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Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare, So, 272. That is the way of the spiritual and godly life, after obtaining which a man is not bewildered. For one is thus situated, even at the hour of death, one can enter into the kingdom of God.

There is no difference between the kingdom of God and the devotional service of the Lord. One can attain Krsna consciousness or divine life at once, within a second, or one may not attain such a state of life even after millions of births. It is only a matter of understanding and accepting the fact.

Katvanga Maharaja attained this state of life just a few minutes before his death, by surrendering unto Krsna. Before ending this life, if one fortunately becomes Krsna conscious, he at once attains the stage of brahma-nirvana. There is no difference between the kingdom of God and the devotional service of the Lord, since both of them are on the Absolute plane.

To be engaged in the transcendent loving service of the Lord is to have obtained the spiritual kingdom. In the material world there are activities of sense gratification, whereas in the spiritual world there are activities of Krsna consciousness. Attainment of Krsna consciousness, even during this life, is immediate attainment of Brahman, and one who is situated in Krsna consciousness has certainly already entered into the kingdom of God.

So this is pointed out here that this can be attained in a moment, can be attained immediately. It's just a matter of, as Prabhupada mentions here, understanding. It's only a matter of understanding and accepting the fact.

So we discuss it and we understand it. Then it's a matter of contemplation and practice that we accept it. Because that's the point, is that understanding is one thing.

Just like those, generally most, you could probably say, but not necessarily everybody, most who smoke cigarettes know it's bad. Or most of those who are, let's say, alcoholics, they know it's bad. But there's no commitment to the point.

So we understand it, then accepting it, we practice it, we follow it. So that's the idea, is that if we come to that platform, then everything else becomes quite easy. Because then it's a matter of you practice.

There's some difficulty this way or that way, then you work on it. That's the idea that someone is a sadhu because he's situated nicely. So yesterday we were discussing in the Manu that there'd be so many cultural anomalies that a devotee may have due to lack of culture.

But if he's determined in Krishna consciousness, he's situated in Krishna consciousness, the process still works. It just means spiritually you'll move forward to that degree that the

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distraction is not disturbing the service. It means it's disturbing to some degree, but when it's not disturbing, then one progresses.

But it means on the material platform there may be problems. Does that make sense? Let's say you're taking prasad, but you're eating something, let's say that you're sick, so if you eat that, it's not good for you. By eating it, you'll get the spiritual benefit, but it'll also have the reaction of the disturbance of the health.

Does that make sense? So the same way as these distractions, or in this case the lack of this focus, this culture, then will create material problems. As I mentioned, if someone is on this platform, he creates no trouble for anybody. If you create no trouble for anybody, most of the time people don't create trouble for you.

I mean, there's a few individuals who it doesn't matter if you're nice to them or not, they're still going to make trouble, that's just what they do. But other than that, then it'll work quite well. Does that make sense? It works quite nicely.

It works quite well, yes. So you can discuss, understand and practice. Yeah, you discuss, you understand and practice, and in practicing you're accepting the facts.

So in an understanding, you're accepting it in the way of intellectually accepting. So that's understanding, means like that. Then you take the next step where you try to practice it.

And from practicing it, then there'll be realization. When there's realization, then there is... Then one attains this platform. So then one is peaceful.

Is this so you can... Yes, no, that's always the idea, is that one should always associate with those more advanced than oneself. Like that, that's the idea. It means you associate with them, you may give association to those who are less advanced.

You don't take association. I just thought that maybe in the practicing you need to understand how to practice more like... Like the incident yesterday you were telling us about the bathroom and stepping out of the bathroom. In my house I've been meditating how I can get around it.

Stepping out of the toilet and like that, and I can't work it out. How the house can be so itchy. So then it means you have to have some way to be able to wash your feet before you leave or after you've left the bathroom.

Yes, but then I step past the toilet, which I've stepped from the toilet into the bathroom. I just thought maybe sometimes by an association with other people that are trying to bring more cleanliness into their lives, that maybe we can help each other, that's what I'm asking. That's there, but the point is the cleanliness is not the important element.

The Krishna consciousness is. So the cleanliness helps that, that's why we are concerned with it. But it's not that because it's important we make that our focal point.

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So going from a secondary point to a primary point. Because that's where we get into, one gets sentimental and fanatic. Devotee, he was discussing with some devotees from earlier days that were involved with Madanga's and Prabhupada's discussion of it.

So then he came to understand that Madanga should have an asana. And then this asana, that's the proper respect for the Madanga and Prabhupada showed how to make them. And basically after that you never saw them again.

That means I never saw them until I came to India. And then are there stands, some temples that make stands, nice stands, wooden stands or very decorative stands and all that. One or two drums for the temple are there, but if there are more than that drums, then there have to be some other arrangements.

And then he also understood someone saying that if the drum sits on the end, the big end, that it's not so good for the end. It stretches it or something like that. But he didn't actually understand how it does that.

So he just knew it's not good. So there should be on a stand should be this. So there were some drums there, so he came into the class, he saw that, he put the drums down.

But the point is, the drums, so he was looking at it that they're not on asanas. But at the same time he's mixing it with the thing on being on the end that's not good. But the point is, is they were on the mat.

