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Okay, so then, third part, lesson one. Somehow or other, if a fortunate man gets the opportunity of associating with a saintly devotee, he gets the chance of hearing and chanting the holy name of Godhead. By this process, the devotee is liberated from all mundane influence.

And only in this state of purity can one be situated in the spiritual nature. So only when one is freed from all mundane influence. So that place, then one can be situated in the spiritual nature.

In other words, one can be situated on the spiritual platform, but it's temporary, unless one is liberated from mundane influence. So when we say liberated from mundane influence, we don't mean that they are situated in the brahmajyoti. We mean that they're liberated from the idea that I'm the controller and the enjoyer.

Because it says that, you know, only in this state can one be situated in the spiritual nature. So we mean permanent. So that means you have to be qualified then to, by this association, come to the platform of prema.

Does that make sense? Because prema, then that is actually situated in the spiritual nature. Because when we're talking about eternity, even if someone gets up to the Brahman platform, the jnani, then, you know, on the transcendental platform, very shortly, he falls back into the material world. From this point of view, it seems like a very long time.

But on the platform of eternity, it's not. So here, when we're talking about this, then, because this is prayojana, so we're meeting the eternal platform, you can only be situated if you're free from mundane influence. Okay? So that's only by the association of devotees, hearing from them, and practicing what we've heard from devotees.

That's the only way we will come to that position. All right? So continuing with 241. Those who are on this path are resolute in purpose, and their aim is one, O beloved child of the Kurus.

The intelligence of those who are irresolute is many-branched. Okay, then the second part. Perfect knowledge means realization.

The whole process, however, depends on perfect knowledge of the soul beyond the conception of the body, not theoretically, but practically, when there is no longer a chance for sense gratification manifested in fruitive activities. What was not firmly fixed in mind is diverted by various types of fruitive acts. So here it means perfect knowledge.

It means we actually are hearing in parampara, we're actually understanding the actual nature. So this we take and practice. Okay.

So here also, it's not theoretical. So Prabhupāda's presentation, the Ācārya's presentation is

never theoretical. Sometimes we'll like to say, oh, that's philosophy, oh, that's just theory.

No, that theory is supposed to be practiced. Then we're thinking that karma is one path, jñāna is another, because buddhi-yoga means karma and jñāna are used together. That's buddhi-yoga.

So if we're saying, oh, that's just theory, oh, that's just philosophy, what does that leave you with? There's no jñāna, so it leaves you with? Karma. And so therefore then there's this problem of fruitive activities. Because without knowledge, how will you not perform fruitive activities? Because fruitive action is due to lack of knowledge.

We think, I can be happy in this world. I'm doing the work, I'm getting the result, the result is mine. But with knowledge we understand, I'm the soul, I'm not from here, I'm servant of Kṛṣṇa.

I'm simply assisting in the process of action, and the result gained is for the satisfaction of the Lord. That's perfect knowledge. So if you have that, then that being applied in your action, that's buddhi-yoga.

So there's no such thing as just theory in Kṛṣṇa consciousness. The jñāna is, yes, it's just theory. It sounds great.

You'll just get rid of the material existence, you'll merge into Brahman, you'll be happy. But how will you know that you're happy if you're just merged into Brahman because you're not an individual? So how would you individually know that you're happy? And knowing is a quality. And happiness is a quality.

But Brahman has no qualities. Does that make sense? So it's a nice theory, it sounds great, but it's actually totally, if you analyze it, just totally, how do you say? It doesn't work, it can't work. Because happiness is a quality.

And you as an individual... Because the thing is, you look at it here. Okay, let's say I merge back into Brahman. And then I'll be happy.

That means Brahman's already happy. So it's happy despite we're not happy. So how would I as an individual appreciate this happiness because Brahman's already happy.

And it's happy without me. So it's not that by my merging into it now suddenly, no. So therefore, there is no individual happiness.

This Brahmananda that they talk about, why would Brahman be happy? Because happiness means it's compared to something not happy. You know what I'm saying? So there's a difficulty here. Because one could say, no, but there's Atmarama, Krishna's Atmarama.

And he's self-satisfied. That's self-satisfaction, we don't call it happiness. It's self-satisfaction.

But he is a person who is satisfied. You understand? But we're talking about Brahmananda

because we're comparing it to the misery of being in the material world. Otherwise, you're just self-satisfied, it's neutral state.

So generally people, when they're suffering, don't want to go to a neutral state. They want to go from suffering to a happy state. Does that make sense? Yes.

So Maharajji, you're saying that they're advertising happiness based on the fact that there's nothing here. But because we're so stressed, we can't even come to terms with what sort of happiness we're going to get. We just buy anything off the shelf.

Yeah, we'll buy anything off the shelf, that would be there. But the point is that they're actually defining happiness by its comparison to duality. So even in their own philosophy, that wouldn't be correct because it would be Brahman neutrality, not Brahmananda.

Ananda is because it's so miserable here, you'll be happy there. Otherwise, why would somebody be motivated? They have to have a goal. If we just say, okay, it's nice and so they'll just be in this neutral state.

Nothing much happening. You generally see it goes the other way. Someone's had a very intense time at the job.

They've just done all these different things and finishing all this final work and all that. Then they go on a holiday. It's always the opposite.

That's what you're attracted to, or just I was thinking yesterday. It's that after these great wars, you generally see then there's so many years of just complete blatant sense gratification. You had World War I, then you had the Roaring Twenties.

You had the World War II, then you had the Fifties. It's gross sense gratification. It's not responsible.

It's known for its irresponsibility. The material world, now you want to be just happy. In other words, that's the whole point.

It's theoretical because it's not real. The Krishna consciousness, the philosophy is real. It's only describing the reality of what's there.

So it's not theoretical. Theoretical means you're describing something that's not happening. The Krishna consciousness is describing something that is of substance.

So merging into Brahman, that's still based on duality? Yes, because otherwise you're getting out of the material world and going to Brahman. Because a real Brahmovadi, you're already in Brahman. The material world is Brahman.

See, the Mayavadi, the material world is an illusion. Then you have to go to Brahman. So that means this locality is not Brahman, and you have to go to Brahman.

But where is this, the Brahman, if Brahman is all-pervading? That means this should also be Brahman. But they'll say this is illusion. Therefore, there's extreme flaws in the philosophy.

Because it's not actually a Vedic philosophy. It's just Buddhism, which is against the Vedas, so it won't be complete. You take Gautama, Vaisheshika, of these others, then they'll have something quite complete, because it's based on the Veda.

So all the aspects are right, the conclusion is wrong. But here in this philosophy, even the elements they're talking about, it's wrong. So actually, Shankaracharya made it very easy to actually defeat.

Because if you can defeat the One, you can defeat Buddhism also. Because the two kinds, they're always around. Shankaracharya said that there's a Saguna Brahman and a Niyaguna Brahman.

Yes. And he said that we should go to the Niyaguna Brahman. Yes, we should go to, but it's not a reality.

Because not having qualities is a quality. The Brahman we say has qualities. Yes, but to say it has no quality... Yes, but that's still a quality.

You understand? Let's say there's a room, it's very empty, there's nothing in it. But that it's empty, that is a quality. You understand? See, this is where the mind clicks, because you're used to that.

So it's like, what do you mean? No, it's not. But if you can define it, that means there's a quality. Do you know what I'm saying? The point is, if it has no qualities, there's nothing to define.

So there would be no discussion. It would just be mood. Right? And so if it's mood, then there's nothing to talk about.

So no one would talk. No one would do anything. It's just nothingness.

How would you go there? Yeah, how would you go there? Because to go there means you have to cross. That means it has a location. Who's going? Yeah, who's going? Because if everything's all one, there's no need of going.

You're already there. You'll be there when you realize that there's nowhere to go. Not bad, huh? So see, their philosophy, they have all these things that make no sense.

But when you tell them something that makes sense, it's like, what? You see, it's a trick. It's a trick. The whole point is this.

Buddha tricked the people that they're following real culture, but appliedly applying it. So what are you going to tell them to do? Because you tell them to do it properly, they'll still do it improperly. Because they'll say, no, the Vedas support this.

So you have to say, okay, get rid of the Veda. So if you get rid of the Veda, then you have nothing. So you have to make up something that doesn't mean anything.

Right? Sounds great for the person who wants to control and enjoy, but for the soul, it doesn't mean anything. You don't have to transcend it. Now, Shankaracharya has to convert these people back to the Vedic culture.

Right? So now to get them to accept the culture and the philosophy will be hard. Culture is easy, because anyway, the Buddhists were following the Vedic culture, just not scientifically. Right? So then it's a matter of just leave the philosophy, just change it from nothingness into Brahman, give scriptural evidence that would seemingly support it.

But leave the philosophy as it is, change the culture. And then the Vaishnavacharyas will come, because the culture is in place, acceptance of the Veda. Now they'll point out the proper understanding.

Does that make sense? That's what's going on. So what we're saying here is that Vaishnavism is no such thing as theoretical. Right? Because you're taking the words of the Acharyas that have been taken from Krishna's instruction, you're applying that in your life.

Because if you're not applying it, it's not devotional service. Right? Does that make sense? You've heard it, that's devotional service. But the next stage is applying it.

