

Bhagavad-gītā Seriatim #1

Lecture given in Bhaktivedānta Academy, Śrī Māyāpura, as part of Bhagavad-gītā Seriatim Course, from the first year of Śāstra Cakṣus (Bachelor's of Theology) of Bhaktivedānta Theological Seminary

LECTURE AUDIO

TRANSCRIPTION

*Harīḥ Om
saha nāvavatu
saha nau bhunaktu
saha vīryam karavāvahai
tejasvi nāvadhītamastu mā vidviṣāvahai
om śāntiḥ śāntiḥ śāntiḥ*

*Om jaya śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

HH Bhaktividyā Pūrṇa Svāmī Mahārāja: So, now we are going to begin this bhakti-śāstrī study course. So, basically how it's functioning is that the academy's study, you know, for the Gītā and these connected literatures is actually a three-year course.

Prabhu (1): *[Indistinct]*

HH BVPS Mahārāja: Okay, that's the same as what this is? Do you need this then? No, it's the same thing here, okay.

So the first year is what is, what would be, you know... How you say? Classically called the Bhakti-śāstrī course. So that's a chronological study of the Bhagavad-gītā, Nectar of Devotion, Īśopaniṣad, Upadeśāmṛta. So you are studying, basically, the Upaniṣadic philosophy, because Gītā is the essence of the Upaniṣads, Īśopaniṣad is considered the foremost of the Upaniṣads. And then you are studying the science of devotional service in Nectar of Devotion and Upadeśāmṛta. So Nectar of Devotion is the book that defines devotional service, and Bhagavad-gītā and Īśopaniṣad, they define your fundamental philosophy. So, basically, anything else will be based on this, right? It's not that, "Okay, well, there is some other books." No, it's based on this. It is just expanding. All the works of the ācāryas in that they are expansions of Nectar of Devotion, when they are giving their definitions

of the devotional process, it is not something else. They are just taking like a verse from there, or a concept from there and then writing a whole work on that.

So this is your fundamental. But it is a chronological study, starting at the beginning of the work and going to the end. So that's what is done in the first year. And if you understand this nicely, see the connections nicely, then you will have a good solid foundation in Kṛṣṇa conscious philosophy. The second year then, that is analysis of these same scriptures. Because Prabhupāda says, in studying then there is two aspects: you read the book and you study the book. So reading means you start from the beginning and you go to the end. Study means, you see the connecting points that go throughout the work. There are certain points that are being made, certain themes that are being made. And so these have to be studied. So like you see in a work, because you are introducing a subject, you will give the basic elements of the subject in the opening, then you will start to deepen on those, you know, one after another or all together. But in any case you go, and then you will take something more and more, till at the end of the work, then you understand what is being discussed, right?

Now, what is being discussed at the end and what is being discussed at the beginning are the same thing, just it is in a more developed stage. So that means that the points that are being made there have been developed through the work. So the analysis of it means taking those themes and seeing how they are developed in the work. What is the fundamental point of that particular theme? What is its expansion? What is its conclusion? Does it make sense? So that's why it is a different study. So then that is what will be in the second year.

So, the second year is the analysis of Bhagavad-gītā. This analysis was written by Śrīla Prabhupāda in the fifties. It is very little known. Devotees may have seen it here and there, it comes up in the Vyāsa Pūjā book occasionally. But most haven't seen it. It is there in the folio, but most don't notice it. But his actual analyzation of the Bhagavad-gītā in the Upaniṣadic format is broken up into the parts like is being broken up in the Vedānta Sūtra. Because the Vedānta Sūtra is the study of the Upaniṣads, a very analytical, thematic study of the Upaniṣads. So that same formula has been used by Śrīla Prabhupāda to analyze Bhagavad-gītā. So, in other words, Vedānta Sūtra is that analytical study of the philosophy of the Bhāgavata. So this is the analytical study of Gītā, or the Upaniṣads. Because the Upaniṣads are the essence of the Vedas, and from that you have gotten Vedānta Sūtra and the Bhāgavatam. So the Vedānta Sūtra will be that analytical study, and the other will be more of a conversation, that nice pleasant presentation that you are able to catch things as it goes.

Then Upadeśāmṛta will be studied according to the Tattva-sūtras. Bhaktiviṇoda Ṭhākura established the Upaniṣadic... Our philosophy, the Bhāgavata philosophy, presented according to the Upaniṣadic formulas in the Tattva-sūtras. So then that is being applied to the Īsopaniṣad, right?

Nectar of Devotion, then it has, its analysis, then we see is accomplished in so many of these works of the Ācāryas. They go through in so many different themes and ways of studying the themes that are there. And then the Upadeśāmṛta, that itself is actually the essence of the Nectar of Devotion. So that will be the second year where one learns to analyze the philosophy.

Then the third year will be seeing the essential points of the philosophy, understanding the various Vedic ways of approaching the philosophy, and also a study of the, an overview of the Vedic literature, so you actually know what are the scriptures that the Gītā is the essence of. All the Vedic literatures are there, their essence is given in the Mahābhārata, Gītā is the actual essence of the Mahābhārata. So what is it that is talked about in this Vedic culture? What is the breadth of knowledge that is being given? So that is what will be studied.

So each of these years, they carry their own degree, so they are complete in themselves, but at the same time they are a natural chronological study. So then what will be happening... And then the idea is also, since by observation most devotees aren't here all the time, they are much of the time out of Māyāpura, they are either visiting Māyāpura, or even if they live in Māyāpura, so much of the time they are not in Māyāpura. So what we are trying to do is, instead of running it at like before, one, two classes a day, we are going to run it for a shorter time, between now and Gaura Pūrṇimā, at four periods a day. So there will be two periods for the Gītā, one for Nectar of Devotion, one for Īsopaniṣad. The Upadeśāmṛita will be fitted in-between the Nectar of Devotion and Īsopaniṣad. Does it make sense? So that way then, in the four and a half months of this term, then one will be able to study everything that was planned, originally planned to be studied in this course, but to a proper depth and degree. So there is work to do, but it is not more than one needs to do, I mean, more than one can do.

So Gītā, basically, tomorrow we will discuss it more, over this week. No, excuse me, we will present it for next week. But what is necessary, basically, you are studying a chapter of Gītā a week, or a chapter of Īsopaniṣad, or Nectar of Devotion. Sometimes it may be a bit more, sometimes a bit less. So that is not a lot of reading in a week. And for each of these, every week there will be an essay to be written. The essay is short, half page to one page, we don't want more. One is, you don't need to spend the time writing it; and two is, if you can't write what you... For what we are doing, if you can't write what you want to say in half a page or one page, means you don't actually know what you want to say. So this is not, "let's see your erudition and how much facts and figures you can pull together." We are talking about: do you understand the essence of the points we have discussed? So this is not an exercise in essay writing, creative writing, in preparing for writing doctoral theses that you have to have 300 pages, otherwise they won't look at it. This is, do you actually know what we are talking about? Do you actually know what you are trying to say? That's why we have chosen half a page. If you can say it in half a page, means you know what you are talking about. We are not talking here about a full exposition on it - that will take many pages, that you could take books. But we are just saying: do you understand the essence? So that's what is there.

It is not being graded on your English, but it is being graded on the content. So we don't... No excuse "Oh, I don't know English." It's a matter of you get to the essence. I don't care if it is in pigeon English, but it better be saying what we have been talking about. It is not an excuse. I won't buy as an excuse "I don't know English." That is not going to fly. We are not grading it on your content of your language. Other courses and other schools do. You can't write a nice essay, you are

not going to get very far. Here it is a separate thing. Even for the boys, when they do it, it is two things. They are getting graded for their English, they are getting graded for their philosophy. Adults - we will only worry about your philosophy. [Laughter] Don't worry about the English. But you have to say what you mean to say. So if you know what you are saying, you will be able to write it. If you don't know, you won't be able to write it. Does that make sense?

That is why I always keep asking: when you have a question, say it in one sentence. These five-minute questions mean you actually don't know what you are talking about. Or, you think you are the only one that knows what you are talking about, and so therefore you feel, "Unless I give the whole background, no one else will understand." No, we understand. As soon as the first sentence comes out of your mouth, we know what you are talking about. We don't even have to listen to your five-minute question. We can give you an answer. But because of the emotions, and you feel, "Unless I have spoken for five minutes, you don't have the background, so you won't understand the emotional angle I'm coming from, so therefore you won't be able to answer my question." But this is not a psychoanalysis here. Right? Like that. If it is, then please deposit \$300 before the session. That's what we charge per hour. That's a standard rate. In fact, now most of the time it's \$500, but we know, we'll settle for \$300. Okay? Do you understand? So this is an intellectual understanding. If there are emotions involved, you have some misgivings, fine. But still, word your question according to intelligence, which means the point. Then once you have made the point, then if there's need be, then you explain it. That is the Vedic system. Pañcāṅga-nyāya means: I know my point. I can explain my point, meaning just to expand; I can give examples to support my point; anything that opposes my point, I can absorb within my philosophy, my presentation; and I can bring you to a conclusion now that you can practically use. That is nyāya, that's logic. All this talking around, this is the mind, that is emotions. It is not intelligence. We may use big words, fancy words, fancy references. It still doesn't mean it is just not fancy emotions, that's all. Does this make sense? Yes?

