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Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare. Okay. Becoming Brahman does not mean losing one's identity.

One who is fully conversant with the Krsna conscious science becomes eligible to enter into the spiritual kingdom, the abode of Krsna. Becoming Brahman does not mean that one loses his identity. Devotional service is there, and as long as devotional service exists, there must be God, the devotee in the process of devotional service.

Such knowledge is never vanquished, even after liberation. Liberation involves getting free from the concept of material life. So one is still, how you say, such knowledge is still there, but the knowledge is not important as the process of elevation or situating oneself on the spiritual platform.

The knowledge then becomes what is useful for service to Krsna. So then, still, the living entity, the Lord in devotional service, remains. So even though it's the Brahman platform, it doesn't mean that one loses one's identity.

Liberation involves getting free from the concept of material life. In spiritual life, the same distinction is there. The same individuality is there.

But in pure Krsna consciousness, one should not mistakenly think that the word visate, enters into me, supports the monist theory that one becomes homogenous with the impersonal Brahman. No, visate means that one can enter into the abode of the Supreme Lord in one's individuality, to engage in His association and render service unto Him. For instance, a green bird enters a green tree, not to become one with the tree, but to enjoy the fruits of the tree.

So that's the Mayavadi example, a green bird and a green tree, but they forget that the bird is still a bird and the tree is still a tree. But, you know, they kind of finesse that part of it. Impersonalists generally give the example of a river flowing into the ocean and merging.

This may be a source of happiness for the impersonalist, but the personalist keeps his personal individuality, like an aquatic in the sea and in the ocean. We find so many living entities within the ocean, if we go deep. Surface acquaintance with the ocean is not significant, sufficient.

One must have complete knowledge of the aquatics living in the ocean depths. It means you look at the ocean when we say the river goes into the ocean. So, in the example, we're only describing the surface.

So you just see the river is going, it goes into the ocean, and then it just is ocean. Where does it go? It's just the same as the ocean. But what they're not checking is if you go into the ocean, it's full of aquatics.

So there's still living entities. They make it look like it's all one. But no, it's still living entities.

And a footnote, too. Śrīla Prabhupāda writes in Bhakti-rasāmṛta-sindhu 1.1.4, I offer my respects to the devotees who are like makaras, kings amongst fishes, frolicking in the sweet ocean of devotional rasa, who disregard the insignificant rivers of liberation, and who are free from fear caused by the net of time. Devotional service continues after liberation.

Oh no, it keeps going. Śrīla Jīva Gosvāmī comments on this verse as follows. The makara is an aquatic animal and is called the king of fish.

The devotees are similar to the makara in three ways. One, the devotees as makaras joyfully swim in the unlimited bhakti rasa, which is compared to an ocean of nectar, which is the final shelter of various types of rivers of liberation, and it is full of the highest bliss. Two, they ignore liberation which is compared to a river, the happiness emerging in Brahman.

Even though that happiness cuts the bondage of birth and death, and even though that happiness flows eternally, just as a river provides relief and flows constantly without ever stopping, the devotees ignore liberation because they prefer to play in the ocean of bhakti rasa. Three, in the ocean of bhakti rasa they disregard the fear of time, which causes the succession of miseries through the bondage of birth and death, just as fish swimming in the deep ocean are freed from the fear of the fishermen's nets. Because only if you're on the surface, then you have to worry about the nets, if you're very deep.

So time creates the temporary aspect. Birth, death, all this, everything degrading, that's time. Time means movement.

So here time causes that degradation, but there in the spiritual world there's no influence of time. There's a concept of time, but it does not in any way create the destruction of anything, as it does here. After attainment of the Brahma-bhuta, Srimad-Bhagavatam 4.30.20, of the Brahma-bhuta stage of freedom from material conceptions, devotional service begins by one's hearing about the Lord.

When one hears about the Supreme Lord, automatically the Brahma-bhuta stage develops, and material contamination, greediness and lust for sense enjoyment, disappears. Because one engages in sense gratification, one wants more. So there's no end to it, just like before being in the fire, then you can put more, the fire gets bigger, so then you put more, so it just gets more and more, it's not that it goes away.

But the Brahma-bhuta stage, then that disappears. Is that because you mentioned there's no opportunity, the Buddha does not see any opportunity for that? He doesn't see the opportunity, not that the opportunity is not there, it's just not seen. It's not seen as an opportunity, you know what I'm saying? Just like, let's say, you have your cat, right? And then you have your goldfish.

So you look at them as two pets, but the cat looks at the goldfish as, you know, a snack. It's just waiting for you to leave before it sticks its paw in there and tries to... Right? Does that make

sense? So it's a perception. So it's just, you don't see it in that way.

But the difficulty is that, so the materialist sees the material world as opportunities for sense gratification. Right? That's how it works. Whatever the situation, it'll be analyzed in connection with sense gratification.

If you can analyze and find something, then, okay, nice. If you analyze and don't find anything, then, you know, it's boring. Let's get out of here.

Right? Does that make sense? So that's how it works. So for the spiritualist, he analyzes the situation for service to Krishna. He finds some, great.

He doesn't find some, then he moves from that situation. Does that make sense? So it's not that, you know, they can't see anymore. They're kind of transmitting a blindness or something like that.

You know what I'm saying? So that's... As lust and desires disappear from the heart of the devotee, he becomes more attached to the service of the Lord. And by such attachment, he becomes free from material contamination. Right? So as they go down by the performance of devotional service, then there's more of an attachment to devotional service, so then they go away even quicker.

In that state of life, he can understand the Supreme Lord. This is the statement of Śrīmad-Bhāgavatam also. Because how will you understand the Lord, if we're seeing the Lord as opportunities for saṁskāritication? Right? It means we're looking at dead matter, and we're thinking it's alive, and that I can get some enjoyment out of that.