Right? But to contemplate it without applying it, it's not complete. So that's why it says here, on perfect knowledge. So perfect knowledge means it's understanding and it's application.

Okay. One who's not firmly fixed in mind is diverted by various types of fruitive acts. So if one doesn't understand that this is perfect knowledge, and it's practical, one will be diverted by fruitive acts.

Because generally the people who worry about this theoretically are the pragmatists. So the pragmatist means they're working for a result. Though they're doing for Krishna, there's also that element that I'm doing this for Krishna, or I'm doing this for Krishna.

Like I'm doing this for Krishna, I'm doing this for Krishna. Or I'm doing this, getting a result, then giving this to Krishna. You understand? So something is sambandha abhidheya prayojana.

It's not devotional. But it's dovetailed, it's connected. So that aspect is fruitive.

And because of that, then theory will get in the way. Because theory means now I have to reconsider, not just what's most practical. Practical meaning just point A to point B in the shortest distance.

Does that make sense? So, footnote 56. Śrīla Prabhupāda writes in his purport to Śrīmad-Bhāgavatam 4.24.15, After being initiated and receiving the orders of the spiritual master, the disciple should unhesitatingly think about the instructions or orders of the spiritual master and

should not allow himself to be disturbed by anything else. So here we're taking this position.

Here, somehow or another he's had the chance and then he becomes liberated. That means he's applied it. Because we're going on conclusion of before that he's heard, he's developed faith, he's started to apply in the association of devotees, and then took up bhajana-kriya.

And then in the bhajana-kriya, he has to watch out for the anarthas that makes the activity itself more important than Kṛṣṇa. Or that someone situated in devotional service, if he does anything wrong, he's not a devotee. Now if his determination is there, here we see in this, resolute in purpose, then he may make mistakes, but he's still a devotee.

So we don't make these problems. We misunderstand devotional service or we misunderstand devotees. So here, unhesitatingly he thinks about the instructions.

He shouldn't not think about them because, well, then you have to apply them. This is the verdict. This is also the verdict of Śrīla Viṣṇujā Cakravartī Ṭhākura, who while explaining a verse of Bhagavad-gītā, vyavasāyātmika-buddhir, a.k.a. Hakuru-nandana, so here's the connection, right? points out that the order of the spiritual master is the life and substance, is the life substance of the disciple.

The disciple should not consider whether he is going back home, back to Godhead. His first business should be to execute the order of the spiritual master. Because if you're executing the order, what do they do in the spiritual world? Execute the order of the spiritual master.

That's what makes it the spiritual world. Material world is because one doesn't execute. So if you're executing, technically you're already back to Godhead.

You just may be situated in the inferior Brahman, like out in the outback of the spiritual world. But still, you're situated in Brahman. You're on the spiritual platform.

So from there you can develop love by that association. His first business should be to execute the order of the spiritual master. Thus, a disciple should always meditate on the order of the spiritual master.

And that is perfectional meditation. Not only should he meditate upon that order, but he should find out the means by which he can perfectly worship and execute it. So, everybody will have their nature.

And there's so many instructions. So those instructions that you are able to absorb yourself in, that's what someone will do. So even if it's one instruction, if you follow that perfectly, one will become perfect.

We see so many times in the Shastras, especially in the Upanishads, that somebody will be there, then a wandering saintly person will come by, initiate them, give them some instructions, and continue. And they'll never see them again the rest of their lives. So they have one contact

and one instruction.

With that instruction, through that, they perfect their life. Like we hear the instruction that Bhaktisiddhanta Saraswati Thakur gave to Prabhupada. We don't hear that there's a lot of them.

Preach in the English-speaking countries, and print books. If you get money, print books. That's it.

And so just following that, we see all that is there. Because any instruction, as we see, we're discussing now, prayojana, it also includes sambandhan and abhidheya. It's just not the emphasis.

So we say printing books, it means you have to have books, it means you have to know what the philosophy is. You have to be committed to serving the order, you have to have samsara, and then you have to have everything like that, right? Does that make sense? If money, you know, if he has money, that means then you have to be following those elements of varnashrama that would get you money. You know what I'm saying? Does that make sense? Preach in the West means you have to know English.

Yes? Does the spiritual master just represent the diksha guru? Does the spiritual master just represent the diksha guru? No, the diksha guru represents the siksha guru. You understand? Diksha guru is, you could say, the prominent siksha guru. You understand? We take, it means, it makes sense to us because of our conditioning, that's why it's there.

The Bhagavata system is, you accept the instructions of the spiritual master of your life and soul, you are initiated. Right? Like Rupa and Sanatana, they hear from Lord Caitanya the instructions. That's their initiation.

As Prabhupada mentioned, they're direct disciples of Lord Caitanya. And it's also said that Rupa was Sanatana's disciple? He considered him as his, you know, because he's the older brother, he as the spiritual master. But that's like Krishna sees Balarama as the older brother and senior.

Like that. Because Rupa and Raghunatha, they were never in a conditioned state. The other four Goswamis were, they came to the platform of Prema, so now they're nitya-siddhas.

Because once you come to that platform, it's eternal, so you're a nitya-siddha. You know what I'm saying? So, therefore, it's pastime. Like that.

But, he is perfect, so it works out. So, in other words, siksha is the real thing. Our parampara is the siksha line.

Like that. Everybody has diksha, but that's not our worry. We're not worried about who's got diksha from who.

What we're worried is who receives siksha from who. Because the siksha is the real point of

diksha. So, in Pancharatra, just to make sure that you will unhesitatingly take someone's instruction, therefore there's diksha, that you have to.

Because otherwise, if it's only on the siksha, then the conditioned soul may think, well, you know, I don't have to follow him, this one also says that, and I have so many siksha gurus, and this one says this, that one says that. You know, it's like that one time, we were saying is that, the devotee was at someone's house, and they were making an offering of a chocolate cake. But they noticed the picture that they were offering to wasn't their guru.

Right? And so after the offering, they asked him, but you offered it, how come you didn't offer it to your guru? He says, oh, my guru doesn't eat chocolate, but this other guru, he does, I guess. Smart enough. Yes, smart enough.

So the idea is that, so there has to be a root connection. Then, instruction is unlimited, because Krishna is unlimited, His glory is unlimited, so siksha gurus, they can be unlimited, but there has to be one root. Does that make sense? So that root is there.

So who is the root? That's called the diksha guru. Do you understand? It's not the other way. That is the diksha guru, and then there's also this kind of anomaly there called siksha, that we somehow or another have to work in that bothersome element.

The third wheel. Yes, the third wheel. Does that make sense? So siksha is there, but that siksha, as in the Kali Yuga, then this siksha is always the siksha that is coming in the line of the founder, Acharya, the Adi guru.

Because he gives the instructions that will apply for the time of his mission. Because every mission has a time. Like that Prabhupada mentioned, 10,000 years.

You know that Ramanujan, they have a time, a window. You mentioned Ramanujan, in the case of Ramanujan, they say he's a direct disciple of not all of them, but the intervening gurus, they tell me. What are their names? Nata Muni.

Nata Muni, Nirmalacharya, and they were just carrying that message along to Ramanujan. But he'll have his diksha guru, which is that Mahapurna. So even there you see is that the siksha line is actually the most important.

Though the diksha is there, but it's the siksha line that's the most important. Just like between Viswanatha and Narottam, there's four generations like that. Of diksha, there's four generations.

Nama Avala, Nata Muni, Ramanujan, Nirmalacharya, Mahapurna, and Nirmalacharya. Yeah. So that's right in the lines, it's the siksha that's always mentioned.

Diksha is important for those who siksha isn't important. Right? Like those who, the Kaskoswamis, it's not that they understand the instruction and follow nicely. It's just that

they're born in those families, so therefore the diksha line becomes important to them.

Right? In other words, diksha line is more when there's bodily conscious. And then the weakness you see is that the neophyte devotee tends to look at the diksha guru on that platform. So any material problem you have, it's the diksha guru you go to.

You don't know whether you should paint the living room green or yellow, ask the diksha guru. You know, all these different things. That's why diksha gurus go nuts.

Siksha gurus have no problems. People only ask them spiritual questions. The diksha guru, it's always, you know, always, it's the mundane.

Right? So that's the point. Because of this mundane element, that's why it's there. So at least then you consider this is the root.

But the real root is the instruction. Does that make sense? So for us, that comes from Prabhupada. It's the founder's charge, so it's his instructions.

Right? So we view the previous acharya, his instructions are only the previous acharya, but we view them through his. Right? That's Rupa Goswami's directive. Right? So then we have the diksha guru, we have so many siksha gurus.

Does that mean the diksha guru doesn't have so much responsibility then? The diksha guru doesn't have responsibility? No, it's his responsibility to take you back to Godhead, but he does it through Prabhupada's instructions. He's responsible to see that you go back to Godhead, because it's Prabhupada's instructions you're following, but unless you follow them nicely, right? You know, that was the point being made here. By this process, right, of associating with... someone gets the opportunity to associate with a saintly devotee, he gets the chance of hearing and chanting the holy name of Godhead.

By this process, the devotee is liberated from all mundane influence. Only in this state of purity can one be situated in spiritual nature. So it's the diksha guru's responsibility to get you to that platform.