Prabhu (2): *I have a question from some of the correspondent students. Because last year there was a delay in uploading the classes. So, are they also...*

HH BVPS Mahārāja: That you would have to ask to Śānti Prabhu. Like that, that kind of technical stuff you ask him. Like that, you ask me about this. That thing is, I wouldn't know which end of the computer, you know, would be uploading or downloading your stuff. Okay? Yes.

So basically is, there will be discussions during the week, you should have read the material before the discussion, so that it has more relevance. At the end of the week, in other words, on the weekend you write the essay for the previous week's discussions and study and you study and read for the next week. If you want to do it during the week, however you do it, that's there. We have also arranged that all the classes are in the morning before noon, so that the afternoon and the evening you have free. Because I know it is much easier to focus if you don't have to keep moving back and forth and worry about things. Everything is in the morning, so there is a lot happening, but then after that it is free. So then you want to eat, you want to take a nap, you want to do whatever you want to do, you will be able to get the time. While we found that if you keep going

back and forth, back and forth, somehow or another the time runs out. And as it is with the half of the day free, still the sun will set and, you know, the Maṅgala-āratī will happen. So you still are on time. Okay? Like that.

So now, I don't know. But this, we are going to start discussing the introduction. So then it would be best is that today that is read. Then it will make some more sense. Because in the class we are going to go through and hit the main points. You are going to have the study guide that goes with it. So you are going to read and look at the study guide, so you understand what you are reading. How you want it to read, do you have any recommendation on that? Read the study guide, then read the thing, or read the thing, then read the study guide? Read them together? Don't read them? Huh?

Prabhu (1): *[Indistinct]*

HH BVPS Mahārāja: Together? Okay. So, basically, you will find out what works for you. Because what is being given here is what are the essential points. Interesting is, as these points go through, Prabhupāda in his presentations is so analytical exactly when he goes through, that it exactly follows in that order. It's not like there's a little here, a little there and that. No, it just exactly goes. The fun part is that this is taken from, the introduction is taken from a lecture that he gave. And the lecture is so analytical and so progressive, naturally, chronologically progressive, that you can, when we say here, "the spirit of Gītā," that is the first point. He will just go through and then he will say, "So, the spirit of Gītā..." and then he will just talk. And then the next point, the purpose of Gītā. So then he will say, "Therefore, the purpose..." it is like this. It is very, very nice. So this is what we are trying to learn. It is not just a matter of memorizing philosophy. In this there is not memorization. Here it is understanding; even better is realization. Realization is up to you. Realization comes by understanding and contemplating the philosophy and practicing it. Right? You practice the philosophy that you contemplate, you get realization. You don't practice it, you will get understanding, if you are sharp. Like that. But doing service and studying the philosophy together, that gives realization. If you only do one or the other, you won't get realization.

So that's why somebody, a great scholar that doesn't seem to be well-situated devotionally, because they don't connect it to their life. So it doesn't have any, they don't get realization, so it doesn't change their lifestyle. Or, you have a devotee who very nicely practices, but he is not philosophical, doesn't analyze what he is doing. Therefore, his sentiment is very strong, but something happens, he gets distracted. Do you understand? So you, in your own life, may have seen examples of both of these. This is why: they have to be combined. You know? So, since you are not in the school, we can't oversee that you are working in this way. Does that make sense? Okay.

What should we do with these things?

Prabhu (1): *[Indistinct]*

HH BVPS Mahārāja: But that's actually sense (?), because it's happening. Or that's... Just tell them we are down here and so then... Tell them it's, we're very nice to know that they are, you know, busy, you'd say...Language, so that they are busy in language skills. Otherwise, they should move to the next floor up.

Okay, so now, what is going to be given. So, the introduction of the Gītā is giving an analysis of the main points of the Gītā, and the main points that you have to understand to actually be able to study properly the Gītā. So, as we discussed, have discussed in the past, this is all based on, philosophy is based on the principles defined as Vastu-traya. "Vastu" means "substance", "traya" means "three." There are three substances. You have your Sambandha, Abhidheya, and Prayojana. So, what all the aspects of these, you understand that, you actually understand what is going on. You don't understand all of them, you actually won't fully understand. You may know more than others, you may be able to quote more verses and this and that, that's nice. But you should fill it out and complete it by actually understanding all the aspects. So, your Sambandha is going to establish the field of activity, which includes yourself, God, and the material energy that's there, whatever you are dealing with. So, material energy is a nature and all aspects of it work according to the same fundamental principles. Detail will be different. You are working with a brick, you are working with a rock, there is a slight difference. You can build with both of them, they are both hard, like this, but there is a slight difference how you will deal with them. You are building a rock wall, it will be different than a brick wall, but the point is, is you can build a wall. So, you have to understand who you are, who God is, and what the material energy is. So, that establishes your identity. After that, what is the proper relationship? Who are you, who is God, and all this? What is the material energy? What is your relationship? Then you have to be inspired, you have to know what is the proper mood in approaching it, you have to know what your goals are, you have to know the process to get the goals. So, all this is what is included within sambandha. In other words, it is the knowledge of the relationship and everything about the activity and results you are going to get. But there is no action here, it is simply the intellectual understanding and your commitment to it. In other words, intellectually analyzing and the mind being convinced, so it also is partnered to the whole process. So, then that is focus. Then abhidheya will be the actual application, the techniques of application. And your prayojana will be your results, what will be the experience of that benefits of that, like this. Does this make sense?

So, if you are analyzing it, basically it is sambandha. Unless you are analyzing how exactly the process works, that will be abhidheya. Like Nectar of Devotion is the science of the application. But it is based on the field, which is defined in the Hari-bhakti-vilāsa. Hari-bhakti-vilāsa defines the field of devotional service. But Nectar of Devotion defines how you deal with that field. That's why Rūpa Gosvāmī then refers to Sanātana Gosvāmī in the sixth chapter, saying that all these principles of devotional service are mentioned in the Hari-bhakti-vilāsa. He is giving the essence. Does it make sense? Do you understand how this works, this concept?

So, now then, the first point is in then,

Reading from Bhaktivedānta Academy's Bhagavad-gītā Study Guide: 1. The spirit in which the Gītā should be approached.

HH BVPS Mahārāja: So, in other words, if you don't have the right attitude, it means you don't understand who you are. You don't understand what you are dealing with. You are dealing with a little kid, there is a mood that you deal. You deal with an adult, it is different. Somebody respectable, it is different. Somebody who you should be very careful of, it is different again. Does it make sense? So, there must be the proper spirit. You must know how to approach it. Because here it means, the spirit means, you have included the mind. So this, the place we are going in is, you have to be inspired to be involved. If you are not involved, why will you go through the trouble to figure out everything else? Does it make sense? Now, this is a way of analyzing the whole thing. So this isn't just arbitrary things. These are things, these points here are what you should know. Any subject matter will be approached in this way. So, it is being given in the Gītā. That's why this is the first course. This is what establishes the method.

Prabhu (1): *[Indistinct]*

HH BVPS Mahārāja: No, put it on my desk. Do you see that one? Let's just say... No, this is... This is Mātājī's one. It's the other one.

Prabhu (1): *Other one?*

HH BVPS Mahārāja: Yeah, the one over that. *[Indistinct]* it says Kṛṣṇa Caitanya... *[indistinct]*

Okay. So, that is the first thing, is that you know there is a field, you are inspired to be involved in it. That is the first thing. The second thing is then you have,

Reading from the Study Guide: 2. The purpose [of the Gītā]

HH BVPS Mahārāja: What you are trying to get to. Okay, now, being involved with this, what results will I get? What will be the purpose of being involved in this? What will I get from it? So, unless you can understand that, then you are not going to be inspired. So, you know: "Okay, I want to be involved. This is what I can get. Or, this is what is available." Then the third point is,

Reading from the Study Guide: [3. The subject matter of the Gītā.]

HH BVPS Mahārāja: The actual subject matter itself. That will be then the... How you say? The subject matter itself means, what is the body of work? In describing specifically sambandha, but also anything to do with the abhidheya and prayojana. That's just what it is. In other words, what is the topic? So, that is the main. But we can see, that is the third thing you have come to. Then the fourth will be

Reading from the Study Guide: [4. The process of understanding the Gītā.]

HH BVPS Mahārāja: The process of understanding it, now, actually applying it, what will be that process by which you can gain it? Then the fifth will be

Reading from the Study Guide: *[5. The result of understanding the knowledge presented —going back to Godhead.]*

HH BVPS Mahārāja: The result of understanding it. You have, “Okay, the field will do this for me. By chanting Hare Kṛṣṇa, I will develop love of God.” Okay? That is the purpose. But the result, now developing love for God, what will that be? Right? Then you go back to Godhead. Do you understand? There is a difference here. That’s why it’s... Means, in other words, don’t take these parts lightly. Because this is what you are going to be dealing with. This is how you break things down and analyze it. Then the sixth is

Reading from the Study Guide: *6. How to practically apply this knowledge to attain the desired result.*

HH BVPS Mahārāja: So, we have the process of understanding, but then you have to have to practically apply it. So, we see, is that within sambandha, there is the understanding of all three parts. But then you actually have to be able to apply it and get the result. Right? So, in the sambandha element, then you are going to be dealing with the spirit, the purpose, the subject and the process, analyzing that. What will be the mood? What will be the purpose? What is the subject and what are the processes? Then you have the result and then you have how to practically apply this.