So we're not seeing God, because we just see the opportunity for how we can enjoy that. We don't understand that what makes it work is God. Right? And even if we could catch that to some degree, but the point is, if you're using that for one's own saṁskāritication, you still not know who God is, because that is still, we're only dealing with the Brahman platform.

Right? So the personality will never be understood. This is the statement of Śrīmad-Bhāgavatam also. After liberation, the process of bhakti, or transcendental service, continues.

The Vedānta-sūtra 4.1.12 confirms this. This means that after liberation, the process of devotional service continues. In the Śrīmad-Bhāgavatam, real devotional liberation is defined as the reinstatement of the living entity in his own identity, his own constitutional position.

Śrīmad-Bhāgavatam, footnote 3. The merging of the living entity along with his conditional living tendency with the mystic lying down of the Mahāviṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies. So, he has his conditional living tendency, which means the desire to control and enjoy.

So it's not permanent. But liberation is permanent cessation of that. So that means there is no gross or subtle materiality.

In other words, at the end of creation, when everyone's wound up into the Lord, that material identity is still with them. So when there's the next creation, then they just continue where they left off. It's already included.

So he rejects liberation as just a platform to be on, because then what do you do? You do nothing. So you're not recognizing yourself or your relationship with the Lord, so there's no service. So it's not of any attraction to the devotedness.

He would probably never think about it because he's already liberated in service to the Lord. Yeah, or it's just like, let's say, the man in prison. Does he think about getting out? Yes, he does.

Okay, now the man who's not in prison, does he go walk around the street and go, I'm free, I'm not in prison. Rarely. Huh? Rarely.

He wouldn't do that. Yeah, he wouldn't do it. If he just got out of prison, he might for a little bit, but after some time, then it just becomes normal.

So one doesn't worry about that, because one has positive engagement. The constitutional position is already explained. Every living entity is a part and parcel, fragmental portion of the Supreme Lord.

Therefore, his constitutional position is to serve. After liberation, the service is never stopped. Actual liberation is getting free from misconceptions of life.

So here is that one problem. He's talking about the constitutional position. He's dealing with the actual facts of it.

Meaning is that we're part and parcel, fragmental portion of the Supreme. And our position is to serve. So that's what we do.

That's the main thing. That's the principle. Detail is what is the nature of the rasa one's in to serve with.

That's a detail. Most will make that into the major point, but the point is if the detail is brought so prominently without the principle being in place, then it's a matter of rasa, and if it's not spiritual, then what will it be? Yeah. But I'm saying it will be material.

Right? Does that make sense? So the relationship will go on because you're thinking it's spiritual, then you think you're getting some benefit, but it still doesn't necessarily mean it'll be material. Because all relationships are still happening with Krishna anyway. Right? We think it's the dead matter.

7.3. Out of many thousands among men, one may endeavor for perfection, and of those who

have achieved perfection, hardly one knows Me in truth. The path of bhakti is not easy. Krishna is the Supreme Personality of Godhead, the cause of all causes.

The primeval Lord, Govinda. Ishvara, Paramah, Krishna, Sat-chit-ananda-vigraha, Anadhi, Radhi, Govinda, Sarva-karana-karanam. It is very difficult for the non-devotees to know Him.

Although non-devotees declare that the path of bhakti, or devotion of service, is very easy, they cannot practice it. The path of bhakti is so easy, as the non-devotee class of men who are playing, why do they take up the difficult path? Actually, the path of bhakti is not easy. The so-called path of bhakti practiced by unauthorized persons, without knowledge of bhakti, may be easy.

But when it is practiced factually, according to the rules and regulations, the speculative scholars and philosophers fall away from the path. Srila Rupa Goswami writes in his Bhakti-rasamrta-sindhu, 12101, Devotional service to the Lord, that ignores the authorized Vedic literatures, like the Upanishads, Puranas and Narada-pancharatha, is simply an unnecessary disturbance in society. So you can tell this verse, being academic stuff here, you're opening courses before you get into anything, it's always 101.

So therefore, this is the basis of all the other things. So this is devotional service 101, is this verse. So it's not easy, means it's a very simple path, but because of our attachment, that makes it difficult.

Right? So that's actually where difficulties come in, is your acceptance of it or not. Right? It's just like, let us say, going out, let's say it's cold, windy and snowing outside. Okay? And the mail is out in the box, way out on the end of the... You have to walk out of the house, down the walkway, and it's there where the sidewalk is.

This may be too esoteric for a European, but Americans, Australians, it's pretty common, right? They make a box outside. Yeah. When you have an apartment, where is it? Houses, they do that.

You actually have lawn between the house and the sidewalk? In Europe, yeah, sometimes. Some places. Some places, okay.

So this is not a foreign concept? No, no, no. Okay. Now, let's say... Now, is it a difficult thing to walk, you know, a few meters out there, get it and walk back? Is the process difficult? Depends if it's slippery or not.

Let's say it's not slippery. No, it's not. But the cold and the wind and all that and the snow, you might not be inclined, right? Though it's actually quite easy.

And it's warm inside, there's a fire going. Yeah, yeah, of course. But let us say you have a mountain climber, right? And it's windy, it's snowing, and it's cold.

But does he find it difficult? No. No, he enjoys it. But the process he's following is more difficult because he's having to go up some stone cliff.

You understand? So that's the thing is, they enjoy that difficulty. The devotional path is not difficult, but because of having to give up the whole idea of controlling and enjoying, that's what makes it difficult. That's why they can't do it.

So as I say, these speculative scholars and philosophers fall away from the path because you have to give up that speculative, that taste for that speculation. So they're not able to expand the field enough so that they can see the overall benefit and thereby gain the mentality that would guide them through this process? Well, because there's the element is that intellectually they may be able to, you know, appreciate the benefits in that, but the point is that you actually have to do it. So that's the thing.