But that's going to happen by hearing and chanting the instructions that's given by Srila Prabhupada. Does that make sense? And then you're going to have a third level under that, is the preachers. Because they're preaching as a member of the mission, serving Srila Prabhupada, right? But it's not that they're responsible to see that you go back to Godhead.

They're responsible to preach to the members of the society. But they're not responsible that you as an individual to take back to Godhead. But the diksha guru is.

Or any siksha guru that's on that level. Right? So, the third level is only siksha gurus. The second level includes the diksha, that's the primary one, and siksha gurus.

And then the first level is Prabhupada, the Adi Guru. Right. Good.

So... There seems to be a balance, say, between the autonomy of the disciple to contemplate... Yes. ...and at the same time to follow strictly. Yes.

Because the point is, if it's not autonomous, where is the love? Do you know what I'm saying? So that's the uniqueness of the jiva, is that choice. Right? So that's why always it's so important to us, you know, on every platform of existence, is choice. We always want choice.

Right? But the internal potency, choice is just variety. There's not a question of serving Krishna or not. It's a matter of what of the unlimited ways to serve Krishna are we going to use now.

You know what I'm saying? So, that is what's directly connected to Krishna. But to add some flavor to that, then there's the jiva. You know what I'm saying? It's like you have the meal, the meal is wonderful, and then you have little condiments and other things on the side.

They add to the meal. They're not the meal. Right? You're connected with the meal, and the condiments are connected to the meal.

Right? You don't just sit there and... I mean, it means if you're six years old, you just straight eat the yatra. But otherwise, generally most people would mix it with what they're eating. Right? Does that make sense? It's a support of that.

Yeah. Does that make sense? At least he can appreciate the theory of it. Whether you sit there by the yatra and eat it straight.

Maharaj, you mentioned before as well that if you have your diksha, and you've got your guru or shiksha, you can allocate a predominant shiksha guru. But that must be communicated throughout. Yeah.

It means the whole idea is because the diksha guru is responsible, he should actually understand that range. So that he appreciates that it works nicely. Because you have a conditioned nature.

The point is, is why the diksha guru is a... It means typically, he's the one who understands the nature the best and can give the instruction, Prabhupada's instruction best to suit your understanding. So then you may have a wide range. But you also have to make sure that it's going to be in line.

Because let's say someone is more... You have someone more simple, so then all the diksha and shiksha gurus are all basically the same kind of group. But you may have someone who's more eclectic, so it may be a wider range. But in that difference, but predominantly his nature is like this, but it does have these other elements.

But if you take one of these other elements and make it too prominent, it might put out of balance your application. So somebody has to be responsible that you're even applying instructions properly. Because it's not necessarily that... It means if it's just the preachers, then

you don't have to worry about it, because they're just traveling preaching or they're in the locale.

So it means if you're in the temple and the senior devotees there are giving the classes and preaching to you, no one can complain. But it would be if there are other shiksha gurus that would be seen on that level of the sadhu, that same level, then that should... It's proper that it's clear. To the diksha guru.

Unless he makes it that someone else is the prominent shiksha guru. He's still the connection. So your worship of the deity and that is through him.

But it may be that the shiksha is by someone else. So you do have that sometimes also. Yes? Is this statement correct when you say that the instruction of the spiritual master can be delayed but never neglected? Yes, but it means... But the delay should be... It shouldn't be whimsical.

You know what I'm saying? It's just like, let's say, Prabhupada's going to America, or going to the West. It wasn't specifically America. Because Bhaktivedanta Saraswati Thakur's time in London was the prominent place in the world.

But then by Prabhupada's time, New York was more of a leading element. But he wanted to go with something, so therefore he's writing the books. Producing the magazine, and then working on the purports, and everything like that.

Then when he has something, then by going there they'll take him as authoritative. So it may appear it's delayed, but it's not because he's working towards it. So in other words, just, oh, we'll do that later.

That's dangerous. But it's that, okay, to do that, I may have to prepare myself, and things like that. Then you would be doing those, you know, from immediate.

That's what's being said here. His first business... Yes. Means it's not that, oh, we'll do that later.

This is not a manana. Yes, like that. That's the whole point.

That's the point. In other words, you're following it, but what applies to your situation right now. That's the practical.

Now, if a particular ideal situation has been given, so that may be a goal, you have to work towards it. If the instruction is such that it could be applied now, then it would be dangerous not to, because then one will be... One who's not firmly fixed in mind is diverted by various types of fluid of acts. All right? So that means he'll be diverted by something.

Otherwise, why would you do it later? Unless there's some other fluid element that you want to do now. Does that make sense? Yes. And this could be dealing with an artist, regulating the mind.

If I have to do this, I need to get more focused. Yeah, yeah, of course. It means just whatever it may... It probably doesn't have to worry about that.

It doesn't have to worry about the situation to be ideal. So... But for us, it may be that we have to deal with certain anarchists now. But let's say the spiritual master says he should preach around the world, but he's newly married, has young children and everything like that.

So he will prepare himself. He'll be studying, he'll be preaching in his locale, work out the different things like that. Then as his children grow up and everything, then he may start to travel and stuff like that.

You know what I'm saying? So it's just a matter of time. One never neglects the organ. One tries to apply it.

What about the Diksha Guru? He didn't get any more because it ran out? He has to let that Diksha Guru... No, it's not a matter of attachment or not attachment. A samskara once performed is performed. You know what I'm saying? Once you're married, the samskara's done.

Now whether the marriage goes nicely or not, or the separation or not, the samskara's been done. Does that make sense? So that means... So that means there's no... There's no... Shastric need to... If there's a problem with the Diksha Guru, to get re-initiated by another Diksha Guru. The need of the Shastra is you shift that focus of siksha to someone else so that the siksha is always dynamic.

That's what's necessary. So no need of re-initiation? No. It's not... It's not... It means... Yeah, it's not necessary.

It's... It's a consideration of sentiment of a neophyte devotee that there's the institution of re-initiation. Madhvas and Uttamas don't require it. Because they understand it's the instruction.

The neophyte said it's kind of a fresh start, it's new, it's a clean slate. You know, especially if the person's done something you can't relate to. Therefore, then it's new, you've gotten, you know, now it's like that.

But... It works okay, but it's temporary. You know? Because again, you're back to the same thing, having and following instructions. And then if something happens to that person, then, you know, how many times does your neophyte face remain strong? So the point is that you have so many siksha gurus that there's always a connection.

Because here, you're connected, then it's lost. Then you have to reconnect, then it's lost. Then reconnect.

But the system is you connect, you stay connected. Then if one of them drops away, you're still connected. You have the diksha gurus, so many siksha gurus, if one goes... the others are still

there.

So what about these disciples still follow the fallen guru? What do you mean by follow the fallen guru? Following the fallen guru. So, who is the better disciple? The disciple who follows the fallen guru or the disciple who follows the rightly situated guru? But that's not Bushido. So the point is, what do you mean by following? Or he's attached to it.

As a person, that's nice. But the point is, is their association still valid? You know what I'm saying? Because you're supposed to associate with those who are focused on Krishna consciousness. So if that's still there, then that association with them as a person is not a problem.

Now, if they've dedicated themselves to some variety of materialism, either karma or jnana, then it's not... their association is not valid. Now, an instruction they've given in the past, if that's still valid to the situation you're in, then you still apply that. Because the point is, it's not their instruction, it's Prabhupada's instruction.

Does that make sense? So it's always going to be Prabhupada, the spiritual master, and the disciple. Even after a hundred generations, it's still the founder, Acharya, the sadguru, and the disciple. It's not that as it goes, it'll drop off.

Does that make sense? That's what I see. We have Prabhupada, Bhaktisiddhanta, like this. So that's the Pancharatric rule.

Then you're going to have your Diksha Guru. So, Prabhupada, Bhaktisiddhanta, Sarasvati, Thakur, Gorkha, Shraddha, Svabhaji, Maharaj, Bhaktivinoda, Thakur, Jagannatha, that'll always remain on the altar. What happens is the generations go down, so they'll be your guru.

It's not that, okay, now it's your guru, we drop off Jagannatha, and the next generation we drop off Bhaktivinoda. After a while we drop off Prabhupada, and then it's just going to be, you know, low. You know what I'm saying? Because the founder acarya is the one who's giving the instructions.

If it's not working with the founder acarya, it would work like that. If it's just the regular parampara, it's your guru and five before. Right? That's how it works.

That's the Pancharatric system. But here, because the founder acarya, then it's going to be the founder acarya, and then who connects you to the founder acarya. Does that make sense? Like you were saying here, it means they'll talk about their guru, and they'll talk about Ramanuja, and the Yamunacarya, and Namahawara, like that.

But who's in between they never talk about, unless they're really prominent. I think Baliraj, you know, like me, there's maybe one or two. Yeah, Vedanta Desi Guru, that's it.

And they're hundreds of years ago. Long time ago. You know, just because they were, they so

nicely brought out, you know, the philosophy given by Ramanuja.

They're not, they're not seen as, you know, on equal level. They're seen as those who brought out. Just like our acaryas, all of our acaryas, they're seen as bringing out various aspects that's given by Rupa Goswami.