So, you are going to see, even in the Bhāgavatam, in the Catuḥ-ślokī, it uses the same formula. The first verse, Kṛṣṇa is everything. The second verse, then what is important to you, that is what is Kṛṣṇa. So, that is going to be your, what is it you are looking for and everything. So, the spirit is, everything is Kṛṣṇa. Then the purpose is, you are obtaining your values. Then, how you are going to... How to understand God in all these different aspects, like this. Then, what is it that you have to do. In other words, be a devotee, then you can understand the process. Result, then you will be able to interact with God face to face. Then the process, how to practically apply that at every time, place and circumstance, you try to apply this knowledge. In other words, the abhidheya is always trying to apply this knowledge of sambandha and prayojana. Who you are, what is your relationship with the Lord, what is the results from interacting in that relationship, what is that process, trying to apply that, that is abhidheya. Do you understand?

So here, Prabhupāda has taken the sambandha and divided it up into four. Generally we have seen it’s divided, just as a basic, it’s divided up into two. Here it is made into four. So you are getting the spirit, the purpose, the subject and the process. So, generally we think of the subject and the process, like that. Yeah, purpose. Actually, you get all three. Purpose, subject, process. But here then the mood is being given. Does this make sense?

Prabhu (3): *Is that... Corresponds to the Catur-vyūha?*

HH BVPS Mahārāja: This may, within the sambandha it may be. You would have to... Yeah, you could say, within sambandha then you can apply all four of the Catur-vyūha. So, the spirit would be Pradyumna, the purpose would be Aniruddha, the subject would be Saṅkarṣaṇa, and your process would be Vāsudeva. So you have all four within there. Then you have the actual application, then is, but all that will be within. And then you'll have five, that will be your result, and then six, the practical application. So those are, it means observable. You are performing the activity, you are getting results.

Prabhu (4): *Can you more explain what is the difference between interest in the field and the knowledge of the result?*

HH BVPS Mahārāja: Interest in the field means you are inspired to take part in it. But by taking part, what will be the result? You know what I am saying? And the field itself, you have the field. What it is, what do the various aspects of the field, what do they give? Like you are chanting, then that puts you in contact with Kṛṣṇa, and you become purified by being in Kṛṣṇa's association. Therefore, then that will bring you, elevate you to the platform of understanding yourself and the relationship with the Lord. Do you understand? Those are your purposes. In other words, you go into a kitchen, what is the purpose of a pot or a spoon, or the fire? What are the results you can get? You can make some nice cooked food. That is directly what you get. But the point is, is ultimately, then having that cooked food, what will be the result? That is why there is a slight difference between the sambandha analyzation of results and the actual result. Because when you have the food, you are going to do something with it, feed the devotees and interact and all that. So, in other words, the cooking process is going to get you cooked food, but dealing with cooked food, then you are going to have social interaction. Does that make sense? So there's some... Like there.

So the spirit is that you go into the kitchen, you are cooking for Kṛṣṇa, not cooking for yourself, or not that you really hate to be in the kitchen and you have to be there. So right spirit, the right mood is that "I am cooking for Kṛṣṇa, I am doing some nice service for Kṛṣṇa." The purpose is that then I can produce something that is cooked nice for Kṛṣṇa. Means, the subject matter, how to cook, what are the recipes, and all things like this. The processes of understanding is that how to go about, how to see that it works? How can I analyze? Is it cooking properly? Does it make sense? So you are seeing all that. Then you can then deal with the result of understanding and how to practically apply it. But the point is, is all six of these are still within sambandha, but it is dealing with all this. Okay,

Reading from Bhaktivedānta Academy's Bhagavad-gītā Study Guide:

The Spirit of Gītā

a) Kṛṣṇa is the Supreme Lord, Bhagavān.

- b) Gītā is understood by a devotee like Arjuna who is in a direct relationship with Kṛṣṇa.*
- c) Only by the process of devotional service can one revive one's relationship with Kṛṣṇa.*
- d) Therefore Bhagavad-gītā should be taken up in a spirit of devotion.*

HH BVPS Mahārāja: Kṛṣṇa is the Supreme Lord. Then only by having a relationship with Kṛṣṇa can it be understood. Therefore, only through devotional service can you develop that relationship. So, therefore, you should have that devotional understanding to take it up. Does that make sense? Kind of? In other words, Kṛṣṇa is the Supreme Lord, only devotees can understand the Supreme Lord. So, if you want to understand the Supreme Lord, then you have to take it up as a devotee. So we see he is giving the exact here: the Supreme Lord is here, Gītā is understood by a devotee. But it is only by devotional service can one have that relationship with Kṛṣṇa. So, therefore, Bhagavad-gītā should be taken up in the spirit of devotion.

In other words, logic means you have A, and A is related to B. Then you establish B is related to C. Then you can say, because A is related to B, B to C, A is related to C. This is proper logic. The example given is, there is a fire on the mountain. Does that make sense? So fire means mountain... Excuse me. There is smoke on the mountain. And so you have mountain, you have smoke. So the smoke and the mountain are connected. But smoke and fire are connected. And if you can establish that, then that means then the fire and the mountain are connected. Does that make sense? This is logic. So there is something that basically... This is one of the main things, if you can catch this, then you will be able to think and deal with things logically. This is all, it is that simple. Nyāya, its basic is, A equals B, B equals C, therefore, A equals C. That's what you are trying to do. You are inferring what is there. So, Kṛṣṇa is the Supreme Personality of Godhead. Okay, so now, Gītā is understood by a devotee who is in a direct relationship with Kṛṣṇa. So you can understand Gītā if you are in a direct relationship with Kṛṣṇa. Right? So the next point is that only by devotional service can one have a direct relationship with Kṛṣṇa. So that means we have said, "Gītā is understood by a devotee. You can only be a devotee, I mean, devotee is one who has a relationship with Kṛṣṇa. So, therefore, only through devotional service can you have a relationship with Kṛṣṇa. So only those who are trying to have a relationship with Kṛṣṇa can understand the Gītā." Do you understand this A-B-C? Clear? Clear? Okay.

So then the point is, we should at least theoretically accept Kṛṣṇa as the Supreme Personality of Godhead. And then... Otherwise, we will not be able to understand Gītā. So at least in theory, we have to accept. Otherwise, we can't understand Gītā because Gītā can only be understood by someone in a relationship with Kṛṣṇa. So, unless you accept the process to have that relationship with Kṛṣṇa, you will never understand Gītā. Does this make sense? Right? So it means, as with time, this will become more easily understandable, means, this process. But this is what you will learn. In other words, you may go to other courses of Bhakti-śāstrī and you will learn, you'll go through the book, you will learn a lot of material, there will be a lot of understanding or realizations. But here specifically, we are trying to learn how to analyze the philosophy to practically use it in yours and others' life. You understand analyzation, then you can see where either your own or others' practices or understandings are wrong. Then you can correct it. If you can just drive your car and if something goes wrong, you know nothing about the car, can you fix it? No. You can

drive the car, but if something goes wrong, you can do nothing. But if you know how the car works, you can drive the car, and if something goes wrong, you can fix it. So in the philosophy, we know the basic points. And so therefore, we are involved in the philosophy. But the problem comes, is if we don't understand how to analyze the philosophy, if there is some problem there, we won't be able to deal with that. And that may distract us or it may make us not so effective in our preaching. Does that make sense? So this is what we are trying to gain here.

That's why I am saying: it is not a matter of memorization. It is a matter of having an understanding of what is actually going on in this book. What is the philosophy that has been given? Because Gītā is Upaniṣad. We say in the Vedic, when you say something is foundational, it doesn't mean it is for babies. It means, it is the essence. And from the essence, you can expand unlimitedly. Does this make sense? Right? So just like, let's say, in a kitchen, are the pots and pans and fire and all that, are these like, because that's what you have to start with, so is that for babies? As you become more advanced, then you don't have pots and pans? Do you understand? No. It's, more advanced means you can do more things with those pots and pans. That's what it means. Yeah? So that means, what is being in the Gītā, as you advance, you can do more with it. So anything else is based on that. It is a very difference in approach between the modern and the Vedic. Because in the modern, what you learn in your lower grades, they don't worry about that in the higher levels. At the same time, in the lower levels, they are trying to deal with higher level stuff, though they haven't taught you the basic stuff. You know what I am saying? They try to teach you creative writing, you don't actually even know grammar. Does that make sense? So in other words, it's an art. So they're just trying to...

The Vedas are science. So the foundation, because it is descending knowledge. So Kṛṣṇa is the origin. That is very simple. It is one point. But He expands into the whole cosmic creation. That is unlimited. So there is one fundamental point, there is unlimited expansion of that point. Does it make sense? Yeah? So are all these kind of deadpan faces because you are thoughtful and thinking, or it absolutely doesn't mean anything to you, you are wondering: "What is this guy blabbing about?"