So technically they're on an asana. So there was no need for that. But laying down is that, yeah, if they're on the floor or something where there's any moisture, then the moisture makes the head soft.

Or things like that. So then, but on the mat, you don't have to worry about that. You know what I'm saying? So it's a matter of you get a few rules and you think that's the thing.

And then we're dealing properly with the Madanga. So the idea is good because it will improve the standard respect for the Madanga. But then the problem is, is it may become one's focus.

And then that's your identity. I'm the, you know, respect the Madanga man. You know, so when I speak, others should listen.

You know what I'm saying? So like that, or, you know, I'm the, you know, cleanliness in the bathroom person. Or, you know, like that. So we want to avoid that.

These are just natural things that one practices because they're just normal. You know what I'm saying? You know, if you don't know much, then you drop something on the floor, depending on what it is. You know, you have your, depending on who you are, you have your five-second rule, three-second, or two-second rule.

Right? You know? And that, but then, after a while, then you might be considering the nature of

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the floor and everything else. And, you know, so what that means. You know, so you might make some adjustments with that.

Does that make sense? You know, so it's like, in other words, it's like, you know, if I hit you in the head, but, you know, before two seconds, you move your head. After being hit, then it doesn't hurt. Right? You know, say if I drop it on the floor, you know, it's like, you know, whatever is there on the floor is already on the floor.

It's not that, you know, it's two seconds, it'll take him two seconds to figure out something's there. If it's your dog, yes, you might have two seconds before he picks it up. Okay? So, here is that, then, someone who's attained this, he's immediately on the Brahman-nirvana stage.

He's immediately attained to the spiritual platform. Right? So, that's the point, is by taking up Krishna consciousness, you're immediately situated in the spiritual platform. Now, the question is, is developing love for Krishna.

Right? But just by taking up the devotional process, and being determined and following it, one situates himself on the transcendental platform. But, it doesn't mean that by habit and all that, we have things that we have more affection for other than Krishna. So, that developing love for Krishna means it's one-pointed.

Does that make sense? Because then you get the benefit, you know, full benefit. Otherwise, you're getting benefit, how much you're concentrating, that much you're getting benefit. Does this make sense? So, then, because one's situated there, then very easy to go back to Godhead.

Not situated there, then it's difficult. So, the difference Prabhupada's pointed out is now, now that one's situated on the Brahma-bhuta platform, what's the difference between the spiritual world and the material world? Because you're situated in the spiritual platform, which is technically the situation of the spiritual world, but not the spiritual world. And you're situated within the material world, but you're not in the material world.

So, what's the difference? Because you're in the middle. So, the difference is, is in the spiritual world, everything's devotional service. The engagement of the senses, the activities, the thoughts, the identity.

On the material world, it's not. Due to material identity, every situation you use for your own sense gratification. The spiritual world means your identity being servant of Krishna, you use every situation to serve Krishna.

Does that make sense? So, therefore, if one tries to see it in this way, one has that understanding and therefore accepting it, then it situates you there. So, the practice is in accepting it. Does that make sense? Because we accept it, but then we're distracted by something else.

So, that means we've accepted it to the degree we're practicing, and we have it to the degree

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that we're not. So, by continual practice, by contemplation, by good association, by chanting these other processes of purification, then it becomes easier and easier for one to do that. Does that make sense? Yes.

So, you're saying that the activities of sense gratification may not be taking place in the Brahma-Buddha platform, but simultaneously the activities of devotional service aren't taking place either. It means devotional service is taking place, but one hasn't attained prema. Does that make sense? That's what he said.

But, even the person who's on the platform, prema, is on the stage of Brahma-Nirvana. That's the platform they function on. You know what I'm saying? It's just like, let's say, you have a drama going on.

The people in the audience are in the theater, but they're not on the stage. Does that make sense? So, one is situated. That's the situation.

The spiritual world is spiritual. Like that. But, within spiritual, you're performing devotional service.

But, being in the material world, the reason it's not spiritual is because you don't see that. That's what it is. The material world is also spiritual.

It's also Brahman. But, it's an inferior Brahman. So, even though the material nature itself is eternal, its manifestations are temporary.

While the manifestations of the spiritual world, those are eternal. Does that make sense? You know what I mean? You don't have freaky things like, you pick up the gulab jamun from your plate and eat it, and then it's still on the plate. So, you don't have those kind of things.

That kind of stuff, you don't have to worry about. But, the point is, the relationships, all that, that's eternal. So, variety and paraphernalia, all that, that'll just naturally... You know, the samdhini potency takes care of that, without anyone having to notice.

Yes? No, brahma nirvana means the spiritual platform. Within the spiritual platform, then you perform devotional activities. Therefore, you're situated in the spiritual world.

Now, the material world is Brahman, but we don't see it as Brahman. Therefore, we're what we call in the material platform. Otherwise, we're situated in the external energy, which is an inferior form of Brahman.

But, we don't understand its Brahman-ness, so we are illusioned. So, we think it's something separate from God. Therefore, we're in the material world.

So, the material world is our concept of it. The spiritual world is the concept of it. Just like the demons in Vrndavana, they're not in the spiritual world.