And sadhana is you're actually applying it. That's why we say it's with devotional service you'll understand the Lord, not with the knowledge gained you'll understand. It doesn't say that by studying the Vedic knowledge you'll understand Krishna.

It's by applying the Vedic knowledge and service to Krishna that you'll understand. So knowledge is necessary for activity, but it's only through the devotional activity that God will be realized. Because if it's devotional service, it means the prayogin is for the Lord.

So you have all three aspects, it's complete. Well, in the speculation you only have knowledge. It's not applied, therefore there can't be a result.

Does that make sense? So their only activity is further contemplating the knowledge. So that gives some, you know, more filling out of detail, but it doesn't actually give any understanding or realization like that. So what it's for, it won't give more.

Yes. There's the devotees. As you mentioned there are devotees who are enjoying to overcome these difficulties.

This is like working nice. So for devotees also that we are overcoming to give up these attachments. So this is making it difficult.

So we have to learn the art how to enjoy these difficulties? No, because it says you're not becoming happy, elated in happiness or lamenting in distress. So it's a matter of the nutrients. We are happy doing service.

You understand? But sometimes it's difficult. No, but you're reversing your point. So you're saying sometimes the service is difficult, but the point is to remove the attachment is also difficult.

So what would be that, you know what I'm saying? You're talking about the happiness. But his point is if the service is difficult, removal of attachment is also difficult. You know what I'm

saying? So the difficulty is always going to be there.

Devotional service, the technique is not difficult. You have to chant, dance and take prasada. It's not difficult.

But because of attachment, it's difficult. But for the materialist, even though the path he chooses itself is difficult because of attachment, he doesn't see it as so difficult, even though it is. So the reason that scholars and philosophers fall away because of the mental speculation, all these other things, though they're quite difficult, to them it doesn't bother them because they get their material enjoyment from it.

And the reason they can't take up devotional service is because they have to give up their material enjoyment. You know what I'm saying? So one may say, but the karmi can engage his activities. Let's say the person is attached to family life, so he can engage his family life in Krishna service.

So one could say that. So why not the jnanas? So then the point is as though, what is the karmi engaging? It means you perform the activity and then? It means the results. The results in Krishna service, that's what makes the devotional service.

But the problem is, is the jnana, he speculates. There is no conclusion, so there's nothing to offer to the Lord. So they can never understand.

Because the result has to be offered to the Lord. And his happiness is speculating, not in getting a result. Does that make sense? Yes, knowledge and renunciation automatically come.

So just by performing devotional service, then you'll understand everything. One will become detached, one will understand. So by performing devotional service, the facilities to do more service automatically come.

Yes, so here, there's also the authorized literatures, Upanishads, Puranas, Narada Pancharatra, is a simply an unnecessary disturbance. So it's not like, some things can be a disturbance, but this is an unnecessary disturbance. All right.

So can we say from this verse that, because sometimes devotees are fascinated with all these new things coming, and this and that, and this and all, this is so good, and this is actually, that's what it is. It means if it's authorized, then it's mixed. But if it's unauthorized, then it's just purely mundane.

Mostly it's unauthorized, it's just people creating their own ideas. Yeah, no, that's there. But I'm just saying, let's say, we've just read in some new chapter, something in Bhagavatam, or that we didn't see, but it's very interesting, because there's all new information, and so many things to think about.

But because it's connected to the Lord, then it's not a problem. But if it's a matter of, the, you

know, other, you know, processes like we were discussing this morning, they go out to Radhakund and find all kinds of new processes. You know, like that, something hidden, something unknown.

Like that, that's all unauthorized. So it's just an unnecessary disturbance. Because it doesn't gain anything.

It doesn't actually gain love for Krishna. You know. You know what I'm saying? Because it's like the turtles in Radhakund, they can't be, you know, it's not some guy, you know, walking down the street in New York, you know, gets hit by a car and then becomes a turtle in New York.

I mean, in Radhakund. Maybe a turtle in New York, but not in Radhakund. Is that what you're saying? Yeah.

Yeah, so the point is this, who's going to become a turtle in Radhakund? Other than those who are somehow or another connected to Radhakund, but not in a proper fashion. You know, the service to Radhakund generally means you're not a turtle. You know.

You're Russian turtles. How do you tell a Russian turtle? They speak in Russian. They have hammers sticking in their neck.

You turn them over, there's a hammer and sickle on the bottom. They'll be austere. Austere turtles.

Russians are austere. Ah. So it means that you put down some buckwheat on the side and they'll come out of the water and eat that.

That's how you tell. You put down a cabbage, or you put down a beet and you put down a cauliflower and you see which they eat. Yeah, it could be.

Yeah, something like that. You know, there's different ways you can tell. Lesson two.

Real happiness is obtained only through this transcendental loving service. So, it means... The first one was... The Lord can only be known through devotional service and real happiness is only obtainable through transcendental loving service. Because knowledge is sambandha and happiness is prayot.

You know, so these two are worried. It means if our situation is perfectly how we want it and our happiness is perfectly how we want it, we don't think about doing anything. Huh? Worry, yeah.

You know what I'm saying? So, there's nothing to do. No, females are always active. Because then there's so many things that's perfect that which aspect of perfection do you get into? Do you sit there? Do you go eat something? Do you call your friends? You know what I'm saying? You go shopping.

It becomes... It can... It can drive you nuts. Okay, so this is 7.14, 7.19, 7.28 and 18.66. It's interesting. He put them all... Oh, I guess he didn't understand.

He put them all at the beginning but at the end. Didn't he put them in another place? That was the last one. Okay.

7.14. This divine energy of mine, consisting of the three modes of material nature, is difficult to overcome, but those who have surrendered unto me can easily cross beyond it. After many, many births, he who has actually acknowledged surrenders unto me, knowing me to be the cause of all causes and all that is. Such a great soul is very well.