No one's seen as, okay, you know, Baladeva wrote the commentary Vedanta Sutra, so therefore he's, no. He's simply presenting the instructions to the nectar of devotion, you know, through the Vedanta Sutra. Does that make sense? So it's a matter of just very clearly understanding how the relationships work.

It's very simple, like that. It's not difficult. And the fun part is, anybody who's new can generally understand it real easy.

So if you have issues with the process, then it becomes very confusing. No, it's just a matter, it's reality. Just like you're in a joint family.

If your father dies, then, you know, you take shelter of the others. It's not that there's not some affection there. Your connections, you don't have to reconnect to your family.

Now you have to become the son of your uncle, because otherwise you won't be connected to the family. No, you're connected to the family because you're connected with your father. That's all.

So even if he's not there, he's dead, or he's in jail, you're still connected to the family. You understand? It's simple. The focus is not on all these arrangements, which we like to make them, because it's ritual.

The focus is on taking the instruction that's gained in association with devotees, contemplating and applying that. That, as we see, is the common thread through this whole analysis of Gita. It always comes back to associating with the devotees, hearing from them, applying that in your life.

And so what they're hearing is coming from God, and the result of that is you go back to Godhead and develop love for Krishna. Right? Right? So the sambandha was more on, you know, God and hearing from Him and these kind of things like that. This middle section was on applying that.

Right? And now this section is on developing love for God. Okay? Okay. Yeah, but you gave the example someone had diksha, but the diksha guru fell down.

You know what I'm saying? No, but you have the right to use cars. Just like you've got a car, you've got a driver's license. Now, if that car is not working, then you can drive another car.

Does that make sense? But in this case, it's not so much that you're driving the car. It means the spiritual master is the captain of the boat. That's it.

You know, you can help, you know, polish the hubcaps. Okay? There's no hubcaps on boats, sir. Hmm? There's no hubcaps on boats.

But he was using a car. The spiritual master is driving a boat. He was the captain.

Okay, it's an old Oldsmobile, so it's really big. You know, we call them boats. Like that, because they go down the highway and they go like this.

Like that, like that, like that. And it's got white walls. I think white walls are very popular in the Orient.

Okay, so here's then that focus. So what's being brought out here is that one's resolute, right? Just as like we saw before, in what the person is still saintly is because he is focused in his determination. Right? That was this.

Because he is properly situated in his determination. That's why it's a sadhu, you know? And then here, it's those who are on this path, are resolute in purpose. So in other words, their purpose is resolute.

Right? One may get distracted, but his purpose is resolute. Yeah. Thus a disciple should always meditate on the order of the spiritual master, and that is perfectional meditation.

Not only should he meditate on that order, but he should find out the means by which he can perfectly worship and execute. So he should find out the means. That means the order is given, you have to apply it.

That means you have to contemplate it, figure out how to make it work. Because the principle always works. But it's just a matter of finding, okay, what detail do I use in the situation I'm in to connect to that principle? Does that make sense? The principle is always there, so the variety is in the form and action.

Right? Right? Krishna is one, but his energies are unlimited. Right? So the variety is in the energy. The variety is in the feminine.

Does that make sense? So that means is that then the feminine, that's the form and that's the activity. Right? So that means is that you have the order, so you have the principle. But now what detail? Right? So the master, you have Krishna.

Now, what aspect of the internal potency am I going to assist to obtain? Does that make sense? We didn't... We crossed too many varieties of definitions there. When you refer to form, that's feminine, and the goal or the result is the mastery. Right.

What about the substance to accompany that form, or the attitude or the consciousness that goes with the activity? That's the knowledge, because it means you have a form, and you have an activity, but that's based on knowledge. Where within the mastery is the feminine dichotomy? Because you have... It means, in other words, then you have the principle of it, but

then the knowledge is the feminine. Because, as we mentioned, whenever you establish one, it always has two parts.

Right? So even in... You have your theory, and then you have your application. You know? Does that make sense? Or the theory and the endeavor. You know, the philosophy and the endeavor.

So you're always going to have always two aspects. Right? But those two aspects are non-different. That's why... In Cinta Veda Veda Tattva, we can go into elements so much more subtly than using the other forms of Vedanta.

Though they're perfect, but the subtlety that's there is even more in our philosophy. Those two elements, the rasa and the tattva? Yeah, rasa and tattva. Like that.

But it will always... It will just mean... You're saying that there's always the masculine and feminine. So then rasa... Tattva will be the masculine, rasa will be the feminine. Right? But then within rasa, there's the knowledge of it, and there's the application of the... You know, of understanding the art of it.

And so you always have these two. You'll always have... So the point is that we're making there is that you have the principle, the order of the guru. Right? So it's not necessarily the detail that's the important thing.

It's the principle. Like you said, print books. You didn't say, which book to print first, and you know, how many volumes, and you know, should it be big coffee table size, or should it be some little pocket size, things like that.

Or should it be in color, or black and white, or should it have pictures at all? The principle is, books are printed. So now, so that's the masculine. The feminine would be, okay, how, you know, how to actually manifest the books, what form to use to get the books, and, you know, what endeavor to make to get those.

Right? So then to do that, you have to write the books. Then you have to go to the publisher. You have to get paper.

You have to collect money. So you collect money by selling the BTG. Right? So you're still producing the books by producing books.

Right? It's necessary to produce a small book to get a big book. Does that make sense? So that's where the masculine and feminine is. You have to take it and apply it in your life.

That's the detail. There's unlimited variety. Right? The point is not confusing.

The application is where confusion will come. So you have to see what is, according to my nature and the situation I'm in, what is the actual form and endeavor that matches that. Right? Do you hear what I'm saying? You want to make juice.

Right? You're in a kitchen. Right? So then you use a blender. You want to make juice.

You're in a, you know, in a garage. You know, you know, then you use a hammer and, you know, that. Yes? In the everyday part we went very slowly.

Sometimes one paragraph per session. In the everyday session, Yeah. we were, one paragraph sometimes, very, much slower than the application.

Yeah, yeah. Because the application is, because sambandha and prayojana are not, because they're understanding. See, because you have, you have the two aspects.

When we're talking about here, prayojana, and even the, I mean, we're talking about understanding the philosophy of prayojana. Right? And abhidheya, we're talking about the philosophy of understanding abhidheya. But because that has to be applied into the detail, that, it's more, it's more confusing.

Sambandha, the first part of it will be in the beginning more because we have no knowledge. We don't know who God is, who we are, the spiritual world, material world. So, there's a great volume of knowledge.

And so, therefore, there's so much to discuss. But then once you get to the second part, the prayojana aspect, right, then it's a matter of you know all the knowledge. You know, but now it's a matter of then understanding the goal.

You know, the proper attitude, the goal, and what's the process. Now you're inspired. Right? So, that's all within technically sambandha.

Remember when we opened in Gita, the opening is, is that the first thing is the spirit. Right? You have the proper attitude. So, in other words, the devotional attitude.

It's got to be for Krishna. So then, having the attitude, then you know what's the goal. Right? Then you know the subject matter.

You know, it means the details. And then you know the application. Right? Because, if I don't have the right attitude, then the goal won't have any meaning to me.

Because desire and need are connected. Once that's there, then the mood, then the mood is in place. So now, to do that, to get that, I need knowledge.

So then it's sambandha. It goes back to sankarsana. So now we're going prayojana, aniruddha, sankarsana.

Then once that's in place, now all that's there, now, then, I say vasudeva. Right? But that means now that everything's in place, I'm attached to the idea. So that means we've gone, the mind's gone to prayojana.

So now we can do abhidheya. Right? Does that make sense? So it still follows the same pattern. It's just the detail within it what's happening.

So, here we're understanding the philosophy of it, but, this is, is not as much the application as understanding the proper, you know, mood of devotion. Right? Does that make sense? So, like you say, it's easier. So generally, generally, sambandha is just by volume greater, but it's easy because you're going through the facts.

Right? Prayojana is then, then there's the mood, and then here there's the need. So all those are something that's felt. They're all, they're not dynamic.

So it's only when abhidheya, then they become dynamic. Then, when that's there, then you actually experience prayojana. Because otherwise, here we're only talking about it.

So this is what we mean by the mind touches on prayojana before abhidheya. It's not that you've attained prayojana, then you do abhidheya. Right? Right? I got the car and everything, now I go, that's, that's, how you say, you're, you're nouveau capitalist.

That's how they work it. You know, you get your goal, then you have to work. That's what works so well.

Yeah, yeah. Yeah, yeah. Yeah, so like that.

But that's the point, it's because you have that, therefore you're going to work. But, they would only work because, because of the touch of the goal. So they, they're clever enough to figure that out.

Is that, if you talk about the goal, but they'd have to work, they don't have the determination. Because actually, they don't need it. Right? Because before, it's like, the fancy car, who would have the fancy car? Fancy people.

Fancy people. Right? Your common person wouldn't have the fancy car. But if you want to expand business, then you have to get the common person, who wouldn't, doesn't actually need it.

You have to make him. But, he doesn't have the determination. Because why do the fancy people have the fancy car? They have the determination.

They have the karma to do that. They have the focus. They have that, they have that knowledge.

Common person doesn't. That's why he doesn't have it. It's practical.