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They're walking into the situation of brahma nirvana. You know, it's superior brahma nirvana, rather than inferior brahma nirvana. Right? But, the difficulty is, they don't see it that way.

So, they're actually in the material world. Just they're in the material world in superior energy. While here, we're in the material world in inferior energy.

But, it's the same thing. Does that make sense? Let us say, I'm in some really run-down guest house. I mean, really run-down, right? And, it's got this little dinky, you know, hasn't been maintained for a long time toilet.

Okay? And, I'm in the toilet. And, I've used the toilet. And then, I find out there's no water.

Okay? So, it's bad. Right? Now, let us say I'm in, you know, the top, you know, let's say we're in the, you know, Burj Al Arab, right? You know, seven-star hotel, like that. We're in the toilet.

We've used the toilet. And, we find out there's no water. So, we're situated differently.

But, the effect is the same. Whether we're in the dumpy bathroom or the high-class bathroom, it's still hell. Right? You understand? So, that's the point.

Is that, whether you're situated in the material nature, means the external energy or the internal energy. The point is your consciousness, whether you're in the spiritual world or in the material world. You understand? The situation is Brahman.

Now, whether it's superior Brahman or inferior Brahman, but it's still Brahman. You understand? You use that Brahman for Krishna. It's called the spiritual world.

You use the Brahman not for Krishna. It's called the material world. Right? So, those who always use the Brahman for Krishna, they're situated in the spiritual world by location.

And, those who, you know, tend to not, then they're situated in the external energy. Right? But, the point is it doesn't matter where you're situated, material consciousness is material consciousness, or spiritual consciousness is spiritual consciousness. Does that make sense? Right? Because we're looking at it, I mean, we look at it so, we get confused because it's like, we're situated here.

Right? So, therefore, you know, how can it be, you know, just spiritual and material? But, where, in this, now, in this environment, where is the soul, the one ten thousandth tip of the hair, where is it situated? It means it's inside the body. What's the body made out of? The mind and? Brahman. Okay, of course.

But, I'm saying what kind of Brahman? The exterior. So, the soul's already situated there. So, we're looking at it, no, but all this around here.

But, what about this? You know, because we still identify with the body. So, the point is, is, so, therefore, it's not a matter, so, the pure devotee, the soul, the pure conscious soul, is still

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situated in the, the body, which is made of external energy. But, he's still on the spiritual platform.

So, it's your consciousness that, that defines whether you're on the spiritual platform or not. Right? It's not location. It's consciousness.

Right? So, those with superior consciousness, they'll be situated within the superior Brahman, in the spiritual world. And, those whose consciousness is inferior, will be situated in the inferior Brahman. But, in any case, it's just a matter of consciousness to understand it's Brahman.

Yes? I was going to say, is it good for us to, try to be consciously aware that I am Brahman, I am in Brahman, and I am utilizing Krishna's Brahman? Yes, as long as it's, what, then, in utilizing Krishna's Brahman, what's next? Well, we want to utilize Krishna's Brahman for His service to re-establish our relationship. Okay, but now, what, what happens once you re-establish the relationship? Then what? Then it's over. But, so, good is just a situation.

Good, then, is just a situation. The situation of being, having re-established the relationship. Because that's what we want to do.

We want to get to the point where we are. No, but what, if you've re-established a relationship, that's nice. You know, it's just like, you know, you have an old friend you haven't contacted since high school, right? And you call them up, and you've met them, I mean, you've called them and re-established the relationship.

Now what? So is that, so now it's all good. Okay, so that means, in that relationship, re-established relationship, we're going to render devotional service. Okay.

That's the thing that you have to emphasize in your formula. Right? Means we are Brahman, we're situated in Brahman, we're using this Krishna's Brahman in His service to please Him. Right? So the only point of the Brahman is that otherwise we think it's a material world, there is no God, and it's all about us.

That's the advantage of that. But it's not that those within the spiritual world have to think I'm Brahman. They don't have to think I'm Brahman, they just think I'm servant of Krishna, because servant of Krishna is automatically Brahman.

We're Brahman anyway, but that's the positive identity. That we're Brahman, that's just the fact. Like saying this is made out of paper, which means it's made out of trees.

That's nice, it's a fact. And on it there's some ink, you know, done in the Roman letters. And, you know, people tend to call this English.

Right? I'm not sure if the Queen of England would call it English, but whatever. Right? You know what I'm saying? So that's facts. Right? Or, you know, and the English is, you know, in reference, it's the Gita.

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But now what are you going to do with this? Facts. Does that make sense? So we're going to study it. We're going to try to, you know, appreciate it, understand it, use it, you know, to please Krishna.

Does that make sense? So that's the difficulty, is that we look at material energy, and, you know, I can enjoy it. Then we look at, okay, well spiritual means it's not actually material energy, or it's not for my enjoyment. Right? So, but we're just looking at the forms.

But the point is, is it's not for our enjoyment because it's for Krishna's. So just by me understanding it's not for my enjoyment, that will situate me spiritually, but it doesn't situate me devotionally. Right? So it's the first step.

Right? It's much easier from the, that's why it's recommended, it's much easier from this spiritual and godly life to cultivate the devotional service. But it's not that we do this separately. Okay, well let's develop a culture, a godly life, then we'll take up devotional service.