Rare. Where are they getting well? Where are they getting well? Persons who have acted piously in previous lives and in this life, and whose sinful actions are completely eradicated, are freed from the dualities of delusion, and they engage themselves in my service with determination. Abandon all varieties of religion and just surrender unto me.

I shall deliver you from all sinful reactions. Do not fear. What is it for? Oh, there's a footnote on the tantra.

Okay, let's do the footnote first. Śrīla Prabhupāda writes in his purport to Śrīmad-Bhāgavatam 1.5.16, Theological science is a difficult subject, especially when it deals with the transcendental nature of God. It is not a subject matter to be understood by persons who are too much attached to material activities.

So material activities is karma and jñāna. So that's why the academic pursuit will not make understanding Godhead any easier. Only the very expert, who have almost retired from materialistic activities by culture of spiritual knowledge, can be admitted to the study of this great science, who have almost retired.

It means basically you've given up the concept, or at least that you've given up the concept that I'm the controller and enjoyer. By practice one may not have obtained that platform. So it's not that it's all right to be a little bit of an enjoyer.

No, it's that you know it's not to be done, but by habit we still are to some degree. They can be admitted to this great science. And the Bhagavad-gītā has clearly stated that out of many hundreds and thousands of men, only one person deserves to enter into transcendental realization.

And out of many thousands of such transcendently realized persons, only a few can understand the theological science, specifically dealing with God as a person. Śrī Vyāsadeva is therefore advised by Nārada to describe the science of God directly by relating his transcendental activities. Vyāsadeva is himself a personality expert in the science, and he is unattached to material enjoyment.

Therefore he is the right person to describe it. Asukadeva Gosvāmī, the son of Vyāsadeva, is the

right person to receive it. Okay, so continuing to abandon all varieties of religion.

Those who are attached to Kṛṣṇa are the most fortunate. One should be attracted by the beautiful vision of Kṛṣṇa. His name is Kṛṣṇa because He is all-attractive.

One who becomes attracted by the beautiful, all-powerful, omnipotent vision of Kṛṣṇa is fortunate. There are different kinds of transcendentalists. Some of them are attached to the impersonal Brahman vision.

Some of them are attracted by the Supersoul feature, etc. But one who is attracted to the personal feature of the Supreme Personality of Godhead, and above all, one who is attracted by the Supreme Personality of Godhead as Kṛṣṇa Himself, is the most perfect transcendentalist. In other words, devotional service to Kṛṣṇa in full consciousness is the most confidential part of knowledge, and this is the essence of the whole Bhāgavad-gītā.

Yes, so one who is doing devotional... One can be admitted in devotional service who has given up the material concept. Right? Then, by performing it, then one can know the Lord. And that's how one will actually be happy.

Right? Does anything else... Yes? In the previous page, 17H... Yes. It seems that I'm not following in any of the words of those categories. We are not.

Yeah. And still we practice devotional service, although I... You're not a person. No, I am.

Okay, so that one you got. Check. Yeah, check.

Okay. You have acted before, right? Yeah, but not piously. So what were you acting? I don't know.

Lear, Beth, anything. Cabaret, can't take movies. Well... Waiting for Godot, maybe.

No? If you were in Pure Gint, then that's acting impiously. Otherwise... In case there was one. Okay.

Acted piously, but what does piously mean? Piously means devotional service. According to religious principles. Yeah, but the thing is... Devotional service itself comes up... You can't do devotional service on its own.

The materialist can't. You can only get it from the Lord of the devotees. Now, in the beginning, because of our attachment, we don't actually take up devotional service, because that's what I'm saying, because we're not admitted into this great science, because of our attachment.

All right? So that means that when we come in contact with the devotees in devotional service, we perform agyata-sukrti, which is unknown pious activity. So when that increases, then we take up devotional service. Does that make sense? So, therefore, we've come in contact with it, and that's the cause of it.

So the devotees create that fortunate situation. It's like the person who goes to work every day, and the devotees are on the corner doing parinam. So he'll walk by and think it's weird, and after a while he'll be amused by it, and then one day he might go up and ask them what they're doing.

So that would be a hearing, then slowly, slowly, as piety increases, where then that interest is going to be. All right? And then by interest, then he'll take up association. By association, then he'll take up practices.

All right? Does that make sense? Then he'll be able to understand, because studying is also part of the practice. Does that make sense? Yeah. But here it says, and notice the point here is with determination.

So it can be that you perform the activities, but it's not so determined, means then the activities of previous, how do you say, the distraction of the consciousness is still, there's still some element of delusion. Right? But as that delusion clears, then we're functioning in determination, because this is coming in this line. After many births, someone who knows that they're slowly coming through, the living entity, you have so many living entities, those who are intelligent are greater, those who are intelligent than those who know the shastra, those who know the shastra as a practice than those who practice than those who understood.

You know what I'm saying? It's a gradual process. No. It just appears to me that in some cases it's like a big jump.

But how did that jump happen? By the performance of devotional service. Yeah. So that's the element.

But how did devotional service happen? By meeting the devotees. Yeah. So still it's by the association of devotees.

Yeah. So then that's the pious act. But you didn't arrange the pious activity.

They did. Like that. But in any case, it's still, you're there.

Whether you arrange Ratha Yatra, or they arrange Ratha Yatra, you're there. Right? So that's the point. So then it just happens.

The point is how much... You know, you happen to be walking down the street, and it happens to be the same street that Ratha Yatra's on, and it's going in the same direction, and there's plenty of people, so you're going to be in the Ratha Yatra ceremony for quite a while. You know? You weren't planning it, but, you know, this... You know what I'm saying? So therefore, by that association, it just... That's what Prabhupada means by, he made our fortune. So we didn't necessarily have those, you know, volume of pious activities from previous lives, so he didn't create it in this life.