So, you make an arrangement so he can have it. But you have to arrange it because he can't do that. So therefore, he can get the car on credit.

Then he'll take it. And now he has to work to pay you off. And not only that, is you made profit

making the car, plus the interest.

You know, so it's double. You win double. So for you, you get paid for your extra endeavor.

I sell bunkers to do the show. I owe, I owe, I'm off to work, I go. Yes.

That's, that's, that's, that's it. Yeah, yeah. That is the, how do you say? That bumper sticker would warm the cockles of any business man's heart.

You know, at least corporate business. The enslavement. Yeah, yeah.

So that would be like, you know, ecstasy to them. You know, they could sit down with their grandchildren and play for a few minutes because of the happiness of knowing that this is what's going on. Alexander Solzhenitsyn said one time in Harvard that the difference between the Americans and the Russians was that at least the Russians knew that they were slaves.

Yes. So we want to liberate them from that so that we don't feel so bad. Well, the Americans were slaves, but they didn't know it.

Yeah, that's what I'm saying. So therefore, ignorance is bliss. So therefore, you don't want to be waken up.

So therefore, you have to liberate them from... You have to liberate them from their knowledge. From the consciousness. Yes.

Okay. So then the next... Okay. Next page.

242-244. Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruit of activities for elevation to heavenly planets. Resultant, good birth, power, and so forth.

Being desires of sense gratification and opulent life, they say there is nothing more than this. In the minds of those who are too attached to sense enjoyment and material opulence and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place. So we've said you have to be resolute.

What gets in the way of being resolute is being distracted here by the flowery words of the Vedas. And so even more distracting will be the flowery words of the non-Vedas. That will be even more because at least the Veda there's that element of sacrifice in that you have to work for the overall good of the society.

I mean, to play your part no matter how how immediate and temporary you still have to fit into the society so you're not overly a disturbance. Right? The more narrow your view, the more of a trouble you'll be but you still fit in. But if you use a non-Vedic then it doesn't fit in anywhere.

So it only gives you the temporary result that just disturbs. Right? But due to ignorance we may

not notice that being disturbed. But it's there.

Like that. So here we've got fruit of activities elevation of heavenly planets good birth, power and so forth. Sense gratification opulent life.

Right? Sense enjoyment opulence. So like that. So therefore there's no determination.

We're distracted by the idea of having facility and enjoying that we won't be determined. Right? So therefore it comes down to that. Working hard to make money that is your opulence.

Then you enjoy that opulence. At least that's the theory. Whether you actually get around to that that's another thing.

But samadhi is impossible for the materialist. Like that. Samadhi means fixed mind.

Right? So even we say oh no but he's in samadhi on materialism technically he's not. Right? Because if we look at successful people powerful people Yudhisthira Maharaj was, you know most powerful person. Right? Nahusha Yayati emperors of the world they're on a platform that the demigods associate with them.

Or even invite them or if in need they even perform the duties of demigods. Right? That's focus. Right? Does that make sense? So the the difficulty is if you're distracted by the flower you won't get that focus.

So we see those who had that Yudhisthira is always focused because of his devotion. But the others though they were more focused they still would get distracted. Right? Nahusha ended up as a snake.

Yayati ended up getting tossed out of heavenly planets. Because of their distraction because of their desire to enjoy the opulence. Right? Yudhisthira doesn't desire to enjoy the opulence so whatever he has he uses for the Lord.

It's one-pointed. Right? What it means in other words whatever facility I have I use it for Krishna. It may be small I use for Krishna.

It may be big I use for Krishna. The Pandavas are in the forest Krishna visits them they don't have much but it's all for Krishna. Right? It's all about Krishna.

And when they're in in the big city when Krishna comes to visit into Prastha or Hastinapur then it's all about Krishna. So it doesn't matter it's just one-pointed. Right? But for these others then they will follow something.

Be one-pointed to get the facility so that they can enjoy. So as long as they're trying to get the facility they're quite focused. But as soon as they try to enjoy it that's when all the problems start.

The big business he makes lots of money very powerful lots of influence. And as long as he remains in that state it continues. But as soon as he tries to enjoy it that's when the difficulty comes up.

Does that make sense? So the point is is because having opulence you want to enjoy then they'll always be distracted. So they'll never be one-pointed. So there's no such thing as samadhi for anyone other than devotees.

Right? There may be some temporary so it's long enough we'll call it samadhi. Like for the yogis we'll call it samadhi. But once they attain the Supersoul if they don't take up devotion they drop from that platform of samadhi.

So it's no longer samadhi. But the devotee would continue so therefore it remains a samadhi. Right? The materialist will focus until he gets the facilities then he'll stop thinking about it.

And how can we how can a devotee can stay focused? How he can stay focused? By what he's saying here is his first business should be execute the order of spiritual master. That's the focus. It's on the order.

Right? The order may have so many aspects. You know controlling the senses or not being lazy or engaging the facilities that you have or you know studying or anything. These are details.

Right? Of staying focused on the order. So that one can always do. Though the other things may be sometimes really good sometimes not.

Sometimes... Right? But you focus on the order then you'll figure out how to do it. Like let's say you're focused on the order that you should you know chant seriously. Okay.

So now how do you chant seriously? You know it could be you get up early and chant seriously or after everybody has stopped talking pajalpa at night then you can chant seriously or you know everybody else has gone out and they're doing that then you can chant seriously or you sit in front of the deities and put a blanket over your head so no one can talk to you and you chant seriously. You know I'm saying you find a way so if one doesn't work you try the other but you're focused on the order. It may not be that you are chanting seriously but you're focused on the order.

So then you can come to that. But what we do is we focus on the application of it instead of the order which is part of it but we focus on that and forget the order itself and then when we run into difficulty then we feel that the mind's all over the place. No.

The mind can deal with variety right? But it has to be one point of focus right? If the mind is feminine but it has to have one point of focus so that's the instruction that's coming from the intelligence. So the intelligence is masculine. That's the order.

How many things I think it said you can focus on eight things at once. Right? If you add a ninth

then you'll drop off something else. You can only deal with eight things at once.

So that means the mind can deal with variety. Right? Is that what it says? But there must be the one order. You know or the order or you know whatever that is.

So you focus on that and then Yes. Focus comes from philosophical comprehension. You can probably say yes but it doesn't mean that one is a great scholar to do that.

Means the point is we're not the body we're the soul we're servant of God. That anybody you can teach that to a kid. You know as soon as you can communicate you can teach that to a child.

So basically you could teach this to any three-year-old. Right? Unless they have you know attention deficiency syndrome. Yeah.

Then it might be a problem because it's just they can't cope. Down syndrome. Yeah like that.

You might have to wait until they're twelve. That means you could teach it. Means it means if you can communicate you can teach it to a gorilla.

So I'm saying it's As a successful businessman focus he has a perfect comprehension of what he has to do. Yes. You're contemplating knowledge.

So it means the field. So in other words someone whatever is the whatever is their ability in a field. Right? You have nature and ability.

Nature is what is the field. Ability is how much of that field one can deal with. Right? The person who is you know running a big you know multinational corporation he is no more of a businessman than the guy on the corner selling pond.

They're both fully absorbed in their business but the field of one is smaller than the other. It's the same field so that means that one's ability is greater one's ability is smaller. But as far as business goes they're both you know cut throat businessmen.

You know what I'm saying? So so but it's just the ability is smaller. You know or the person that sits there and plays like you don't see it so much they play the drone. But they can sit there and play the drone for the full performance.

So you have to be a musician to do that but their ability in music is simply to play the drone. Right? So but the other person who's making doing the the direct performance their their they have greater ability in that nature. Does that does that make sense? So it's a matter of application so someone everybody has a nature so their field may be very small they may be a very simple person but they can know their field fully.

You know what I'm saying? You know like let's say we take a rustic person you know or the western archetypical simpleton you know unsophisticated and all that he knows his dirt he knows his weather he knows his seasons he knows you know the elements that he uses to deal

with the dirt and to put his seeds to weed to harvest he knows all that very nicely. Yeah. He also knows his shotgun.

Yeah like that. I was originally thinking of a more European application but since you brought it up then yes it will work. Right? You know what I'm saying? Because there's only so many pieces to a shotgun and he can take it apart and put it back together in you know 47 and a half seconds you know and he's very you know happy about that.

You know. So does that make sense? So it's anybody can be perfect at it that's the thing when we say perfect knowledge it means you know that field and you're absorbed in it that's perfect knowledge. That's the point anyone can do it you don't have to be a scholar.

So we study this according to our ability so Prabhat's given us this this is this is an analysis of the Gita so Prabhat's giving us that that is something we can do. Right? He's put it into language that we can understand. Right? He's using he's using the Vedanta Vedanta Sutra technique but he's using very nice simple language.

Right? Does that make sense? So anybody can do it. It's just a matter some may catch quicker some may it may be a bit slower but everybody can catch. Right? Because the principle points to that.

We may not remember everything but if you remember the essential points that's why you see these certain points are always again and again and again brought up. Prabhat's taking it through a chronology of points but the the aspect comes up is that the point being made is still the same one. It's just different aspects.

It always comes back to hearing and chanting about the Lord and the association of devotees. That's the point that always is coming back to. Now what is a devotee what is hearing and chanting what is this the broad range of what you're hearing and chanting about how varieties of ways of applying that that then there's so much range of knowledge but it's still always the same point.