No, it's done simultaneously. So devotional service is the primary, developing the qualities to perform it is secondary. But they're both important.

Because, in other words, one is the consciousness, and the other is the form. Right? So the consciousness is expressed through the form. Does this make sense? This makes sense.

Second canto will be easy. Yes? I was going to say, so then the form, the form is the actual service, and we're able to actually... No, no, no. It's the form, the form is the form of the service.

The actual service is doing it to please Krishna. That's the service. The form is not the service.

Just like the potatoes are not the service. Boiling potatoes are not the service. Chauncing potatoes are not the service.

Garnishing them with, you know, how you say, what do you call it, either, you know, dhanupata or parsley or whatever is your preference, or basil or something. That's not the service. The service is doing that for Krishna because every cook is boiling the potatoes.

You know what I'm saying? So the form, that's why we say it's secondary. It's not the service. Devotees make this mistake.

So if I'm being austere, and therefore to be austere, then, you know, we have to be a little harsh and nasty, and so therefore my harsh and nastiness is devotional service. I have a right to be harsh and nasty because it's devotional service. No, it's not.

You have to be harsh and nasty for Krishna for it to be devotional service. Right? Do you understand? But if you say that, then they say, well, you can't be harsh and nasty for Krishna, so therefore that means then that you have to follow the etiquette. Right? So in other words, these are all forms to express devotion.

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Does that make sense? Yeah, because they're two different things. They're two different things. Consciousness and form are different.

You're conscious of the forms, but the forms aren't devotional service. That you're using the forms to please Krishna, that's devotional service. Yeah, so therefore we're conscious of Krishna and conscious of the skill being applied so that we get a nice result for Krishna.

The point is results are for Krishna. So that means you're skilled. The better you're skilled, the better the result.

But more important than the good result is the consciousness that you want to please Krishna. You know what I'm saying? So that's the point. So on the spiritual platform, devotional activities can be performed in sadhana, bhava and pranayama, correct? Yeah, sadhana, bhava and pranayama.

And depending on the purity of our devotional service, we can be alternating between the spiritual and the material platform, depending on the constancy of our... Yes, yes. So sadhana means it's not fixed. Bhava means it's fixed.

You're fixed on the spiritual platform, but you're not fixed in devotion. Right? It means it's prominent, but it's not fixed. Because, you know, it's there, but it means fixed here, meaning the intensity is of the fullness, that it equals how God interacts with us and the other devotees interact.

You know, it means for what we can do. You know what I'm saying? Otherwise, let's say you're at a... you're talking with a friend and he's a little sick, so he's not quite all there. You know, major things he catches and stuff, but not... so you can say it's not all there.

So it wasn't a good interaction. But when... the intensity that you're interacting, they're responding, then you'll say that's a good interaction. So prema means it's full and it's consistently at that fullness.

Bhava means you're trying to get it to that. So it may be, you know, you're thinking of Krishna, but it's not necessarily to the level that it's going to develop prema. Right? So it's by association and practice.

That's why it's called bhava sadhana. But it's... but it's not sadhana bhakti of someone who's conditioned. So there in the sadhana, you may be doing better at it at one moment, so there you're spiritually situated.

In another moment, you're not. Right? So sometimes you're spiritually situated, sometimes you're not. You know, it means practically.

You're a devotee, so, you know, generally you could say he's always spiritual, but practically it's just where is the consciousness? So then it's a matter of getting that stable. Does that make

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sense? Is that okay? You mentioned about spiritual platform, transcendental platform, and devotional platform. So what's the difference between the different platform? Depends how you're using the words.

Just like let's say we have here. This rock is colder in temperature than the air, or this rock. This rock looks cool.

A little cool. Wow, cool. It's the same word.

You have to know the context. So spiritual means not material. Transcendental means above the material.

Devotional means it's actually in relationship to pleasing the Supreme Lord. So, the material world, people want to please themselves. In the spiritual world, they want to please Krishna.

So you can't say spiritual means devotional service, or transcendental means devotional service. Right? But you can also define spiritual simply being on this Brahman platform. And that you can say transcendental means therefore same situation but within the devotional context.

Or you can say spiritual and transcendental mean the same thing. It simply means you're not on the material platform, and then there's devotional. So it's just a matter of how you want to bring it out, what you're bringing out.

So here, we're bringing out the platform. Right? We're bringing out the platform that you're situated within. Right? We're not bringing out the service in that, here, in South.

Right? Yeah, that means the Brahman platform. Devotion, you can. That's what Patvanga Maharaj did.

Because he accepted fully, you know. So one's going to get up to that point that the Chinese is you've accepted the fact that I'm Brahman, so you're situated there. When you accept the fact I'm servant of Krishna and are acting in that, then that situates you there.

You understand there's these degrees. There can be degrees. Yes, you can.

Just whether you want to do that or not. You know, if you're worried now... Now, let's say, if I at this moment become a pure, unalloyed devotee, when I go home, what will my family think of that? Well, maybe even these devotees. No? You can't do that in a moment.

But it's just... It's just a matter of it's a moment or it takes practice. The first recommendation is you do it immediately. So, and if immediate means it has to, like, one moment's feeling or one moment's activity, but after that moment you may be slowed down to that platform.