Yeah. If I may continue the same virtual talk, but he wasn't so much stressing about his... He was, let's put it, that he was stressing the active emotional service. Yes.

And... less, well, intellectual process. No, he didn't... He didn't stress it less. It's just that how many... For how many devotees is intellectual pursuit important? There are some.

There are some, yeah. Yeah, so those individuals generally did it. They actually read the books, like Satsvarūpa Mahārāja actually read Nectar of Devotion.

The only one? It appears so. He read Nectar of Devotion, so in 1970, when some devotees started professing Māyāvāda philosophy, he was the only one that actually could speak the philosophy to defeat them. So then Prabhupāda therefore created a morning program, you know, which is a standard program, but it's a pancharāka program, but he created the program so that every day, morning and evening, devotees would at least that much hear the philosophy.

But he made the comment how the devotees don't read his books. So, you know, he talked about Bhakti Shastra, Bhakti Vedanta, Mahābhakti Vedanta, you know. He thought that by... I think it was by 76? Yeah, by 76, which he was talking about in the 60s, that there would be devotees who have studied up to the Bhakti Vedanta platform.

So he did talk about it, just very few noticed it. Like that. And temple commanders definitely never liked the devotees to study, because it means they're not working.

Yeah, or it's just conditioning, but we're not used to it. If we were more academic ourselves or more studious ourselves, then we'd be inclined by conditioning to study. Yeah, and if we're not, you know, if we're just practical, then we'd be doing activities.

If we just exist, then we just, you know, do what everybody tells us. You know, like that. Does that make sense? So, it's more that problem I would talk about, the importance of the science, how one should study the science, know the science, but it doesn't dawn on us that that means there should be regular study.

Does that make sense? One who becomes attracted by the beautiful, all-powerful, omnipotent vision of Krishna is fortunate. There are different kinds of transcendentalists. Some of them are attached to the impersonal Brahman.

I see three. I see three. But how did we get back here and then figure out that we didn't... Because he made the question.

Oh, because he made the question and then I noticed the footnote. Okay. Is that okay? In other words, somehow or another... That's why the term somehow or another.

So, somehow or another we got here and somehow or another we came in contact with devotional service. So, those details we don't so much need to worry about. It happens.

So, Maharaj, this element that only because we got in contact with the devotee is it makes... Sorry. This element that only by getting in contact with the devotee we take up devotional service makes the devotee very dear to Krishna, is that right? Yes. So, the devotee that is in a position where you could contact and therefore be exposed to devotional service, that's always going to be a very pleasing condition as opposed to someone who's, you know, so out of the way no one finds him.

It has to be that there's an availability. It's just like the vanaprastha, he has a lot of experience in family life and now being... having been through family life and now being basically retracting himself from it, then there'll be much more understanding, you know, if he applies it. So, that's why it says that the vanaprastha should not be... The vanaprastha has to be available so he can live on the edge of the village or the edge of the forest, right? So he's available, right? The rule of sannyasi doesn't have to be.

He can be out in the middle of the forest no one will find him, right? But for preaching, then one is there for where one's available. So here we're on the edge of the village. Well, I guess the edge of the village, yeah, I could say that or on the edge of the cement jungle.

So, we're kind of in between. Okay? Lesson three. Man tries to remove his difficulties by work and when baffled in that attempt, he tries to get rid of the material bondage by an exercise of the mental faculty.

But real happiness does not lie within either the bodily or the mental plane. 621-22. In that joyous state one is situated in boundless transcendental happiness, realized through transcendental senses.

Established thus, one never departs from the truth and upon gaining this he thinks there is no greater gain. Being situated in such a position he is never shaken even in the midst of the greatest difficulty. So the key here is transcendental senses.

So I'm not talking about that joyous state simply being only the Brahman platform but that means the Brahman platform with devotional service in other words how it will be experienced through the senses. The duality of knowledge and knower is not accepted by the non-dualist. But in this verse transcendental pleasure, realized through transcendental senses is accepted.

And this is corroborated by Patanjali Muni, the famous exponent of the yoga system. The great sage declares in his Yoga Sutras 334, Purushartha shunyanam gunanam pratiprasava kaivalyam svarupa prthishta va citi shaktiriti This cit-shakti or internal potency is transcendental. Purushartha means material religiosity, economic development, sense gratification, at the end the attempt to become one with the Supreme.

This oneness with the Supreme is called kaivalyam by the monist. But according to Patanjali this kaivalyam is an internal or transcendental potency by which the living entity becomes aware of his constitutional position. In the words of Lord Caitanya, this state of affairs is called ceto-

darpana-marjana cetani-ccharmita-antilila 2012 or clearance of the impure mirror of the mind.

This clearance is actually liberation or bhava-maha-da-vagni-nirva-anam The theory of nirvana also preliminary corresponds with this principle. In the Bhagavatam 2.10.6 this is called saurupena-vyavasthiti The Bhagavad-gita also confirms this situation in this verse. 5. Srila Baladeva Jibushan writes in his commentary to 6.23 Know that what destroys the connection with sorrow to be yoga or samadhi.

In the initial stages that yoga should be performed with the conviction that if I make great effort I will succeed. It should be performed with a heart devoid of despair which thinks it is impossible for me to do this. In other words, it should be performed with enthusiasm like the bird who attempted to dry up the ocean which stole her eggs.

It appears impossible. How would he spare her? It's not that they picked a big bird it wasn't like an albatross or a dodo or what do you call it even bigger than those what were those guys called? The moas. In New Zealand they had this bird it was like as tall as this room called the moas.

