheating they're not following Dharma and the other kings are supporting Duryodhana so therefore the whole assembly basically has a problem ok then footnote 49 Srila Prabhupada writes in his purport that Srimad Bhagavatam 7.12 says here is another important warning that a man must save himself from attraction to women until one is self-realized fully independent of the illusory conception of the material body the duality of man and woman must undoubtedly continue but when one is actually self-realized this distinction ceases right because man and woman what's the problem with it the body is masculine the body is feminine that's not the problem right that they have their different natures that's not the problem the problem is you think from that one can exploit that situation to gain one's own satisfaction right so it's the sense gratification that's the problem right so when we make that distinction the illusory concept because the masculine nature is not the body it's not the body that's acting right it's the lord's potency and the involvement of the jiva and the super soul that makes it all look like it's happening oh here's the man here's the woman but actually it's the lord's potency so the soul is there the pure soul so therefore it's that then it's a matter what's the Krishna conscious situation does that make sense so therefore then those who are self-realized they don't have any problem with the masculine feminine principle so neither they have a problem in being detached if that's the need or functioning within grihastha right the pandavas they're liberated souls they have children why because there's a mechanics how you have children right they're grihasthas you're supposed to have children they have children but it's not because they're attached to the masculine feminine principle does that make sense yes if there's no expectations there's no problem if there's no expectations there's no problem yes if there's no but the expectations come from the exploitation exploitation yeah no if there's no exploitation then there's no problem but at the same time you can't have no technically you could or let's say in theory you can have no exploitation but still not be god conscious right the jnani in theory can be detached from the material energy but ultimately he's not because he wants to enjoy the brahman platform so he's giving up a lower taste the external energy for the taste of enjoying being situated in brahman you know like the residence in vrindavana situated in brahman is transcendental

[illegible]