Prabhu (5): *Thoughtful.*

HH BVPS Mahārāja: Thoughtful? Any other opinions? That's the preferred social standing to take? Okay. Just to make sure. Okay.

So now, the spirit is there, if that right mood is there, then you can do it. In other words, if the mood is not devotional, it is not going to work. So that is why the materialist, he can have the same thing, he has a different spirit, he will get a different result. He can memorize Gītā, he can know all the ślokas, he can analyze it, take words, and do all this and that, go on forever. But he won't develop a relationship with Kṛṣṇa. So since we are studying Gītā to develop a relationship with Kṛṣṇa, therefore then we have to follow that devotional process. Right? So we can see that we are trying to understand Kṛṣṇa as the Supreme Personality of Godhead. You understand Him, you understand everything.

Prabhupāda says, when the sun comes up in the morning, then you can see yourself in the mirror. You can try to see yourself all night, you won't because there is no light. Right? So we are reflecting that mood and that relationship that Kṛṣṇa has with the devotees. We can reflect that. Does that make sense? You know, it is mentioned, I think it is Narottama Dāsa Ṭhākura in his song to Rūpa Gosvāmī, that he is serving Rādhārāṇī and Kṛṣṇa so nicely, so that service then will reflect on him. Right? You will be able to reflect that and reflect that back. So their nice mood and service, you can reflect that to enhance their service. Does that make sense? You know, it's just like, you look fine. Right? But you look in the mirror and appreciate how fine it is, you are happier. You understand? So that's the point, the jīvas can reflect that mood that is there with Kṛṣṇa and the direct associates. Do you understand? We can reflect that. It is not us, it is not our devotion. Rādhārāṇī, she has devotion. We can reflect that devotion. It is not that it is now our devotion. So that's why it is always being said, we are a servant. We are serving this service. So we serve by reflecting. Does that make sense? So the point is, it is Kṛṣṇa, and then we are trying to understand how Kṛṣṇa is in everything. So to understand how Kṛṣṇa is in everything, then we have to, that can only be done by someone who is a devotee of Kṛṣṇa. Right? So that means, only by the process of devotional service can you become a devotee. So, therefore, to understand the Supreme Lord, I have to accept the mood of devotional service. Does that make sense? Right? We catch that in logic? So when we say logic, I don't just mean, okay, when we are saying it is chronological, it means it has to connect. Yes?

Prabhu (6): *Why is it that only a devotee can understand that Kṛṣṇa is the origin of everything?*

HH BVPS Mahārāja: Why only a devotee can understand? Because Kṛṣṇa is a person and He doesn't like to be... How you say? Analyzed by someone who is not favorable. You know, it's just like you are sitting there, and if someone comes up and starts looking at you and checking you out, walking around the back, and like that, you are going to feel uncomfortable. Why? Because there is no relationship. It is just their own intellect. Why would they want to know? Just for their own intellectual purpose. You are a person. So you don't mind somebody knowing who you are if there is a relationship. So if they are willing to have a relationship with you, you don't mind them knowing who you are. So that is the point. There is God, you want to know God, that only can happen through devotion. Therefore, only through devotion, means, through the devotional process, can you know. God can be known only by devotees. Devotees means they practice devotion. So only by devotion can you know God. Does that make sense? So that is the point. So now that we have that spirit, that spirit is there, then the purpose will be there. Yes?

Prabhu (7): *[Indistinct]*

HH BVPS Mahārāja: Yeah, he won't accept it. But that's why it is being presented in this logic. See, devotees sometimes have this, in their whatever reason, their unintelligence or foolishness or whatever kind of lack of faith in this that may be there, that Prabhupāda's books are very basic. Right here he has given a logic that probably still you are all trying, struggling with to understand. And it is the first point of opening in the introduction to the Gītā. Prabhupāda mentions, when you are speaking to those who don't accept the Vedic literatures, then the only recourse is logic.

Because they don't have faith in Kṛṣṇa, they don't accept the Vedic literature as authority. So, therefore, nyāya or logic has to be the basis of your presentation. And so here we have a perfect example of that logic. Prabhupāda has explained it there. So this is the point. You learn this, you can always explain it. Prabhupāda could explain anything to anybody because he understood these points. He understood what is, how the philosophy works, how logic as a presentation of the philosophy works. Because you have philosophy and you have logic. So they are technically two different things. But when philosophy is applied logically... Means, philosophy is mīmāṃsā, and for us specifically, it is Vedānta. Then you have logic, which is nyāya. When nyāya and mīmāṃsā are combined, it is called ānvīkṣikī. So ānvīkṣikī, this is what is to be taught. You learn the two subjects, but you learn them connected to each other. Then there is a meaning. Yes?

Prabhu (6): *Is there a need for us to study nyāya separately?*

HH BVPS Mahārāja: To study nyāya separately? Means, what fundamentals will be needed, that will come in the third year's study. But before that, you have to be understanding the points you are going to work with. But all the presentation of any of the Prabhupāda's purports and anything is always according to logic. As I mentioned, you have five points. You are going to have. Means, you basically, your logic... Means your modern will say you have your theory, you have what is against your theory, and then you have your synthesis. That's all the farther they go because they are afraid of anything beyond that. Because the point is, is in your theory, that is the first point of logic. The second point is you expand on that just to explain it so that they are clear what you are talking about.

So it is like here: "Kṛṣṇa is the Supreme Lord." Okay, so that is your theory, your thesis. But then it says "Bhagavān" - that is your explanation. Because He is the Supreme Lord, but you could, there is so many aspects of the Supreme Lord. So which one are you talking about? So, Bhagavān. Because otherwise is, if you say "Kṛṣṇa is God," that is the theory, or the thesis. But then, what do they mean? What do you mean by God? So, no argument comes up at this point. But then when you explain it: "He is God, He is the Supreme Personality of Godhead, Bhagavān." Then at this point, then you say, well... Then you have your argument. Then you have your anti-thesis. Because it's a "No, but God is not a person, God is the force, the Brahman, the Schwarz," whatever it is, like that. Does that make sense? So then that is where you have your problem. That's where it comes up. Now you give your examples to prove your theory, and to disprove theirs. So they will bring up their problem with it, so they will have their theory, but they will also have to give their explanation, and then you have your examples. So that is then when it starts going. Synthesis means then you show how what they are saying is already in your philosophy, that is why yours is greater. It means, you are saying "100 rupees," they are saying, "No, 10 rupees," but then you have to prove to them that 10 rupees is already in a 100 rupees. So they understand that they want the 10 rupees, but if they take your philosophy, they have 10 of their 10 rupees. Then the conclusion, this is where the modern stops. They stop it, they don't... They stop before conclusion. They don't want a conclusion, because conclusion means you have to apply it. Because here, how to practically apply this knowledge to obtain the desired result - that is the conclusion. So how to take that theory and apply it. Does this make sense? This is Pāñcāṅga-nyāya, this is logic, this is nyāya. Like that.

Anything else is a detail on that, all the different ways that you can misrepresent. In other words, you say A equals B, B equals C, A equals C, but actually B doesn't equal C. Or, there is something wrong there, you just simply say. There's a jump there, there's a gap. Generally you'll find, when most are discussing points that are not right because there is a gap they make. There is something wrong, it is a fallacy, it is not real. You know what I am saying? How do you say? Yeah. So it is like... Something else, you had something? Yes?

Prabhu (6): *I have a question about philosophy and logic are two different aspects. So, I don't understand the difference between them, or how they...*

HH BVPS Mahārāja: Philosophy is defining God and His creation. Logic will be ways to intellectually present things that they have a natural connecting chronological order, so that it makes sense. Because otherwise one can do it just by feelings. Right? Like generally you see, most religions of the world, they deal just with their feelings, their faith. You have faith, and if you have faith then that is enough. But faith in what? That is what the philosophy defines. So, they don't analyze how, you know, why you should have faith in God? What is the reason? Just He is bigger than you, and if you don't then He is going to make trouble for you? You know, He is just like bully on the block. You don't do what he says, then he's going to be a problem for you. So, it's basically just an element of control. He is a bigger controller, you are a smaller controller, so therefore you have to listen to what He says. Not that there is something beyond that, just you get into trouble. And if you don't get into trouble, you do what He says, then He will give you a nice place to live. Right? So, it's, the whole approach is based on the mind. It is the feeling, and you don't want any trouble, and if you behave yourself then you get better facilities. So, you have the fruitive element, faith in the fruitive element. But there is no real philosophy there. Otherwise, how do you define God? You know what I am saying? Why do you have to worship God? How is He greater? What does He do? That they can't explain.

So, there is these gaps and those gaps are filled by logic. That is why the prominence is there, because religion is important and there must be that faith, and the mind is why you do things. So, focusing on that then world religion becomes very prominent. That's why it is called world religion. But the problem comes with time, because there is no analyzation, there is no logic. Then people need some logic that the religion is not offering, therefore, they turn to science. But they don't understand: science is still just the analyzation of God's creation, it is still the same thing, you are still studying the same thing. But, to do that, then because the religion is based simply on faith, not on philosophy or logic, then when logic is established, it has to be established outside of the perimeter of faith. So, therefore, science and faith become two separate things. Of course, people have faith in science, but as far as religion goes, then they may not there, and they have more faith in science. Does that make sense? So, then it comes down to, is that you have to be able to logically explain because the science is what you are living. That's why it is lifestyle. Realization means that science you are applying in your life. Then it works.