No, generally when... It means you might have that also. But here the example is being coming to that platform and remaining at that platform. Right? Because we're discussing that.

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We're not... We're discussing the absolute plane. You can touch on it, but then, you know, that's... But that's not what's being discussed. Because attain means you're there.

Right? Let's say you go into the shop. Right? And you're looking at the diamond ring. Right? You're there at the counter.

The lady's behind the counter. They pulled it out. The mirror's there.

All the velvet, this and that. You look at the ring. Have you attained the ring? No.

Have you... Yeah, you have to pay money. But you're holding the ring. Right? The wife can even put it on.

Has she attained the ring that she's put it on her finger? No, until you pay for it. Right? So, because for a moment you've experienced the Brahman platform and then you come back. Have you obtained it? Have you obtained it? No.

So, obtaining means you're situated there. It's yours. So that means devotional service.

The other things are just part of varieties of practice. Does that make sense? Yes. Yes, because that's the kingdom of God.

Means there's no difference between Goloka and Gokula. We like to make the difference because we work out everything by location. This is the material world.

Spiritual world is over there. So, because Gokula's here then Goloka's over there. Therefore, going back to Godhead means going to Goloka.

But as we said, spiritual realm is a matter of consciousness not location. So, Goloka is expanded or manifest within the material world as Gokula. So, there's no difference in the past times.

There's no difference. In fact, Krishna always contemplates things by the mentality of Gokula, not Goloka. Because here you have all the considerations of the temporary manifestation.

Does that make sense? So, that's going to enhance the past times. You think, yeah, they'll always be there. So, you know, means if your friend's never going to go away, I mean eternally, you're not so worried about meeting him right now.

There's so many other important things you could do, you know, getting an internet connection. So, you could meet him later. But if you're thinking, no, this is the moment, then it increases the intensity.

So, therefore, Krishna always thinks in the past times according to the mentality of Gokula. So, it means you don't have to take another material body. Huh? It means you don't take another material body.

You're not born in the material conception. You're on a liberated platform. Right? So, you'll be,

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you know, within the uttamadakari platform.

Yeah. Given that we're in Mayapur, does that mean we're situated in the superior form? We're situated in the superior form, but it has a thin coating of the inferior just so that we don't get too... How do you say? If we're not absorbed on the spiritual, we have something to do. Right? Does that make sense? Mm-hm.

So, Yogamaya arranges this. It's the same person. So, but the point is, is how you interact it is what you get.

So, the point is, because the underlying is the spiritual, therefore, there is, there is... Therefore, you get that benefit if you use it that way. Mm-hm. Right? So, that's why it's a thousand times more benefit.

So, when we say, wherever you go, it's like Vrindavan. Right? Let's say we have a temple in New York. So, it's as good as Vrindavan, meaning it's a spiritual world, but service performed there, you don't get a thousand times the benefit you do in Vrindavan.

That's the difference. There is a difference. It's not that it's a hundred percent identical.

Does that make sense? My question is, you were referring to the body, the soul, but it's still inferior Brahman. It's still inferior Brahman. But within the Dhamma... You know what I'm saying? But you're getting that, that association is there, therefore, the natural tendency is to be superior to that.

That's the advantage of being superior. But in the Dhamma, all the objects and things are actually composed of superior Brahman? Not necessarily. There's a thin coating of the inferior there, just so that we get... You know, if we tend to be distracted, we will be.

And if we're not, we won't. Because the point is, it doesn't really matter. The form is the form.

It means if you're in the kitchen, the knife still does the job of a knife. Whether it's superior, inferior Brahman, it does the same job. The pot does the same job.

The fire does the same job. The spoon does the same job. The ghee, the spices.

There's no change. Like that. So for the devotee, it doesn't really matter.

It's not that, oh, if it's that, then it'll be... No, the point is, it's the spiritual world. But it's going to act as if it is, on one level, as if it's the world. Right? So the temporary manifestation.

So location isn't everything. Location, yeah. Location's overrated.

Like that. The same street before that was considered a slum, then some developer goes in, buys up the whole area, and once they've bought it up, then they redevelop it. And now it becomes the high end of town.

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Because now, it's a slum because it's cheap. It's run down, and so people who don't have much money, move there. But now you take it and develop it, then you charge higher rents.

And it's nice, so people with more money come there. So the people with less money can't live there anymore. They move out.

Yeah, so therefore, it's just what you do with it. It's not the location. It's not that that particular spot, somehow or another, is the area.

Does that make sense? One time the Lower East Side was the Lower East Side, but now it's considered more of a yuppie area. But before, that was the dive area. So it's always like that, or like I just said, very common, because the city is there and you have the dock area and everything, and the dock area is the dock area.

It's run down factories and this and that. But as the city creeps in, until the street just before the water, so what's between the water and the road? But then that's an old factory, a big thing with millions of windows and probably a little jetty and this and that and all that. And it was always a low-end property.

But now, because the city's gotten right there and because of the view, now someone buys that property and upgrades it and turns it into a high-end hotel or apartments or a shopping complex or something. And now it's very expensive. The same building, same spot.