So we're going about what are all the elements that's the sambandha aspect about the from doing that develop love of God that's the prayojana how you apply that that's the abhidheya. Does that make sense? So it's one topic. In other words there's Krishna and his devotees and their relationship their interaction devotional service.

That's all there is. But now to explain that and come to the platform practicing it and appreciate that then that's unlimited. What generates focus? Desire Desire That's why Prabhupada starts with spirit.

In other words one has to be a devotee to actually appreciate this knowledge and be able to apply it. So that desire because that's the one thing the living entity has is desire. When that desire is mature then that's prema.

When it's not so mature then it's a variety of fruitive or other and so on. And so forth. Desire can also be on focus? That means if the desire is on Krishna then it's there.

If it's not on Krishna it's not. So it's not a separate thing. That's the nice thing about it.

It's that the same thing that distracts us is the same thing that can be to our advantage. As it says the mind is either our best friend or worst enemy. Simply because what does the mind do? It's what does the desiring.

Intelligence doesn't desire. Right? Consciousness doesn't desire. You're conscious of it.

Right? The intelligence is able to stir elements within it. You know? Like that. But it's the mind that has the desire of what to do with that.

So if it's for Krishna then it's focused on Krishna. Then it's what you want. If it's not on Krishna then it'll be all over the place.

Because it will be into forms. Because what are you trying to enjoy? Right? In other words we'll say let's say the person wants to enjoy peace. Right? So it's Krishna.

Peace is Krishna. But can they find peace just anywhere? No. They have to be you know they have to be you know they can't go to one of those you know walking off the street yoga studios.

They have to be on the you know upper east side there. You know it's up a couple of floors. You know it's got a great view.

Like that big wide windows. Expensive place. You know so that's why you don't mind paying the expensive fees.

You know very nicely decorated. All kinds of imported oriental kind of things. And you know this and that.

Everybody speaks in a very cultured way. Nobody's coming in and speaking with you know kind of a lower end you know dialect. You know all dressed nicely.

You know and stuff like that. If it does slide off into Pujalpa it's all you know Lexington Fifth Avenue. You know like that kind of discussions.

You know it's not you know Canal Street. You know stuff like that. You know so that then in that atmosphere when they say okay now take a deep breath and like that then you can find peace.

So you're finding peace not actually in the peace itself but in the forms that can deliver that. Well someone else is just you know they you know is hectic at the office they just get out of you know there get on their bicycle ride like a mad man down the street and somehow or another they hit all the green lights you know and they were in ecstasy there was no traffic and then at the end they feel satisfied you know it's just you understand? So it's a matter of what we are

actually enjoying or finding the experience with though it is the masculine it's the masculine coming through the feminine because how are we going to know Krishna? Through the internal potency. So in the mundane how are we knowing Krishna? Through the external potency.

Do you understand? So it's always through the energy means always through the forms. So that's why is even though it's just a matter of being focused on Krishna we get distracted by the forms. So if the forms are all connected to Krishna it doesn't matter how much variety is there it's not a distraction because it's connected to Krishna so the mind is the best friend.

You're focused. Right? While if the mind is on the forms not connected to Krishna though technically they are but we're not seeing that that's why it's called fruitive. Right? Then the point is then we'll be distracted by all these different forms and all the different problems of trying to make them all work because it's not homogenous.

Because even though they're all connected to Krishna they're not connected to one Krishna because Krishna is the quality not the person. So he's peace but he's also power he's also wealth he's also security. You know? He's also camaraderie.

You know what I'm saying? He's also you know Yeah, chastisement. We're talking about a particular line of the mentality. Here.

Yeah, but you know but you know what I'm saying is so in this person's life all these are important to them. You know? They're a successful person. Right? So economics is important but then that's because the social standard is there.

You know? They're hardworking. You know? So that endeavor is there. Does that make sense? But at the same time it's a bit too much so they go to the yoga studio.

You know? Like that. But they have their friends and they value that. They're not those kind of really cutthroat business persons.

So it means they know who's family and who's not. You know? So maybe they're mafia. You know? Better it is.

You know? So like that. You know, they're not how do you say? They're not they're not green guns. Right? So, you know, so these kind of things like that work.

Is that, is that? Does that make sense? Right? So they're seeing Krishna but through all these different things but they don't see it that it's the same person. But the devotees are worshipping the person as one person unlimited qualities. Therefore all those unlimited qualities have one point.

Focus. So it's one point in determination. While the person who is looking at these qualities not connecting to Krishna they're all separate things.

That they have to balance the power of this and then the peace of that and then, you know, the

social status but, you know, still being friends and, you know, all these different things because he could move up but that meant stepping on his friends and so how do you balance that? But if Krishna is the center there isn't a problem. Does that make sense? So, so therefore it's the same thing. It's not something separate.

We'll always look at it separate because we're looking at the forms. Right? But it's simply the desire the desire is connected to Krishna that's focus. The desire is not connected to Krishna that's distracted by fruitive various fruitive activities.

Yes. Isn't it the case that you can have a teacher who doesn't necessarily apply his own knowledge in that respect? You can. It's not ideal but you can.

Like a music teacher who's not necessarily going to be a performer or a tennis coach who doesn't necessarily apply his own knowledge Of course. Is it the same parallel as devotional service? You can. But it's also means you look for those who are able to apply it.

Means the example will be easier and better. Like that. But even if you don't have you take the instructions bona fide you take it contemplate it apply it yourself.

The point is you're supposed to contemplate it apply it. They're applying it. It makes it easier for you to see the connections.

Can you have a teacher that he himself may not be applying it so great but he knows has great knowledge. I gave the example of a tennis coach. He's not a famous player but he can teach you to become one.

Like that. So you do have that. That's why you have the principles that the spiritual master may be giving instruction but his disciple may advance quicker than him.

So that's why the devotees the Vaishnav don't have any problem with that. Like that. But on the material platform the neophytes have that.

But above that they won't. Is there some kinds of knowledge that is more like this than others or Not necessarily. I mean it means any science.

The point is once you have the science and the art that's complete. Like the Vedic standard is is the person who advises the king is the person who's doing it. On the modern then you have all these persons in charge of all these departments but they're not actually doing it necessarily.

Though technically it's supposed to be let's say the president the cabinet ministers it's supposed to be people who are actually doing it. But whether they remain there they're saying the Vedic you can remain. You're a sadhu you do the yajna you come advise the king on different things.

You remain in that position. It doesn't change your application but the modern tends to change that. You know you're a teacher and you're good at it so then you advise everybody else but

you stop teaching.

So it becomes weak. So you will still be able to help but it's you've done. It would seem like in the arts you would be able to have the theoretical knowledge of the art but without actually being able to perform it.

Yes you can but the point is then it would be like this. Is now okay let's say we have the tennis coach. He knows very nicely the science.

Okay he knows all the different things he knows the real enthusiasts. You know like that he's watched all the races blah blah but you know it's okay. Now he trains somebody and they become an Olympic gold medalist.

Okay. Now it's true that the knowledge he gave is the knowledge that that tennis player applied. Right.

But the art of it is not based on him at all. He'll give a few points but the ability is based on him. You understand? Because he also has some students you know from around the corner also from the coming from the same you know school and all that and they kind of you know learn enough that they can you know on the weekend go and have some fun.

Nothing special. Same instructor. So in other words if the person it's that the person has an ability beyond what the teacher has therefore he's able to go beyond.

But if he doesn't then the teacher can't take him can't improve that. You know what I'm saying? But if the teacher has beyond he could just like you have let's say the first grade English teacher right and they'll teach it and they'll teach it quite nicely it takes him one year to teach it. I guarantee if you took a professor who was a lecturer you know and let's say was writing his own books and worked in the field in language in English and you gave him a group of first graders he would get through the curriculum quicker than a year.

He'd probably do it in three months. Because his ability is greater therefore he'll be able to bring it up. You know what I'm saying? But if you have you know a really average student he'll still take him a year to get through.

But most likely at the end of that year he'll be much more solid. You know what I'm saying? So that's why then it's recommended that the teacher is expert right because then they can show you. But what you're really looking for is someone who's a master.

But at least an expert. But if not then someone who has knowledge because they have more than you so that's a start. And the point is you always have to remember Krishna's in control so you actually have the capacity Krishna will arrange it.

If you don't then he won't. You know what I'm saying? So it's not that oh there's no one available and this and that you know this person's about to die everybody should take initiation

now you know it's a matter of the connection to the parampara and the ability to go back to Godhead is always present. It may be more wide or it may be more narrow.

You know what I'm saying? So Srila Prabhupada made it very available. Before that it was more narrow. Before Bhaktivinoda it was extremely narrow.

You know what I'm saying? So it's a matter of they're able to create that but it's always available. So one doesn't have to worry. But that doesn't mean that one should be lapsed.

Again the manya. Is that okay? Does that work? Or we only got halfway through your question that was the situation then you had your question. Because sometimes you do that.

The person starts talking then okay and then like that. Oh that's very nice but now here's the question. He will answer you.

But I have a question. Because in those things you don't know where they're coming from and you don't necessarily want to sit there for five minutes waiting to find out either. He's good but some others have yes.