They were like an ostrich that big like that and the people used to I guess live there and eat them so they were called the moa moas. And then the Maoris came along from Polynesia in their boats and they used to fight with them you know for dominance over the place and that had a tradition whenever you defeat the other persons you eat them because then you get their shakti and their qualities like that. Like I think when Captain Cook and all that got over that side they defeated him or something and they ate him and they brought back the bones nicely polished back to the ship you know out of respect you know he was such a great person we ate him you know and somehow or another the Europeans didn't appreciate the sentiment like that.

So with time then the Maoris became the only how you say culture in New Zealand because they had eaten all of the moa moas or the moa hutas I think he also knows moa hutas. So karma keeps back they were eating birds and then somebody ate them. Yes.

Okay. So it appears impossible because so what's used is that's a little dinky bird so it's not going to be able to do much with the ocean right? And so but because the determination is there then the Lord devoted support and then then there was a problem. Yeah we read the other day wasn't it that Lord Shiva the four Kumaras and I think Garuda are representatives of the Brahman feature of the Lord.

Ananta Sej also. Ananta Sej the four Kumaras Shiva and Garuda. Yes.

Yeah because the point is we're thinking I'm going to do it but it's not us doing it anyway. You know it doesn't mean that we're not practical that if by doing it one way it would be basically impossible but by doing another way it would be be easier. Why I picked the more difficult way.

But if there is no other way then if that's what needs to be done then that's what's done. I don't

see the connection to impossible. You're meaning it's impossible associated with the Guru.

Oh you're going previous to that. So then try again. Oh okay.

That happens to me too. I get a little distraction. Sorry but regarding practicality and pragmatically sometimes we hear devotees they say things like I want to go to India do you have money? No but Krishna will help somehow or other.

Yeah if it works then. It depends. You know sometimes it does sometimes they just don't want you know sometimes people just are let's say lazy they don't want to work for that or they just Oh then they don't go.

Some do. Still. So it's kind of you know for me it always seems like a burden with Krishna.

The point is if it's service to Krishna you're trying to please Krishna through the service so even though the service is difficult why are they going to India? Just to see just to but then it's a matter of to render service. So then somehow or another it'll work. Because we're only assisting anyway.

That was the point I think that we were getting at before. We're only an assistant anyway. So we're not actually doing it.

We think we're doing it. That's the difficulty. So that's the point is that we think by work then if that doesn't work then by mental speculation then we'll be happy.

But devotional service is by not following either of those. So if you don't follow either of those then that becomes difficult because how do you identify? Because you've always worked for your happiness or speculated for your happiness. So then one could say what happened was just like in Bodhi Yoga you combine karma and dhyana devotional service on the material platform if you connected karma fruit of labor with speculation then you get karma.

So by regular work or by... In assistance then how far should we go? In assistance? In assistance how much endeavor should we have? Oh, in insistence. No, in assistance because we assist the work. So how far, what means... How much endeavor should we... The point is is it something... How important is that service? Does the field afford that? It's just like remembering Krishna that's something that you have to do so even if the situation is impossible still you try to do it.

But let's say you've decided that you could either distribute books or build a big monstrous you know you're gonna buy one square block of you know land in central Moscow and build the biggest temple that there ever was. Right? You know, so if that's gonna be you know it's not like now it's necessary therefore distribute books. In other words don't find something impossible to do.

What you're supposed to do even if it's impossible you continue doing it. Otherwise you know I mean there could be has anybody thought about because I mean the farmers are thinking

about it right? You know selling land on the moon and traveling to the moon have we ever thought of setting up you know at least a preaching center? Yes the Prashadam distribution For the visitors. Yeah, for the visitors you know they're all going there so has anybody thought about the moon preaching? Many do already.

Yeah, okay that's Yeah, yeah I think there's like four of them. Have you figured out what you've been thinking about before? Put this down here. Okay 341 Therefore O Arjuna best of the Bharatas in the very beginning curb this great symbol of sin lust by regulating the senses enslave this destroyer of knowledge and self-realization so lust is it's the symbol of sin because it destroys knowledge and self-realization right? Because knowledge means it will cover it self-realization means that you have to take that knowledge and practice it so it keeps you from getting the knowledge so therefore it keeps you from the practice right? That's the problem with lust right? Because it's so overwhelming that the intelligence is lost so if there's no intelligence how will the action that is performed be of any value? Does that make sense? So it's not that lust is a problem on its own it's that it gets in the way of emotional service because we're supposed to remember Krishna not forget so lust means there's a desire for something other than Krishna Does that make sense? That's why it's a problem Is there such a thing as lust on its own? No but we will why I use that term is that somebody will get involved in morality or religiosity or liberation you know or in this case Sanskrit that it itself has its own standing or value but the point is is still the power of lust is still Cupid Cupid is Pradyumna so still it's coming from Krishna it doesn't but we'll think that it itself so the problem is not connected to the Lord So that is that is in the very beginning curb disgrace by regulating the senses if the senses are regulated it cuts down on lust because lust has an element of its spontaneity right so if things are regulated then that spontaneous element material in other words we're trying to regulate we're trying to create vitae in materialism right so that then we can develop rag in the spiritual but right now we have rag in the material and may or may not have any vitae in the spiritual right that's the in order to curb lust one should regulate the senses the Lord advised Arjuna to regulate the senses from the very beginning so that he could curb the greatest sinful enemy lust which destroys destroys the urge for self realization and specific knowledge of the self so and sin as we described before is here it's described as greatest sinful enemy because sin means it's not connected to Krishna piety means it is right does that make sense that's our definition right for the non devotees then what is authorized is pious and what's unauthorized is sin right means by the scriptures on the material platform but if we look at it what's authorized is devotional service so anything performed in devotional service is piety anything not performed under the authority of devotional service is sin so the motive for that sin would be lust so the motive yes lust because lust is your desire your goal right desire is the interest in it right but then lust would be the need for it so that's what's actually going to yeah power yes and the spontaneity is that's why you don't contemplate something because if desire comes up at that point you stop it nothing will happen but if you contemplate it it will turn into yes it will turn into lust yes and the spontaneity is to make it look like something is there because you can adjust this set but lust thrives on spontaneity so if it's regulated you can see that nothing is actually there yeah then it's because the point is you're interested when the desire is there but