So it's not the location. You know what I'm saying? It's what you do with the location. So that's the point.

It's not whether you're situated in the material world or the spiritual world. It's the superior energy. It's what you do with it.

You know, Ravana tried to kidnap superior energy for his own purpose. You know what I'm saying? But he still ended up with Maya Sita because Sita's only Sita because of Rama. You know what I'm saying? So it's not... The location isn't the point.

You could be sitting in a cement square, air-conditioned room, here in my room, and still be very conscious that you're in the spiritual world. Yes. Or you could be fully conscious that, you know, finally it's so hot and now I'm nice and cool because I got this great A.C. from Calcutta and I got it for a bargain.

You know, I just feel sorry for everybody else who doesn't have them. You know, para... What is it? Para... You know, yeah. You know what I'm saying? So that's the point, is you could be situated anywhere and be Krishna conscious.

But the point is, is if you're affected by the location, then better to be in a location or adjust your location that it will assist you in becoming Krishna conscious. You know what I'm saying? Does that make sense? That's the idea. I have one more little question.

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If you offer Krishna, let's say you're offering him chikus, and you know that Krishna likes chikus, but then with the vishadha then you may offer it to your child and your child doesn't want to eat it maybe because of the form. You change the chikus that normally they like to eat. Is that pleasing to Krishna or not because they don't like it? No, you don't feed it to them.

They don't like it, you don't feed it to them. They're kids, they don't know. It's not their problem.

No one takes kids seriously, what they like or don't like. You know what I'm saying? The point is, if they don't like it, don't offer it to them. You eat it.

Then one day they'll kind of figure out what she likes and what's so good about it. Riti, the state of Krishna consciousness is attained and maintained simply by devotional service. There's no need of following other processes.

Coming to that transcendental platform is by devotional service. It's not by following some other process. That's why there's no separate process.

Lesson three. There's no need of unnecessarily... Oh, I see it's all in one block. There's no need of unnecessarily observing austere penances for spiritual advancement.

The spiritually situated devotee is transcendental to material existence in all circumstances of life. So it means the continuation of that. So the point is that you don't need to do something else.

Devotional service already includes everything else. But because it's included, we don't think of it that way. Does that make sense? Let us say I'm going skiing.

All I'm doing is going skiing. So you just think of the skiing. Right? But now let's say that the skiing was part of some kind of package.

You were going to go to where the skiing is going. You're also going down to some other areas. You're going to some, you know, different, different places and all that.

So you're going skiing. But will you tell your friends, I'm going skiing? Or I'm going on this thing and we're going to be doing so many activities like skiing and going boating and this and that. Do you understand? So, therefore, it doesn't seem as intense.

Right? You know, the hardcore skier, he's just going skiing. Right? Does that make sense? It's all about the skiing. So you have to stay in a lodge.

Right? But someone else may be going on a vacation, so they're going to the lodge and while they're there, they could go skiing. Does that make sense? So it's just a matter of emphasis. When you say devotional service, it includes everything.

It means all these other processes are already there. But because they're so nicely, pleasantly balanced, then it doesn't necessarily seem we don't necessarily notice or we're not necessarily

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attracted by it because we only take it seriously when it's extreme. Does that make sense? Because this extremeness, then we say, oh, there it is.

You know, if it's there in a very subtle way, we may not notice it. But if it's there very obvious, does that make sense? So the tendency is that, you know, okay, well, he's very austere, but just doing your duty day in, day out, whatever it is, getting up always same time, doing the things, you know, dealing with whatever comes up in the day-to-day activities like that, that's austere. So the austerity is doing it every day.

So you don't have to, you know, separately go there and, you know, grit your teeth and stand on your toes or hold your breath until you turn blue. You know, stuff like that. Krishna's blue, so there's... You know, that kind of thing.

Does that make sense? Yes. In the second chapter, Prabhupada you use the examples of cooking in the kitchen, even though it's hot, and bathing in the winter. Yes.

So austerity comes automatically. You don't think, oh, but you've got to become austere. No, you don't.

You have to become Krishna conscious. Austerity is automatically there. Because for the materialistic mind, it wants something for itself.

Okay, I've done something for someone else, now what about me? You know, I've worked hard, now what about vacation? You know, there's always this bhogatiya. Right? So, you know, and then when there's so much enjoyment, then you want to get back to work. It gets boring sitting around just enjoying yourself.

What do you do all day? Well, you can go to the spa, go down to the beach, you know, I could go for a walk, you know, there's little dune buggies I can ride around there. You know, like that. I can go to the town, watch a movie.

And then what? It gets boring. Right? So then the person is happy when they go back to work. Right? And then work gets boring, and then they want to go on vacation.

Right? So this bhogatiya is always going on. So, just doing your duty, whether you're inspired to or not, that's already austere. Right? The activity already, because you're using the body, there's already austerity there, there's already austerity of the mind, there's already austerity of the intelligence.

So it's already austere. So proper performance of devotional service and austerity are the same thing. But you can't separate them, because you're doing your duty, so it's the technical knowledge and skill.

You know? But the actual experience of regularly performing that is austerity. Does that make sense? Does that... Yes? No? Okay. Okay.