Can you give a clear definition of masculine principle and feminine principle? Definition meaning? Clear definition. Clear definition. Means kind of like a Chinese soup and it's clear.

Like clear but having substance. You applied in a quite flexible way I feel difficult to catch it the concept. Yeah well that's why that's generally why most men have problems in marriage because the feminine principle is quite flexible.

In how we're using it here the principle quality that you're looking at is the masculine principle. The forms and activities that obtain or reveal or are able to express that quality that's the feminine. That's what we're using here.

We're not going into masculine feminine and household life like that. I used to do that and now I don't. You also say that the principle is the masculine.

No one likes it. Means the men don't like it. Women likes it.

See the men think it's... The principle you say principle is the masculine. The principle, yeah. That means you have this column here.

What's the principle of this column? Support. Support, okay. So support is the masculine element.

The feminine is that support is being done through bricks and cement. It could be stones, right? We could stick Hercules there. Atlas? Who was before Atlas? Didn't someone else come along? But this is a small one so Hercules is new.

But otherwise Atlas he would be much more relaxed. But it wouldn't work as good for a

Renaissance sculpture because you wouldn't have all the bulging muscles. Does that make sense? So that means the principle of support is one but the ways that you could manifest it are many.

So there's one masculine principle many feminine. So the variety is in the feminine. Right? But there's no if I just stack up bricks it's no meaning if it doesn't create support.

So I have to know how to deal with the bricks and cement that it actually manifests. So that means the actual focus and endeavor means an understanding is that the principle but then the next is in how to work with the feminine element to make it function. So the strategic objective would be masculine and the tactics are getting to the feminine.

Does that make sense? So now if you can apply that and contemplate that you can work that backwards into your family life and it will make life a lot easier. Right? Because the masculine is the main thing but where's the focus? Where's the interaction? It's on the feminine. You understand? So therefore you have the masculine so you have the husband but where's all the focus? It's on the lady.

The man tries to make it on him then you have your Chinese rune of the roof and two female runes. And what does that mean? You know the Chinese letter where you have one roof and two females. Yeah, it means fight.

So that's what you have. So you want to have one roof masculine, feminine. No fight.

That fight's for fun. Have that fun. But it's not a real fight.

Does that make sense? Little bit. Okay. Try Li and Qi.

Li is the masculine, Qi is the feminine. Does that work for you? Yeah, yeah. Yeah, well that would be within the Qi that you have within that masculine and feminine.

What are the elements? What's the activity? Does that make sense? It's like in Qing we say that we are of Chen. Principle of Chen and principle of Kun. Chen means sky and Kun means the earth.

So the sky is the masculine principle and earth is feminine principle. So what is that relationship? You can understand that relationship. It's the same thing.

It means they're all talking about one thing. It's just that they're limited within that but not take it back to God as a person. And the feminine as a person.

You know what I'm saying? They'll have their deities but it doesn't go back to ultimate. But that's what pervades everything. But that's the Brahman platform of understanding.

Does that make sense? You know, Does that make sense? But the point is that it's all about obtaining whatever it is that you're... The activity is trying to obtain something. Does that make

sense? So what you're trying to obtain but it's not the form of obtainment. You know what I'm saying? We take bricks and cement and make this column so we've gotten the result of the column but it's not the column that we're trying to obtain.

What we're trying to obtain is the support. The quantity. Yeah.

So that means the support is actually the sambandha. But then sambandha also includes bricks and cement. So therefore bricks and cement will get a form.

So your forms transform and get results but that's actually all within the feminine field. The masculine is then is the principle that all that's trying to obtain. Repeat that last sentence.

Repeat that last sentence. The problem is I don't remember the last sentence. Because I'm already going to the next one so I forget the last one.

So if anyone remembers the last one, Oh, it's on there. That means in your it's like let's say the wife is trying to control the husband. So she uses various methods to control.

So you would look at it her goal is to control. No, the form of control is the goal. Right? But that's still all within the feminine field.

The actual but the point of all that is security. Because if she can't control she doesn't feel she's nicely connected. If you're not connected there's no security.

So security security is the masculine principle. Because that's the identity. So who she is is based on that.

You understand? So the underlying there but your inspiration in something taking the elements of the field using them, getting results that you can perceive and experience that's still all within the feminine field. The masculine is that principle of why you're even doing all that. Does that make sense? On this level as we drop down in the practical then each thing has masculine and feminine.

Does that make sense? Yes. Just like you don't get a result without performing work isn't it the case that the result is dependent on the work so the masculine is dependent on the feminine and it's the opposite? You see at some points it reverses just like if you ever deal with electricity it should go this way but when you get right down into it it switches. So because actually the masculine is the dynamic principle the feminine is the static.

It's what you're applying on what that gets the result. Like you make the endeavor on the material energy you're the masculine principle the material energy is the feminine principle. But it transforms into something else.

You know what I'm saying? So it's through the effect of that. So that comes there that's why we were staying on this level because otherwise until that's caught then this... because it appears to have reversed. You know what I'm saying? Because we're saying that that principle is there

but all the forms, all the activities that's why women are very good at forms and activities.

You understand? But it's not stable. It always has to be changing. Yes.

There's no meaning to form an activity unless there's a goal. Yes. Yeah.

But that goal is still within sambandha. Your goal that you're working towards you don't have it. So you're working on the knowledge the sambandha gyan of Kriyayoga.

So you're still working on the masculine. That's the support of why it's functional. So when you get it and experience it that's the feminine.

But having experienced it it moves back to the masculine principle it's part of the field. Yes. Maharaj, you've got the science which is the masculine you've got the arts which is the feminine.

Yes. Would it be fair to say that one cannot achieve the result without both? Yes. It means in other words yes, if you have both balanced then it will be dynamic and it will last.

If not, then you'll see it coming very quickly we're working in this area you mentioned art let's say you have the person he knows the science of entertainment he therefore applies it he becomes good at that art he becomes noticed he becomes famous he remains famous his whole life. Right? Someone else just kind of like catches on some aspect of the art doesn't know that there's a flash in the pan there's one song or one performance that they're really known for but there's not a second. You know what I'm saying? It hit the top of the charts it went viral but then after that that's it.

Actually the record exec knows the science. Yeah. Well that's how it got there but the point is he doesn't know anything more.

Yes. That's the only reason he became noticed. Just the principle in other words they only knew art so they didn't get anywhere.

Now they may have a lot of variety of that they've contemplated the art a lot but that means they're working back into the science. So it's ascending instead of descending. You start with the science going down that's why in the Vedic you always start with science and then go to art.

Then you'll have great variety. One must say oh that'll be dry but the point is you have let's say the Indian classical musician he never ever plays the same thing twice and he'll play one melody for an hour. He'll do a lop on that showing how the notes come out for an hour.

Right? Well your western musician he'll play a piece for three minutes. Three chords. Huh? Three chords.

Yeah. And if he does do an 18 minute thing then he has a very narrow audience and no one wants to publish his stuff so they've got to be rich enough to do it themselves. You know what

I'm saying? So it doesn't it doesn't it doesn't work.

So even the guys that do have classical training still make three minute songs because that's all people will buy. So the point is is they have unlimited and so one can say oh well that's in there that's boring but if any of those musicians cross over into the modern they make stuff that immediately is appreciated because they know the whole science and then they've applied it into the art. But if you start with the art it doesn't work.

You're not going to give examples. Picasso was formally educated in art then he could do all those wild paintings but you have the guy that sits there in his garage and that and wants to be an artist and he gets out a canvas and does something stupid nobody cares because it has no science in there. So in regards for example to Bhakti the goal is to basically get Krishna front and one is applying the arts or the expression the expression of the service but you know they've got that tendency of not not not exactly not being conscious of the activity of the science of the activity but they've got that unfocus or distraction.

But still but still it'll work because it's connected to Krishna and if you're in good association so what you're doing is always useful then then it'll work nicely. The science will come because it only works because it's based on the science so by habit that's why I said a Shudra who's skilled in the art not in the science an old Shudra is considered more respected. Why? Because he spent 50 years with the art so now he actually understands the science but he's just learned it backwards.