Prabhu (6): *So, is it that the... Can you say that logic is proving the philosophy?*

HH BVPS Mahārāja: No, logic is simply explaining it in a way that you can understand it. The philosophy doesn't have to be proven like that, it has come from God. But, in the minds of those who don't understand it or don't have faith, it has to be proven to them. So, it is a medium to prove it to those who don't have faith. Or to prove to yourself in areas where you haven't applied it or analyzed it, or where one may have some weakness, like that. But the point is, facts are facts. It's just logic is an intellectual way of presentation.

Now, as examples, because you want to make it realistic for the person you are talking to, you use examples that will be in touch with the lifestyle and values of who you are discussing with. Does that make sense?

Prabhu (6): *Yes.*

HH BVPS Mahārāja: Like that. So that will then... So, the mind is involved because what you are trying to do is, they don't understand it because the mind is blocking it, otherwise, it is very logical. Means, everything goes on perfectly and so that means, organization means there must be intelligence and so it's on such a grand scale, there must be a superior intelligence. It is very logical. But because of the mind, then we may or may not accept that. But otherwise it takes that much, just that one point, you should be able to prove to any scientist, anybody with any kind of scientific feelings that there must be a God. Or even if someone isn't scientific, only emotional, but why is it everybody has the same kind of emotions and can relate? So who has arranged that everybody understands happiness or distress, or pleasure, pain, these concepts? Why is it there? Why is it that great masses of people, they have the same concept of what is pleasure and pain? So that means, there must be a higher authority. You know what I am saying? So, very easily it can be established, but people, because of the mind, the mind gets in the way, therefore the logical process, the mind can be controlled by the intelligence, the mind can be convinced by the intelligence.

So, using a process that is intellectual but it includes those processes of the mind of accepting and rejecting that make it accessible to the mind, because the mind has to be able to... You are going to use it if your mind accepts it. It may be very logical, you know, these people smoke cigarettes - these people died of lung cancer; you smoke - the smoke gets into your lungs; and you get cancer in the lungs; cancer is caused by smoke. So, therefore, the process of smoking cigarettes creates the cancer. Do you understand? So, you are presenting that. So, therefore, smoking is bad for your health. Cancer is not good for your health, so, therefore, smoking creates cancer, so, therefore, smoking is bad for your health. Do you understand? But there are people who won't accept that. Many people who smoke know that, but they are attached to it. But there are people who will say, "No." I saw once an ad or a little short video of a lady who had... What do you call it? Tracheotomy?

Prabhu (5): *Tracheotomy.*

HH BVPS Mahārāja: Tracheotomy, means they have to cut a hole here, you can't breathe through the mouth, because she had cancer and had to have everything removed. But she was smoking, smoking here and saying that "Smoking doesn't cause all this, this is not my problem, I

did not make this one.” So, I mean, that is determined, that means the mind hasn’t accepted. But others, their mind accepts it, it means logically, means that it is logical, but they don’t accept it as a lifestyle, there is no realization, so, therefore, they don’t stop smoking. You know what I am saying? And then when their best friend who also smokes, their smoking buddy, dies of cancer then he might get some realization, so then he stops smoking. Do you understand? Because the mind has to accept. So the process of nyāya is how to convince the mind through using intellectual analyzation. Does that make sense? Yeah? Okay.

Reading from the Study Guide: 2. The purpose of Bhagavad-gītā

Everyone is full of anxiety because of this material existence. The cause of suffering and the actual destination of life are proper subjects for enquiry. Kṛṣṇa spoke Bhagavad-gītā to answer these questions, and to make Arjuna understand his position, thus relieving him from all miseries.

HH BVPS Mahārāja: So, now we see here the logic is like one is full of anxiety because of material existence. So now, the cause of suffering, the actual destination of life, now, means, we are dealing with material energy, we are suffering. So how is it that we are suffering? What causes the suffering? So we see what causes the suffering, then we see, then naturally will come with that understanding, will be the principle of an actual destination. Because we are dealing with the material energy to be happy, but in dealing with material energy we are not happy, we are suffering. So we are trying to get happiness, but the problem in material world, it is temporary, the soul is eternal. So this is going to be a major cause for suffering, is that all the happiness, happiness that you want is temporary. We are eternal, so that means there must be a situation in which we can be happy eternally, because this situation doesn’t happen, and so the cause of it will be how we deal with it. We deal with material energy on the material platform, it presents a temporary result, therefore we suffer. We deal with the material energy on the eternal platform, it gives us an eternal result, we don’t suffer, we go back to Godhead, right? Does that make sense?

So, Kṛṣṇa spoke Gītā to answer these queries. We are full of anxiety, we are dealing with the material world, where are we supposed... What is the alternative? So the Gītā is to answer that. So then the study of Gītā is to relieve one of all anxieties. Does that make sense? So, do you catch the logic? Again, the three points, A-B-C. Okay, so, means, anxiety is coming because of material existence; we are only going to get rid of that material existence by understanding actually what it is; so Gītā, Kṛṣṇa spoke the Gītā to explain that, how to go beyond; so, therefore, you want to remove material existence, the anxiety, you have to study Gītā. So that is the purpose. Does that make sense? So,

Reading from the Study Guide: With the overwhelming need for spiritual knowledge...

HH BVPS Mahārāja: See, so, in this you will find that like this... Just in this way it’s like, getting through this first point took more time because we are trying to understand the concept of the logic, the concept of what we are dealing with, sambandha, abhidheya, prayojana, so it takes more.

But now, this one then became easier because now we understand the process. So that is the idea, is that the Gītā will come more slowly here, like this, some points will be slower, then it will come naturally. Then from that then you analyze it, so you make sure you understand it in all the different ways, then you understand its position in the Vedic literatures and all that, then from that you understand the Bhāgavatam to be the best of all the Vedic literatures. Then you start studying Bhakti Vaibhava, and then what may take us an hour or days to deal with on this Gītā level because it is new, on the Bhāgavatam level you will be able to deal within 5 minutes. That is why it will take us a whole year to do one book, Gītā, but [when] we are in Bhakti Vaibhava, you are dealing with how many books? 6 Cantos, and you have 1 for 1, 2 for 2nd canto 3 is 2, 4 is 2, 5 is 2, I think 6 is 2 also, isn't it? So you're dealing with 9 books in 3 times time, so that means 3 books in a year. Does that make sense? But it will go quicker because this process will be easily understandable. Does that make sense? So this first year there will be much more seeming volume, but it is actually not, it is just its newness. Then when you get to Bhāgavatam, there you will be able to do volume, but it will be understandable, so you will be able to go to more depth because the point is, it is not that you are learning more facts; there is no more facts to be learned in Bhāgavatam. What you are learning is the depth of it. The process of... How do you say? Naiṣkarmya, or performing unattached work for elevation is described in the second chapter of the Gītā, and then will be brought out more in the 3rd chapter and in the 5th chapter, and then concluded in the 18th chapter. Then that is discussed in the 11th Canto of Bhāgavatam, but through much more analyzation. It is also discussed in the 3rd Canto in Kapila Muni's discussions. Do you understand? So what philosophy you will get in the Gītā, that is the philosophy. Now, there is unlimited expansion.

So that's why one has to be very clear, so it is not a matter of memorization. It is a matter of understanding what is going on. We will give you verses that these should be known, prominent verses that you should know, be familiar with, so we will expect you to do that. But it is not a matter of that you have them all memorized, so you can write the Sanskrit, the word-for-word and the translation, no. If we ask you about this verse, you have to be able to explain it. You can't explain it, you don't know what... So, it is not memorization, it is understanding. Does that make sense? So it's maybe you don't remember it, but if you see it you can speak on it. Like you don't remember all the verses of Gītā, but if you sit down to give a Gītā class, the verse is in front of you, now can you speak on it? Does that make sense? You have memorized it - good, but you should be able to speak on it. So if you have a good memory, you will be able to memorize it, great. But this isn't an exercise in memory; this is an exercise in understanding. Does it make sense? Do we understand what this course is to do? Okay.

Reading from the Study Guide: *With the overwhelming need for spiritual knowledge clearly established, Śrīla Prabhupāda outlines the contents of the Bhagavad-gītā which can be summarized as follows:*

HH BVPS Mahārāja: Now the context, right? That's the third. Because if you don't know the mood and you don't know the purpose, why would you even want to get involved to learn what the subject matter is anyway? Do you understand? So, in other words, it is being presented logically, but according to how the mind thinks. Because the mind has got to think, "Okay, why should I be

involved? What do I get out of it?" So once that is established, then you can discuss the subject matter. So then the third point then is the subject matter of Bhagavad-gītā. So, basically, then there is five truths: Īśvara, jīva, prakṛti, kāla and karma - this is the knowledge. Yes?