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So that is 69. In the verses of Lesson 2, the Lord described the symptoms of sthita-prajna, the self-realized soul. Lesson 3 explains that when such a liberated person takes up devotional service, he becomes a very good krsna.

Right? So then we've gone from... from... 3... Lesson 2... How many corners? Where are the lessons? Ah. Somewhere or another, 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. Right? And then, someone who is situated that, by that association of practice, has these qualities.

And so someone thus situated with those qualities, by the performance of devotional service, then he comes to the platform of prajna. Okay? So we understand how... how 3 is working. This is prayogina, because this is... you know, so... Or you just say, okay, love of God.

But how you get love of God is by the association of devotees. Right? And in that association of devotees and practice, then you'll develop the qualifications, because you'll be situated transcendentally. So in that situation, then devotional service comes very naturally.

So, 12, 13 through 20. One who is not envious, but is a friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress. Right? So notice here is... is these things go together.

They're not just poetics. It means... if you're... it means someone who's envious is not a friend to all living entities. Right? They're envious of all living entities.

So if you want to be friend of all living entities, it means you have to be non-envious. Right? So you'll see some persons talking about, you know, well, we have to see everyone equally in this and that, but the platform for which they're presenting it may be economic or political. So they're not... they're non... they're not non-envious.

Does that make sense? So then the problem is they're not actually a friend to all living entities. They're only a friend to a particular group of living entities or living entity that you happen to be bothering. So therefore they have an issue with you.

Right? But the person who is non-envious, so it doesn't matter what the situation, they're always very nice and trying to be pleasant with everybody. They have a broad range of friendship. Right? But it'll only be perfect when one is non-envious by being a devotee.

Because only a devotee is actually not envious because whatever's here is not his own, it belongs to Krishna. Therefore, you have your quota, everyone else has their quota. So what's the problem? What's to be envious of? Right? If I'm supposed to have it, Krishna will give it to me.

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If not, I won't. Does that make sense? You know, or does not think himself a proprietor and is free from false ego. If you have false ego, you'll think, I'm the proprietor.

There's no false ego. Where's the proprietorship? Right? Does that make sense? The child doesn't have very much false ego. Is there very much proprietorship? Right? Very minimal.

Right? You know, the little rattle or, you know, something like that. You know? Does that make sense? But it's not. It's not like the adults.

So the false ego is greater. Therefore, the proprietorship is greater. Right? Who is equal in both happiness and distress.

So that means equality is the point that is being focused on here. So, non-envious, free from false ego, equal, you know, stable. Because if you're equal, then it's happiness or distress.

Because they're just two manifestations of the same thing. Does that make sense? Like that. Because there's always a common point.

We'll say, no, but it's two different things. You know, this thing gives me trouble and that thing makes me happy. No, but, what aspect of your personality is it giving trouble? And what aspect of your personality is that giving you happiness? That's always common.

The forms may be different. You know what I'm saying? You know, it's just like, say, for one person, hot food makes them happy. Cold food makes them unhappy.

Or let's say it's the middle of summer. Cold food makes them happy. Hot food makes them unhappy.

Right? But then there's another person. They're simply worried about their weight. So, any food makes them unhappy.

You understand? So, it's not hot and cold food. It's weight. So, eating makes them, is a problem.

Not eating makes them happy. You understand? So, there's always the connection. So, happiness and distress are two sides of the exact same thing.

So, if you're equal, it means you're situated in the middle. It goes this way, it goes that way. You don't worry about it.

Does that make sense? When you walk down the street, right? You have a leash, and on the other end there's some variety of animal. Right? Does that make sense? Right? So, as you go down the street, where do you walk? I mean, you know, how would you normally walk if it was a good day? On the sidewalk. On the sidewalk, and how down the sidewalk? Straight down the sidewalk, all over the... Yeah.

But now, the thing on the other end of the leash, how does it go down the sidewalk? Yeah, this

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side, that side, you know, this, that, you know, pulling there, you know, like this, you know, like that. But you just keep going. It's just the way it is.

Because you've accepted that, you know, this is that, but the dog, that's the way it is. So, therefore, happy in the stress, they come and go. But we stay steady.

We're equal. You understand? The mind goes here's and there's, the facility of the senses are up and down, everything like that is temporary. But we're stable.

So, then it's not a problem. Right? Means you're walking down the street. Right? For you, it's not a problem that how many dogs peed on this fire hydrant.

Right? But it's a real problem for the guy on the end of the leash. You know? Does that make sense? So, the thing is, as you identify with that end, then, you know, the material world is a big disturbance. You don't, it's not a disturbance.

It's just variety. Yes? I really don't find that I'm getting different. Like yesterday, my roommate's servant threw out my breakfast.

And my senses were flipping out. And I'm like telling myself, you're supposed to tolerate, you're supposed to tolerate. And my mouth is like screaming.

My heart was so attached. I'm like, now I don't have my breakfast, now I don't have, my schedule's not going to go the way it's supposed to, my body's not moving. And I'm like, I'm watching myself, I'm like, you're not supposed to be like this anymore.

You're supposed to be able to be equally poised and tolerate. But at the same time, my body and senses were flipping out. It's just practice.