if there's no desire is there now you're supposed to do it you know what I'm saying so the point is is that people do a lot of crazy things because they do it in the spur of the moment but if it was a matter of okay you can do that but you know okay that's on Monday night this other thing's on Tuesday night this is on Wednesday night you know like that then there's a good chance that they wouldn't do it you know like that unless of course they were nerds then that's the way they would organize their life anyway you know what I'm saying so the so the thing is it regulates what you see is that they're much more in control of their senses even you say that they're not in control of their mind in the way of speculation but the senses are controlled they may not like it but it just works out that way so that's the idea is if you regulate something then it loses some interest I mean some interest may still be there but still it's less than if it's whatever you want to do and this is only for material activities spiritual they gain by regulation no? well the point then the thing is is that if you regulate something then you can develop that habit then again it can be spontaneous right but now it's spontaneous because of its connection to Krishna because you don't want it to become spontaneous on the material platform so the regularity is what's going to create the bridge between the material and the spiritual in other words it's connected with liberation because retraction is connected with liberation not with devotion but the point is if you're attracted to something else how you'd be attracted to Krishna so retraction is necessary it's only necessary because it provides the facility therefore for or the yeah the facility it doesn't get in the way of the natural affection that the living entity has for the Lord right? right now material desire gets in the way of the natural desire you know what I'm saying? the kid's sitting there there's nothing else to do his books are sitting there and so it's time it's time to do his homework so then he'll do his homework but you know if the television's on in the next room then difficult yeah, difficult does that make sense? then the materialist discovers that principle of the spontaneity with the credit card that's why it's so successful with the? credit card yes, yes you can just do whatever you want because then so it's they're using it to their advantage you know in other words if you understand the economics it doesn't matter which way the market's going you can make profit right? unfortunately in the modern system somebody has to be going down for the other person to take advantage of it for his profit to go up so while your credit ratings are you know getting more and more entangling someone else is making the profit they're very regular in their interest reviews yes, yes they're very regular in their interest reviews like that so yeah and so then this way they become more and more spontaneous thinking about newer and newer ways that you entangle to increase your lust yeah yeah you can you can but generally we'll take it sin means an unauthorized activity right? but ultimately if it's not devotional service it's all you know so even let's say someone's leading a very regulated life but their regulated life is not in connection with Krishna so now it's still you're introducing regulation but that regulation is in connection with Krishna right? then they'll get over because the regulation they're following is creating the facility for them to enjoy in other words your common person doesn't necessarily make much money because he is he is so distracted by opportunities to enjoy he takes them as soon as they're there well someone who has more facility knows that I don't take these smaller ones and by doing that I can get something bigger you know what I'm saying? but for the devotee it's it's one's doing for Krishna everything so one never never takes any opportunity so

therefore you get the greatest result and there is one is never distracted okay? jnana refers to knowledge of self as distinguished from non-self or in other words knowledge that the spirit soul is not the body vijnana refers to specific knowledge of the spiritual soul's constitutional position and relationship to the supreme soul right? so that's why in English it sometimes doesn't come out so good you know because there's one word knowledge right? like that so therefore we have knowledge of the self and then realized knowledge exactly so jnana means you know the difference between the body and the soul that's knowledge so one can have that vijnana I mean vijnana means you understand the soul's relationship with the supreme lord right? so technically that's why the mayavadis even though they're functioning on the platform of vijnanamoy their actual knowledge they have is only jnana because their method actually of getting knowledge is again down on the second platform paroksha they just hear from others they don't actually experience it right? means one mayavadi hears from another mayavadi about brahmananda but nobody's ever experienced it so you're only hearing from someone else but they've never actually experienced it so they never even get to the platform of vijnanamoy or they're actually experiencing what they're performing right? so they're on no different platform than basically you know a nice you know materialist yes has anybody been happy materially? no has anybody been had the the the fruit of workers has anybody actually become happy? yes it's the same thing you've heard about it you know you say wow you know big celebrity they must be happy the celebrities aren't happy you can't just walk down the street you just can't go out and go shopping as soon as you do there's a million people taking photographs you can't do anything yes the whole material world is false propaganda also that's just another feature another session of the film yes something else but in the same sense we can say that a person some but experienced any spiritual bliss and of being so distracted and neophytes and we don't believe those who are on more elevated platform to experience in that so can we put it in the same way? so you didn't notice any difference between material food and Prashad or between going to a you know how you say a Pink Floyd concert and going to Kyrgyzstan so then you experienced it yes but same can you say about the materialists if they become more refined they go to the nature they experience the difference between their job you know nasty boss and everything they go to the nature they experience relief that's relief but it doesn't become positive so that material happiness is just so there is no real happiness they probably use this term real happiness because it's positive I think it was more when we speak about no but we were talking about levels of consciousness means and how we gain our knowledge so you have experience but still it's something means a candle in a you know an ocean of darkness is still light so then one more point can we count it as a that experience to go deeper is that not what you're doing that's what I'm doing but you're worried about all the other living entities no for the argument's sake you know when you present your point of view like I'm thinking you know you present it as we experience to some we experience it to some so what degree you taste it to that just like if I give you one grain of sugar you can experience it sweet you know maybe you don't have the volume of someone else you know is that what you're saying but the point is is it's it's still the idea that you can get so therefore you're preaching or giving that association to others based on your experience is that what you're saying no but the point you're making in the Mayavadis is they never get beyond that actual