Prabhu (4): *So if we don't have doubts or misgivings, knowledge presented then it has to be so logical?*

HH BVPS Mahārāja: If there is no doubts, you don't have to get into so much broad explanation, but it should always be analytical. Otherwise you don't have a doubt now, if you don't study analytically, what happens later if someone presents a doubt and you don't know it analytically? Just like, let's say, I think one temple was there, and there was this nice, like community here in the temple, quite a nice community. Then one devotee had problem, I think, with their marriage, and so they went to a marriage counselor, or some kind of psychiatrist, something like that. one of these professional persons. Then in discussing with them, then they came up and said, "You are restricting your life so much, that is your anxiety, so you are in anxiety about your marriage or this or that, because you are restricting your life, you are not being free and being yourself. But if you were free or were yourself then you wouldn't have these anxieties." And so, the devotee, not knowing the philosophy that well became convinced. Then this devotee, going back to the temple, because they lived in the temple and all that environment, somehow or another convinced all the other ladies in the temple. And within six months the whole temple was gone. That's why you have to be able to analyze, because otherwise you knew the philosophy, it's like, even if you did whatever you want in the material world, still you are not going to be happy because the material world belongs to God. The reason you are not happy is because it belongs to God. So only if God is happy can you be happy. So when you perform activities in the world that God likes, then you will be happy. Because we are taking it that "I am the source of my happiness" or "My dealings are the source of my happiness." God is the source of my happiness. I am connected to the material world, the material world is God's. I want to be happy by dealing with the material world, but God is only happy when... But I, being part and parcel of God, then I can't be happy unless God is happy. So, unless my dealing with the material energy pleases God, I won't be happy. Do you understand? There is myself, there is the material energy, there is God. So, unless I am dealing with the material energy in relationship to God, I will not be happy because God is the source of happiness, not the material energy. So, if you understand that, you wouldn't be bewildered by this, they can say all this, all you want. "Oh, you are restricting yourself..." How are you restricting yourself? Then they are saying, they are restricting you to that you are not restricting yourself - that is still a restriction. "You can only be happy if you don't restrict yourself," but you are restricting yourself to not restricting yourself. You know what I am saying? But the point is, if you are not restricting, means, you could follow restrictions. Do you understand? You are free to follow restrictions, but they are saying, you are not free to follow restrictions, you have to not follow them. That is a restriction. So the thing is, is they are not smart enough to understand their own fallacies.

So, this is what we are trying to teach. Then they would just go, "This person can't do anything for me," and then they will go talk to some other devotees, right? Does that make sense? So, this is an example where the sentiment is good and all that, but then when you see something different that sounds good, it sounds good because emotionally it sounds good, but logically it doesn't make

sense. So then you may change what you do. So here we are talking about one person not understanding, then their influence, a whole yātrā was lost. And that I know of, there is a few temples like this, same thing, is that they go to these outside professionals, outside professionals have their own philosophy, and then by convincing the devotee of that, then the devotee gets distracted. And much of the time, if they are in a more prominent position, they distract everyone else. Does that make sense? Yeah. So that is going on. These are obvious examples where people were really following and then not following. Now it is harder to see the examples, where the logic, they are talking about just being practical and that. What does practical mean? Practical means you are getting the result. So what result are you getting? You know what I am saying? So this kind of logic they don't apply. So that is why logic is important. Does that make sense?

Because feelings are why we do things and feelings are what you are trying to get, the experience. But if you are not... You can get experience anywhere. You can get experience by going out behind the gutter building and sifting through the garbage there and finding something to eat, or set up the garbage for a place to live. Rats live there, they are happy. You know what I am saying? So anything can happen, but it is a matter of what result do you want? Does that make sense? So a human being is able to understand God consciousness. Human being doesn't live in the garbage can because the element of cleanliness and purity is important to keep the mind in the mode of goodness, so that one will be able to deal in the moment properly in a Kṛṣṇa conscious way. Does this make sense? So that is the idea. Okay? Otherwise then people will come up...

So, here the subject matter of Gītā, then there is five points: Īśvara is God; jīva, the living entity; prakṛti means the material energy, at the same time is, prakṛti can also mean the spiritual world. In other words, if we are dealing with our attachments and that, we are dealing with the negative side, then we are dealing with the material world. If we are dealing with the positive side, cultivating Kṛṣṇa consciousness, then that means the spiritual world. But prakṛti can mean both. So, specifically it will mean the material energy, that is what we are analyzing, but we are analyzing in comparison to the spiritual world. Kāla means time, karma means the results of our fruitive work. So that is the subject matter of Gītā, it is not something else. So then,

Reading from the Study Guide: Īśvara – Kṛṣṇa is the controller of everything.

HH BVPS Mahārāja: You have to know that why is it mentioned as controller? It is because we want to be the controller, so you have to figure out, "No, Kṛṣṇa is the controller."

Reading from the Study Guide: Jīva - the living entity is only a subordinate controller.

HH BVPS Mahārāja: Controller, okay, so we got that, "Okay, I will relax, I learned I am controller." But subordinate controller, okay.

Reading from the Study Guide: [Jīva] is also prakṛti...

HH BVPS Mahārāja: Because sometimes it is just, you talk about God and His energies, then you wonder, "What about jīva and the material energy?" That is only if you are talking about material consciousness, then you have to separate. But otherwise it is God and His energies, it is just two things. But within that the energy means the spiritual world, the jīvas and the material.

Reading from the Study Guide: ...and the jīva is controlled by Kṛṣṇa.

HH BVPS Mahārāja: So, Kṛṣṇa is the controller, we are also a controller, but subordinate controller, so He is the supreme controller, so we control, but we are also controlled by Him. Then,

Reading from the Study Guide: Prakṛti – material nature constituted of three qualities: sattva, rajas and tamas.

HH BVPS Mahārāja: Because sattva, rajas and tamas - that will be the manifestation of the three aspects of Kṛṣṇa's energy. Means, Kṛṣṇa's Svarūpa-śakti then, when applied on the spiritual platform, then you get sat-cit-ānanda; when applied on the material platform, then you get tamas, rajas and sattva. Does it make sense? But otherwise, for Kṛṣṇa you don't make that distinction. Kṛṣṇa doesn't make this distinction, it's just all, He is interacting with His devotees, you don't distinguish between these. So there it is because one is perfectly in line with the mood of relationship, one is serving the spiritual master, he is serving his spiritual master - like this it goes back to Rūpa Gosvāmī who is serving Rādhā and Kṛṣṇa. Then it works very nicely because from the mood here we don't have to analyze it according to these different breakdowns of sat-cit-ānanda, or here of tamas, rajas and sattva-guṇa. Because here we are doing that to get ourselves removed from material attachment and somehow or other to cultivate that spiritual. Does it make sense? Yeah? So this is what we are trying to do. So in that way then it... How you say? Yeah. So there is no distinction, but for philosophy we make distinction because that way we can understand; we understand how Kṛṣṇa is God, and in what ways He is God, and how we are not God. But otherwise, as far as relationship goes, then that is not brought out so much, then it is more the devotion and all that. So, if we are getting out of the material world then you bring out the three modes of nature. Does that make sense?

Reading from the Study Guide:

- *kāla – eternal time, energy of Kṛṣṇa.*
- *karma – by a combination of the three modes and under the control and purview of the eternal time, there are activities.*

HH BVPS Mahārāja: So, in other words, when you combine the three modes of nature and time, you get karma. Does this make sense? So time is not the problem, time is movement. So activity is not the problem. The problem is activity under the modes. So if activity is not under the modes of nature, there is no karma. Means, what you are doing, if you are doing... You are performing an activity to please Kṛṣṇa - that is not under the modes of nature, so the result you will get will be spiritual. So it is not karma, but if you perform the same activity under the modes of nature, you are doing for yourself, then it will produce karma. So that is the point, because it is not the

stopping of activities - that is the Māyāvādī's problem: "I am performing activities, therefore I am getting karma and from karma I am suffering. So if I give up activities, that will stop karma, and that will stop my suffering." So this is their logic, they are trying to connect that the spiritual means no suffering, and material is suffering, but material means I am performing activities. So because of the activities connected to that... How you say? Means, the material nature and the activities are connected, my suffering is connected to activities, so, therefore, if I give up activities, then I will be happy. So if I give up the activities, I am performing activities, I give them up, then there will be no problem. But the problem is that jīva can't give up activity, and the real problem is not that one is suffering in the material world because of activity, it is because the activity is wrong. Not that the activity you are doing is technically wrong, you know, you are cooking, it is not technically wrong, it is a good recipe, you are cooking it properly. But what is wrong is that it is God's creation, you are not cooking it to please God. Does it make sense? So we see where the logic is wrong for the Māyāvādīs?

So we have shown where the logic is wrong with these modern philosophers and psychiatrists, where the logic is wrong in that - this is what the advantage of logic is, because we will just say "They said this and they said that." But the point is, they are saying A equals B equals C, therefore A and C are equal. But it is not, because the problem is, is you are suffering because you are performing the activity not in line with God's law. Because the law is to please God, not just to do it nicely. In other words, you follow God's law, but not to please God, that is called piety. You don't follow God's law, then it is called impiety. So they only know piety and impiety, so impious, obviously, everybody will understand, that gives you trouble. But piety, then those who are intelligent understand: even that gives you trouble. You are so religious, everything is so perfect for you, but still you have trouble. You do everything right, you are getting all the money you need, everything, everyone is dealing with you nice, there is no social problems, you have all the facility you need, everything is wonderful, relationships with your family and friends, everything is great... Sounds okay, right? Now the problem is, is but at some point, even if everything is perfect, somebody is going to die. Now, if you die, then you don't have to worry about anyone else's anxiety, but the point is, is you are dead. But if someone else dies, then you are left there to be in anxiety about that. So the point is, is somebody is going to die, it is just the way it works. Does that make sense? So it is still not enough.