You know what I'm saying? So so he can tell you in this situation you should do this. You know like that like the painter the new guy just comes in knows how to get the stuff on the wall but the guy who's been around a while the person says well you know I don't know what's your opinion in that and then they look at the person look at the stuff around and go okay for you and your personality like this you need something bright here like that and this and that so you could use these kind of colors oh okay I'll take that one like this because they learn the science from doing it it's just like let's say forget who it was but it's one of the guys I think he was back in may have been in the 20s or something like that he was a kid right and so as a kid he was there and he worked at the stock market he knew nothing about it he was a kid they had a blackboard and he had a chalk and they'd say the numbers he'd write them up then you know after a couple of seconds he'd write it up write it again but he was very intelligent and so for doing that for I don't know how long for years he figured out how the stock market works then he gave up you know his chalk market and he became you know multi-millionaire just by that he knew how to work with it so in other words you can access it backwards but it's not recommended right because you may not actually come to the even if you get the science the ultimate science of being coming from God that's why all the knowledge is like we see in the Manasubhida it starts from God then it comes down to the science of the thing then the art of application because then you know how to take it all the way back because even if you are good at the science you don't know how to connect it to God it's still a waste of time you know you know a very intelligent waste of time but still a waste of time ok Samadhi is impossible for

materialists Samadhi means fixed mind the Vedic dictionary the Nirukti says samyag adhyate adhyate smin atma tattva yatat yatatmyam when the mind is fixed for understanding the self it is said to be in Samadhi Samadhi is never possible for persons interested in material sense enjoyments and bewildered by such temporary things they are more or less condemned by the process of material energy so here ok when the mind is fixed for understanding the self so there's so the mind is fixed on understanding the self means then the desire has to be self realization otherwise why would you do that right so you still are starting with the spirit right the mood so then yeah so if you're interested in material sense enjoyment then you can't be focused on the self and and bewildered by such temporary things right because there is here then the element that you have a devotee he is interested in the sense gratification but he knows the science right so he's not bewildered by that right at least he's aware of his attachment so then he starts engaging that attachment in the lord's service you know but that's his motive for engaging it so it becomes connected it becomes dovetailed so then even though there may be a mixed element if he enjoys that but it's being connected to the lord it'll be purified so then the bewilderment will go away when the bewilderment goes away then he can look at it just how to do this nicely for Krishna so he can leave himself his own enjoyment out of it then then he's again fully fixed so material sense gratification and bewildered by such temporary things and that means sense enjoyment is always temporary it's never not temporary so then in the footnote 57 Srila Baladeva Vidyabhushan writes in his commentary on 242 they say that there is no supreme eternal happiness in the form of liberation attained through spiritual knowledge of jiva and god there's nothing other than reaching swarga through kama karma they speak in this way because they reason that the attainments of Vedanta which propose liberation are secondary since they do not proclaim the devatas the performer of the various stages of action because you're going beyond the demigods so the point is is that you perform the activities demigods sanction it they give the results so since liberation is beyond that it can't actually be real because the demigods aren't giving that because even though the nice thing about the followers of Vedas if they're actually properly in their lives they know that the demigods can't give liberation but as a karmakandi therefore since demigods can't give liberation therefore it's not something worthwhile it's not that they're saying no the demigods can't give liberation like that it's understood Vishnu gives liberation but the point is your fruitive activities aren't directed at Vishnu therefore there's nothing there there's no supreme there's no supreme eternal happiness there there may be something but the supreme will be going to the heavenly planets because this will be this will be Jain right means you perform your things so the supreme is there but it's only for giving you the results of your work you've done the work therefore you'll get so even if you say no but the demigods get their power from the supreme fine but the point is you've done the work they have to give the results they get it from the supreme so we don't the supreme basically just he just he supplies the current just like the machine works because it's connected to the generator but the generator's only interest for me is that it produces the electricity that makes my machine work but I push the button therefore the machine does what it should do and that power comes from okay that comes from the supreme okay so they acknowledge you understand so in the Vedic thing they acknowledge all these levels they acknowledge the supreme but they don't

acknowledge the supreme as someone to be worshipped as a person as the actual supreme goal so that's the difficulty with it this is the karma mimamsa doctrine the mimamsakas take action as superior to knowledge because knowledge is superior then you're going to do something with it right so therefore knowledge is superior excuse me action is superior right so the thing is theirs because their whole function isn't on the self so they're not going to go through the masculine right for us is that when you're dealing with the material world the masculine principle is the superior because it is the knowledge and it is the liberation and the feminine is the activities and the forms that are here right but once you get to the spiritual platform then again the feminine becomes the prominent so therefore we're serving under the internal potency serving Krishna you understand so that's why in the principle there's a reverse anyway because there's a reverse there and what's important you understand because we have a problem here is that there is Krishna being completely under the control of the Gopis or under Mother Yashoda is not a problem right here it is so therefore one has to distinguish in the masculine feminine principle that's why there's the reverse because here then becoming freed from the material entanglement is more important than the perfection of dealing within it but in the spiritual world being freed from it that's just standard if you're in the spiritual world you're free from material nature so it's how involved you are with it that's important right that's why it's a reflection the mechanics are the same so therefore the masculine feminine mechanics of the spiritual world and the material world are exactly the same how Krishna deals how Ravirani deals how Mother Yashoda deals how Krishna deals that's exactly the same but what is the point of that that's what becomes different right it means here we do it to please ourself there it's done to please Krishna so here if we do it to please Krishna then it takes on the same element but that means that we're becoming detached from what's here you understand so therefore there's that seeming reverse that's why it becomes very difficult to understand right if I apply it purely materially it's easy if I apply it purely spiritually it's easy it's when you're using material to get to the spiritual platform then you're dealing with two different things at once right you know the descending knowledge and retraction so it doesn't but you're attracting by using attraction right does that make sense for the purpose of attraction to Krishna does that make sense using material attraction so that you become retract yourself from it so that you can become attracted to Krishna so because you're doing two things at once therefore it becomes confusing right because we you know the great Nitya Siddhas we understand them and the gross materialists we understand them it's the guys in between we have problems like that that's that's yeah that's why retraction becomes prominent both as a as a because we're known let's say within the you know the Hindu you know samalian of of groups we're known as Tyagis we're in the Tyagi line you know so we're in with you know the you know the Nagabababas and all these other guys that you know don't deal so much with the material energy because our point is to retract from the material world like that but at the same time is we we identify ourselves we can be identified as Pushya Margas as nourishment because we're nourishing that relationship with Krishna so we're engaging the senses in Krishna's service so that's why we specifically the Gaudias are very confusing to everybody no one could figure this out because on one level you know we're this and the other we're that so it becomes very difficult the Mimams take action as superior to knowledge right so the feminine

is superior to the masculine because you're trying to function in the world of sense gratification which is a feminine world not a masculine world right so therefore it is the problem you know or in their case they still take the action as the masculine and therefore the knowledge is the feminine they argue that the Vedas contain mainly injunctions for activities such as sacrifices so it's the prominence so it must be the substance you know just like you know out on the street there's all kinds of cheap stuff and there's only a few diamonds so the cheap stuff must be the real stuff right that's their logic the Upanishads emphasize knowledge rather than action and are therefore inferior right because everything else is supporting the other right and Upanishads are very short right yajnas are very long right so you don't get the action for you get the action for the yajnas but nothing for the Upanishads yeah that's true you don't get a whole lot out of the Upanishad you know you might be able to pick up an old piece of cloth on the ground and use it as kotans and get away with it though okay Upanishads emphasize knowledge rather than action are therefore inferior Srila Prabhupada writes in his purport to Srimad Bhagavatam 4.20.30 the Lord sometimes offers benedictions to the neophyte devotees who have not yet understood that material facilities will not make them happy in the Chaitanya Charita Mita the Lord therefore says that a sincere devotee who is not very intelligent may ask some material benefit from the Lord but the Lord being omniscient does not generally give material rewards but on the contrary takes away whatever material facilities are being enjoyed by the devotee so ultimately the devotee will completely surrender unto Him in other words the offering of benediction in the form of material profit is never auspicious for the devotee Krishna sometimes will do it it says sometimes because then that will give them faith right and then once they have the faith then Krishna will take out in other words the offering of benediction in the form of material profit is never auspicious for the devotee the statements of the Vedas which offer elevation to heavenly planets in exchange for great sacrifices are simply bewildering therefore it's bewildering because it sounds like it's so great but as we said when you get there your experience is that of a hundred years that's all it's not more but it makes it sound like oh if you're there ten thousand years a hundred thousand years some of the millions of years it sounds like so great but for you a million years is a hundred years there's one section in the Mahabharata where there's Murtala Rishi and the Svarga people coming and they take him to Svarga and he asks the question before I go I want to ask you two questions what are the benefits of Svarga what are the deficits the deficiencies and so on the Svarga people he gave all the different parts of how it's represented the fact that you asked about the deficiencies I don't mean you didn't like it you didn't appreciate it but since you asked there's a couple of deficiencies first of all you cannot acquire any punya when you wear off your punya and when just before you leave everybody wears has a has a garland just before you die you have to leave Svarga your garland wilts and at that moment everybody panics they become terrified this is a very great deficiency because you become terrified totally terrified so therefore it's a very great deficiency so then you tell me that place where you where you don't eat where there are no deficiencies then we get to describe paikunta no wilting garland he's there garland therefore in Bhagavad Gita 242 the Lord says yam imam pushpitam vacam pravadanti avipascitaha the less intelligent class of men avipascita attracted by the flowery language of the Vedas engage in fruitive activities to become materially benefited thus they

continue life after life in different bodily forms to search very very hard because it is hard work like that that's the thing is that you put in the work it means why would we say something's hard work because of the work itself no, because of what you gain from it what you gain from it right? means the guy puts in really good hard work and gets really big profit from it then everyone would say well that's worthwhile you don't say it's hard work but if you did really hard work and you just got something very small from it you know, just got the meal for the day hard work very hard work very hard work right? that's true okay does that make sense? so the point is it's the same endeavor that on the material platform we get something very small for on the spiritual platform you get you know eternity you know, you get unlimited so therefore it's not hard work so we don't look at devotional service as hard work we look at material life as very very hard work okay so end there now continue perhaps 10.30