See, the point is, that's what we say about understanding and accepting the fact. The point is, it doesn't matter what you do, how much you flip out, breakfast is gone. You know? Like that.

So therefore, what to do? So now it's a matter of, okay, you're going to make it to lunch or you're not. So if you are, then you go on with your schedule. In fact, now you've gained 20 minutes.

So look at the bright side. But if you're not, then you go and get more breakfast. Or you have a backup plan.

This is what I eat when I bring it, I put it down here, I'm hoping that I'm going to turn around and come back, it's still there. But if the servant has thrown it out, I do have something here that I can eat that I won't die. And generally, they don't throw that out because it's a nice little container and on the shelf.

But then my roommate might also eat it. So then that's another thing. It can be all kinds of things.

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Well, you are flipping out in the moment, which is happening, you know, you're controlled by the moment goodness. But you're worried about the past because of what's going to happen in the future. So it's probably a whole combination of all three of them.

My schedule's not going to go right, this, that, that's all future. So you want to be happy from that. But my lunch, I mean my breakfast, as it was, you know, is not there anymore.

So you're worried about the past. So we're thinking about that by flipping out about it, that somehow or another that's going to make the future and the past work out. No, it's by dealing with the situation in the present that you'll do something about it.

Krishna doesn't want you to eat or something. Or Krishna wants to have some fun and see what you'd do if your breakfast disappeared. What's wrong with my natural eating? On the poop? No, but who's the I? My body and senses.

Yeah, the conditioning. The soul can do that. The soul can do, you know, the point is, it's a matter of do you need to eat or you can get by without it.

Because the point if Krishna wants to feed you, he can feed you. And if he doesn't want to feed you, it doesn't matter what you do, you won't get it. That can help.

Or at least do that after you've yelled at the maid. At some point you should do that. Because then understanding and accepting the fact has to be dealt with.

Right? I'm just not surprised at my reaction. But that's just what's the habit. So now if you want to change that, it's a matter of practice.

But you have to appreciate that that's not ideal, therefore it's worth changing. The reaction. Yes.

Or, be more clever and put your breakfast someplace where the maid can't get at it. Oh yeah, I did that this morning for sure. And then after class we'll find out how well it worked.

Probably in her house you put things on the veranda that you're planning to get rid of. Because we're attached. That's all.

We're attached. You know, maybe for Krishna, but at the same time there is the element for ourselves because we probably can continue our schedule and everything without eating breakfast. So those are the areas you have... Those are the areas where you apply all this philosophy.

The areas where it's going nice and you're Krishna conscious, you don't have to worry about those areas. You know, it's just like you're cleaning the house. If the kitchen's clean you don't have to worry about that.

You don't worry about the living room or whatever else. But if the whole place is dirty then you

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have to start somewhere. So you start wherever is your more interest.

You know, you hang out more in the kitchen, start there. You hang out more in the living room, start there. Yes? What's that? Oh, correct.

I thought you said we can kill the servant. That would solve the problem. Correct the servant.

Yeah. It's all part of the thing but she's talking about the reaction. As we went through is that what I was saying is that we were giving salus that, okay, it's gone so now what to do? Do I need to get more or do I just leave it go and then how do I avoid it if it's important? So, maybe it wasn't important so Krishna was giving me an indication.

There's no actually need to eat breakfast or for that elaboration. Or it may be that, you know, Krishna's saying to be more careful. You know, if it's part of the service then how do I increase the service? I do it by being more careful.

You know. Maybe Krishna didn't like it sitting in the sun. It was too hot.

Could be. Maybe if I sit in the sun it went bad. You know, look at the bright side.

Warm down. Yeah, no, that's what he's saying. It's habit.

Habit is changed by practice. Practice starts with intelligence. So, therefore, we have to understand first.

Yeah. Yeah. So now, because that's the thing, now you deal with that.

You know what I'm saying? Point is, one can deal with what's there now that that's happened. So now you know that you have to deal with all that also. That's part of then the understanding.

Yeah. It was practice. You've heard, but then you have to apply it.

So we hear all this, then we have to apply it. So, how often does somebody throw out your breakfast? Do you know? Let's say over the last 30, 40 years, how many times has someone thrown out your breakfast? Okay, so that means there's no practice. So now, you get the opportunity to start practicing all that knowledge that you've learned over the last 30 years.

Right? So this is a step forward. Yeah. Look at the positive side.

Yes. Yeah, yeah. Yeah, that's a good point.

Yeah. Yeah, that's the point. Because there's still someone who acknowledges they can't do anything about it.

Okay. So then we'll continue. Half page translation.

We're getting there, slowly, slowly. We got through half a page. Final stretch is the toughest.

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Yeah, yeah. Yeah, it seems to be. Sometimes it goes fast.

I think the initial final stretch is when it was gone, you know. This is getting more. Because it's priogeny.

So, because this is where the problem actually is. Is that our priogeny is not Krishna. That means ultimately, yes, but in so many things and engaging the senses that priogeny is I'll get the benefit.

No, it's for Krishna. So that's where the real problem is. Right, and then the symptoms of that those go back the reasons of that is because of how we identify ourself, how we see the field, what endeavor we make.

Yeah. Thank you. Thank you.