So those who are not so intelligent, they look at just the immediate, those who are intelligent look at the long term. So the not so intelligent are called the karmīs, the more intelligent are called the jñānīs, but they are still not intelligent enough, because they think, "By giving up activity I will stop karma, that will stop my anxiety." No. The point is, is why anxiety is there is because it is not in connection with God, that's all. It is not the activity, it is not the situation, it is that the activity and situation, the identity is not in connection with God. Do you understand? So, therefore, if you give up the modes of nature and perform the activity based on spiritual purposes, then it will take you back to Godhead. So the Māyāvādīs, no matter how smart they are, their logic is wrong because they are taking that my anxiety is coming from performing activities, right? Karma comes, okay, karma is obvious. Okay, karma, they will all say, yes, that is the point of either happiness or distress, and so ultimately all karma is distress, right? But they will say that is because of activity. So, they

don't fully understand activity. They don't understand: activity, which means time, done under the modes - that is creating karma. They don't understand, you can perform activity not under the modes, and that will free you from that. Yes?

Prabhu (8): *So their logic is correct, but their premise is wrong, like their understanding?*

HH BVPS Mahārāja: No, because they are taking activity, their definition of activity is wrong, so, therefore, their definition of giving up activity that will therefore create spiritual happiness - that is not connected. In other words, their example is fallacious. Means, these are details of logic. In other words, in which way is your connecting A, B and C wrong, that is the science of nyāya.

Prabhu (9): *But also if somebody sourced improperly their datas, no matter how good their logic would be, they won't...*

HH BVPS Mahārāja: Yeah, so that is the point, the point is that, Prabhupāda is saying, if you have one... If you are off by a slightest degree, after a long distance it will be very distant. So what the Māyāvādīs say and what we say, as far as getting out of the material world, that we say is the same. We also say give up material activities, but their giving up material activities means do no activities. Or, if you are going to do, you do activities without desire for result - we will also say the same thing - that will liberate you, yes it will. But they don't understand this, that they are saying: liberation, that will make you happy. We are saying, no, it won't. So they can't understand this, that stopping activity... Because liberation, their definition is no activity, while our definition of liberation is now it is spiritual activity. So their definitions are wrong, so that is also one of the problems of logic.

Mātājī (1): *What to do in trying to prove all this to someone, or to my mind, I see it that this some will say, says that smoke doesn't necessarily mean fire, like why... [Indistinct]*

HH BVPS Mahārāja: No, but smoke always... Smoke always... If you have smoke, there always has to be fire, but you can have fire without smoke.

Mātājī (1): Sorry for this example, okay... [Indistinct] That means that would be... Soul is eternal, because including this, we use some axioms, yes, like "soul is eternal", "Kṛṣṇa is God", and someone who does not believe, who does not practice spiritual life, he cannot accept this knowledge, and mostly we are trying to do prove something to these persons, because others, they already accept something...

HH BVPS Mahārāja: Kind-of... I am teaching, I am doing this for devotees. The karmīs are actually easy.

Mātājī (1): Karmīs are easy?

HH BVPS Mahārāja: Karmīs are easier, yeah, devotees are harder. You know what I am saying? Because they are only having to get faith to accept it, that is the first step. So that means going from śraddhā... Means, from nothing to śraddhā, and then take up the association. We are talking about going from śraddhā up to prema, so it is a bigger thing. So that's why I am giving these examples here. The point is, is why do they want their happiness to last? Why when they are dealing in the romantic environment, do they talk about "forever"? You know what I am saying? Because if... Means, the body is temporary, that is obvious. Everything around you is temporary, so why does every living entity think in terms of eternal? That is because the soul is eternal. Why does the soul always, whatever you do, you are looking for happiness? Even if you think by making yourself miserable or being grumpy, that will make you happy, then people do. But the point is happiness. Why do people want to know? No one wants to be in ignorance. Why do they want to know? You even have television shows, it is all just about knowledge, you read out something what is the... Some mathematical crazy thing, and then whoever can give the answer gets a prize. So knowledge is interesting, happiness is interesting, getting results... So people... Because this is the nature of the soul, so sat-cit-ānanda, this is the nature of the soul. So it is just obvious, every living entity is looking for exactly the same things. But in illusion they don't see they are going to die. So that is the problem. Okay? Does that make sense?

So, on these basic points generally devotees... But their logic sometimes doesn't carry through. You know what I am saying? It doesn't make sense? Devotee accepts that everything is about Kṛṣṇa, but if you took, right now we just got up and walked over to the gr̥hastha area and went door to door, and we would go into their house and then see how their house is set up, we could start asking questions: why they are living this way? What do they do with this? What is its purpose? And you might not find that a whole lot of things are connected to Kṛṣṇa. You know what I am saying? They go to the temple program, they chant their japa, like that, generally the pictures on the wall are about Kṛṣṇa, it is not like a Metallica concert, or something like that. So like that, it is Kṛṣṇa conscious. But the lifestyle in the house, is it? You walk in, how do they live? How is it... You know what I am saying? Here it will be less of a problem, because of... But if you went to the West and went to someone's house... Why do they have a wall-to-wall carpet? What is the purpose? I am just asking, anybody... What is the purpose of a wall-to-wall carpet? Why would you need a wall-to-wall carpet? Why? Devotees have it, all... So many devotees have it, why? Do you walk this far away from the wall? Do you ever walk this far away from the wall? What is the closest you walk to a wall? You know what I am saying? So, that means, you don't actually have to have the carpet go up to the wall. So, it could be smaller, so that you could roll it up, you know, you could clean it, like that, beat it, wipe the floor. You could do all, but no, wall-to-wall carpet is that, but you can't clean it. So why is that a superior lifestyle? Why is that considered an optimum lifestyle in the West? It is nice, but do you really need it? So Vedic system, they had rugs, there were rugs in India before they had them in Europe, let me tell you. They call them Persian rugs, how old is Persia? Since when was the last time Iran was called Persia? And then the Persian rugs came from over here, the concepts came from here. So, therefore, they have always had rugs here. Does it make sense? So why would a devotee have that, when you can't clean? And not only that, is it wool? Okay, if it was wool then I can understand to some degree because at least then it is pure, though it gets a lot of dust and all that, but is it good to have so much dust? But even if we forget the dust, is it pure? But no, most

likely, unless they are very wealthy, it is synthetic. That means it is always dirty, so it can never be clean in their house. But isn't devotees clean?

Mātājī (2): Sound insulation for kīrtanas.

HH BVPS Mahārāja: Sound insulation for kīrtanas? You can still put down rugs. And that's a long shot. How many devotees do you know that that's why they have rugs? So, in the Köln temple in Germany the whole kīrtana room is completely soundproof. Cost them 200,000 Deutschmarks at the time, but there is no rug on the floor. Amazing, you can soundproof without a wall-to-wall carpet.

So what I am saying is, whether they have a carpet or not, they can't explain it. They can't explain why they have what they have in their house. So my point is, is how is it all connected to Kṛṣṇa? Because Kṛṣṇa in the second canto is saying, all times, all places, all circumstances you should be trying to see God. From the littlest thing like this, your rug, up to His pastime with His devotees in Vṛndāvana. Do you understand? So that's why I am saying - that is harder than to just convince somebody that they are not the body - that is more easy. But to convince somebody how in every aspect of their life to connect it to Kṛṣṇa - that is more difficult. That is why Kṛṣṇa says, preaching to the devotees is more important than preaching to the karmīs. We preach to the karmīs, otherwise where do you get the devotees to preach to? So, we preach to the karmīs, and we think "That's it." No, you are supposed to, after preaching, then you are supposed to preach to them now that they have become devotees. It is just like, you go to the market, why? Because then you buy vegetables. Why? Because then you can cook them. Why? So then you can eat. So we distribute books, so that will make devotees, so that you can train devotees, so they go back to Godhead. But some people think distributing the books, that's enough, finished. Others think, "Make the devotee, that's it, finished." No, but it has got to come to training the devotees. Therefore Prabhupāda gave all these courses: Bhakti-śāstrī, Bhakti-vaibhava, he gave all these courses to train the devotees. How many temples do you know that studying these courses are standard and everyone in the temple should be studying them? How many temples do you know? One, two, maybe three? Do you understand? You say Belgium, but no, it is an education center. It was a temple that didn't teach these things, and then they made it into an education center, now it teaches these things. Does it make sense? So that is the difficulty, is that this fullness of the philosophy is not seen.