impersonalists might get up to you know Anandamaya but it's still a temporary situation in Anandamaya but generally speaking they never get past the Anandamaya you know as far as situation but here here is that they're because the point is is Brahman is the Lord so he has to descend into it so in hoaxes it's the highest they'll get but Mayavadis and the Buddhists and all these others they never get past the the Paroksha they don't even get to Aparoksha because Aparoksha means you actually have to be following you know what is the religious duty then you can get Aparoksha so even socially that's why devotees don't get much because generally they don't follow the prescribed duty if they do then there's Aparoksha but if they don't then you know so because you could yeah just to clarify these Mayavadis they're not actually on Vijnanamaya no the Mayavadis they they call themselves impersonalists but they're basically just a variety of pessimists they're just you can't be happy in the material world so they're just they're in that category they're just pessimists who read the Vedas yeah they're pessimists who define their pessimism I mean yeah give support for their pessimism from the Vedas that's all but they're the same as Buddhists just the Buddhists do it by non-Vedic and they do it by Vedic but otherwise it's not real Mayavadis are really not it's not a real philosophy really impersonalism is real but it's but it's only partial the Mayavadis is nothing at all but that they quote from scriptures and this and that and follow a sadhana and all that we do the same thing so those aspects are the same it's just like like how you say we have we have what we do and it's authorized by scriptures and then if others are doing it nice you know it's just like you know we're supposed to be nice to people that's the etiquette and then we see a karmi being nice to somebody so that gives example of that niceness but it's not that now that karmi becomes fit to to be our teacher you know in the way of now we'll go and ask him about something else you know saying but you can learn from that that's what it means that the the python sadhu has 22 gurus because he can learn he knows he's learned from his spiritual master and then applying that then he sees so many situations then great things he can learn from their example but it's in that specific aspect you know like one of the gurus I think was about the girl and her bangles right but he doesn't go talking about her ankle bells you know what I'm saying it's just that's one very specific thing so wherever you find something of value then it's of value because everything's connected to Krishna anyway but we see it through the eyes of our acharyas so that means it must be authorized we don't see things through someone else that gives something that's contradictory what our acharyas say right that's just you know principle hmm hmm I heard an example that in my practice the chronology of from Buddhism to Shankara Shankara and then the four acharyas and then I heard that I heard an example like in the progression of thought from the Buddhists to the Mayavadis to the four acharyas to Sri Caitanya like the the Mayavadis actually put the foundation on the opposite direction the four acharyas build the temple and Sri Caitanya install Radha Krishna but the Mayavadis don't it's Shankaracharya brought it across the Mayavadis Shankaracharya Shankaracharya he's he's not the Mayavadis the Mayavadis are followers of Shankaracharya they they have no real standard so sorry the example Shankaracharya put the foundation in the opposite direction and the four I don't even know if you have to put the opposite direction the difficulty is is he's the example this analogy is being given but the the see the parampara is already established because the point is is Ramanuja and Madhva and everybody where do they get their teachings from

where's the foundation of their teachings right and their own acharyas before them so the foundation is already there he simply brought the attention of the Buddhists back to the Vedas that's all but for Ramanuja and Madhva it's not that without Shankara there'd be no basis of their movement their mission already has it just would be very difficult because the country would be totally full of Buddhists rather than partially full of Buddhists so the the Mayavadis you don't have to establish the Vedas you have to establish the conclusion of the Vedas but with the Buddhists you have to establish the Vedas and then the conclusion of the Vedas so it's just that much he's just made it easier as part of the plan of the Lord but not that he's the foundation because then otherwise you're saying that he's the foundation you know and also we're building up this way we generally descend because Lord Chaitanya also told all the acharyas what to what to speak what is their aspect of their what is their philosophy so they all in their travels met Lord Chaitanya and Mayavada and so then he empowered them and gave them their you know their philosophy so still even Shankara's ability is by Krishna's grace you know what I'm saying depending upon the context it can have a useful but one has to be careful they say you build the foundation the opposite way but the point is what does that mean the foundation the opposite way deeper inside so the more devotional you want to be the more Mayavada philosophy has to be there to found it on you understand it's it's not that foundation is a foundation foundation you build on but so what are we what are we doing that we're building on Shankara's philosophy you know what I'm saying nothing at all you can say well he re-established the Vedas he re-established for the Buddhists but he didn't have to re-establish for the followers of the Vedic culture because there are always people who still follow the Vedas it's just the predominance became Buddhist you know Shankara then did this you know he just removed Buddhism from this Indian subcontinent that was his he was giving the Vedic conclusion and then words and that as such that you could on your own conclude just like Buddha did he say anything at the you know the lecture of the Rose no but people conclude whatever they wanted you know what I'm saying so he gives a certain thing and then he gives them the way how to speculate he gives them that that's why it's that the straight means as Shankara gave it is not that much of a problem you could explain everything properly but his followers their comments and how they interpret that that's where the problem comes in like he says mudamate so you fools and rascals worship govinda you know so that means govinda Krishna but the others they all know govinda means a spiritual master you know so then they're more of a problem but the point is is whatever he's been giving in an indirect way the Acharya's given a direct way so why would we need to study his in any anything of his philosophy to study would anyway be given by the Acharya's you know they probably use the green bird and the green tree example he just says like a green bird merges into a green tree so what will the Mayavadi think bird's gone bird's gone they become one but we'll look at it yes the green bird went in the green tree now the green bird you know can enjoy himself in the green tree because that's his natural position so they take it that you merge into Vrimaan we understand now you're in the spiritual abode of the Lord then you can interact you understand so he only takes it up to a point and stops and so they come to these conclusions yeah actually the Mayavad philosophy is probably it's not actually Shankara it's based on Shankara I think it's just the modes of nature you know probably if you ask them they have their outstanding

personalities because Shaivites are always there and that has that also that's the basis for impersonalism Shaivism basically material existences because when you get like it says you get tired of not getting happy from the results of your work and you take the mental speculation to start