Okay, then... So one is the subject matter, one is... So A here we have Īśvara, jīva, prakṛti, kāla and karma, so that is the first point, that this is the subject matter. Second is,

Reading from the Study Guide: *b) material nature is eternal and real.*

HH BVPS Mahārāja: Because it is always here, always will be here and it is real, means you are leaning on an actual real piece of material energy, like that. But no, you cannot take it home as a souvenir. "Wow, a real piece!" Because the Māyāvādīs will say it is not real, it's temporary, it doesn't exist. This is a material concept. Now, if material energy doesn't exist, then their problem is, is then material life doesn't exist, then activities don't exist, the soul doesn't exist. So when the soul comes

under illusion, but they can't explain where this illusion comes from, then you have the concept of the individual soul. And so, when the individual soul gets rid of the concept of the material, since the concept of the soul has been generated by the material energy, by the concept of it, when you get rid of the concept of material energy, you get rid of the soul. Does it make sense? It doesn't make sense, but this is what the Māyāvādīs say. Do you understand? This is why it is said it is non-different from Buddhism, just the form is different: Buddhists don't accept the Vedic literatures, the Māyāvādīs do. That is the only difference. So, therefore the Māyāvādīs follow a Vedic lifestyle, they are in the Vedic system, so that is superior to Buddhism, which doesn't. But the Buddhists will say there is just void and then from this void this illusion comes applied, and so then the jīva thinks he is separate from the void, he thinks he exists, but he is generated from the material energy, right? And then the gross materialist, he will say life comes from matter. Do you understand? So, there is no difference in the philosophy, technically, between the materialists and the so-called impersonalists and spiritualists, because all of them think the soul has come from material energy. Nobody understands souls come from God. Does this make sense?

That is why there is a difference in the impersonalists... The impersonalists, it is just all Brahman, so you become absorbed in Brahman, there is not so much of a point of whether you become Brahman or not, you already are Brahman. So it's... Māyāvādīs say you become Brahman, Brahmvādīs say you are already Brahman, everything is Brahman, it is just a matter of whether you understand it or not. So they are not offensive because the soul doesn't disappear. You know, God can have a form or not, that doesn't matter to them, it is of no interest. So there is a difference. So in analyzing there is a difference between these. So it means, you can deal with the Māyāvādīs, you can deal with the materialists, they are all saying the same thing, they are just starting from different sides because it is all material consciousness, all one thing. You ask a Christian: what is the soul? What answer are you going to get?

Prabhu (6): *The body.*

HH BVPS Mahārāja: The body, right? Jews say the same? Yeah. So it's a body, so that means it is dead matter, it is material energy. So it is just that the impersonalists are a little bit more subtle that they accept that there is the concept of "I." So they don't worry about the body, but that is basically the only difference. Otherwise they are all impersonalists. If you ask who is God, ultimately we will end up in no form, no nothing. So it still ends up, they are all... In other words, that consciousness is coming from the material energy and that God is formless, that is the basic standard of all mundane consciousness, no matter what philosophy, it will all come back to these points. Now, which they bring out more, what is the process to get there, that will make the difference. But otherwise, same thing.

So that is why "the material nature is eternal and real" - that is why it is important. The Bhāgavatam opens, in the first verse it says it is real. But the concept of that it is not connected to God, that is the illusion. Because you have to be able to tell what is real and what is not. So we will just say, "Material energy, that is Māyā," no, material energy is not Māyā. Material energy is material energy. You don't see material energy in connection with Kṛṣṇa - that is Māyā. That is the point, so

devotees with your point, so much of the time they will just say... You know, you ask like, let's say, you ask some of the ladies in the temple, or some of the men, why don't they dress properly? Dress properly means, wear a nice sārī, have some color in it, and "Oh, that's Māyā." But why is it Māyā? Māyā is if it is not connected to Kṛṣṇa. So what is their reason for not wearing it? "Oh, it is attachment..." And so, what is the problem with attachment? So, for them detachment stands on its own as a good quality, but for us detachment has no value if it is not connected to Kṛṣṇa. Does that make sense? So their wearing like that is actually based on impersonal philosophy, not based on our philosophy, but they won't know it. So this is what I'm meaning, is that the devotees just find their points here. Or others, then they dress up nicely, they go to the temple, and that is where all the matchmaking happens. So this is also another thing, why they do... "You know, we are just being natural." Natural what? You are in front of the Deities, you are in front of the Vaiṣṇavas, so how is that natural? Natural for what? Dogs, yes, but do you want to become a dog, or do you want to be human, you want to go back to Godhead? So humans do like this in the temple, dogs don't. Dogs are outside and dogs come to the temple, they will do the same thing, they will sniff around and decide which vertical objects belong to them, and stuff like this. Do you understand? So they are not actually understanding the philosophy: who they are, who God is, what their relationship is. And we will say, "Oh, this is all fundamental philosophy," but we can see, it goes a lot further. If I say, "material energy is eternal and real," you go, "Yeah, yeah, we've heard that, let's get into some real..." No, this is there, this is Vedānta, and a lot of trouble is taken to establish that. But we will take it for granted. And then on that,

Reading from the Study Guide: *c) The manifestation of the material world is also real but it's temporary.*

HH BVPS Mahārāja: Right, means, the material energy is eternal, it is real, it is eternal, but its manifestation where we can see it in all this form - that is temporary. It will be manifest, then it will be dissolved, and manifest and dissolved, but the material energy is always there in the form of Pradhāna. But it will actually be manifest, then that is then when creation is there and then dissolution, like that. But what is manifest is real, you take the pradhāna and all the elements put together, then creation means you simply separate them. So it is real, and then at some point it all goes back together. So you thought, going to the market, buying the rice the dāl, the potatoes and all the spices, that was the real thing, no, that is the temporary thing. The kicharī, that is the real thing. [Laughter] It will all get purged together.

Ok, so we will end here today.

Prabhu (4): *The classes will be, Mahārāja, every day?*

HH BVPS Mahārāja: Every day? Okay, Monday, Tuesday, Thursday, Friday. Wednesday - no class, Saturday, Sunday - no class. That's what I am saying, you have plenty of time to be able to read what is... So now, you should... Means, this Introduction should be read, because we are just going through the subject, the analyzation and that. And so, basically speaking, if you want to go through, you want to get credit... In other words, you can come and sit, nice, but if you want to get

credit for it and actually after four and a half months to get the Bhakti-śāstrī degree, then you will need to read the material, write the essays. So if you want that then you speak to... Who is going to organize that, you? You? Ok, so Śānti and Pāṇḍava Bāndhava, like that. Pāṇḍava Bāndhava is developing the course and all that, and I think Śānti is helping with the adult educational program, yeah, correspondence and that, and he is... Him and his wife are working on the Bhāgavatam elements, like this, these two are your contact. But you should work that out before the weekend. Yes?

Prabhu (4): *This will be ISKCON certified Bhakti-śāstrī course?*

HH BVPS Mahārāja: ISKCON certified? What do you mean by ISKCON certified?

Prabhu (4): *I know that there are like some official courses of Bhakti-śāstrī...*

HH BVPS Mahārāja: Did you see that book that came along? You know just when you were here and that book came? That book was published in 1986, I think. So you name me any Bhakti-śāstrī course going on, that is going on now, that goes back that far. So we have been running Bhakti-śāstrī courses... That was when it was published, but we were running them since 1984. So this is our Bhakti-śāstrī, anybody else likes it or not, personally I couldn't care less. [Laughter] Because then personally I will say, they are just bureaucrats, they are not philosophers. Because philosophers understand, if it is solid philosophy, it is good. But if they want to get into their little bureaucratic things, sad, but I am sorry.

Prabhu (9): *Mahārāja, the timings are going to be the same?*

HH BVPS Mahārāja: Same.

Prabhu (9): 7:15?

HH BVPS Mahārāja: 7:15, 7:20, like that, because the kids' class starts at 7:00 and ends at 7:10. So if I don't go and everyone is here... [Indistinct] Otherwise, 7:20 is the latest we start. So, in other words, it is the same amount of time that we would get for two periods, it just starts a little later and there is no gap in-between. So if that works for everyone, fine, if everyone is falling asleep, needs a gap, then we will put in 10 minute gap, so it works.

So, ISKCON recognized or not, we are not worried about it. This is, this is the Bhaktivedānta Academy stuff, and we have been running them longer than anybody else has, I mean, anybody else, including Vṛndāvana, including Māyāpura, we have been doing it before them. So, this is not, it is not a problem for us. Like this stuff, have you ever heard this before, this level of analyzation of the Gītā? Introduction. We are not even in Gītā, this is introduction. So this stuff that you are reading here, this was written in the 1980s. So this is what we see. We don't advertise, that's why no one knows. So it is up to you - you know the philosophy, it works. You don't know the philosophy, who cares? You have a degree, don't have a degree, it doesn't matter to us, like that. So, previously

ours was authorized, now if they don't accept it, I couldn't care less about bureaucrats. We are brāhmanas, we deal with brāhmanas. Bureaucrats are śūdras, and that is just facts. So it is up to you. You want to spend your time for the next four and a half months, you are welcome, and if you think you will be wasting your time, then there are other alternatives. You have the VTE course over here, Vṛndāvana doesn't use the VTE course, they don't figure it is deep enough, they run a separate course that is more based on what Bhūrijana Prabhu teaches, and Nārāyaṇī Mātājī is one of the ones that was involved, but she is more specifically involved in the Bhāgavatam study, like that. Does that make sense? So, generally others from these other courses have come to us for direction, so you work it out how we stand. [Laughter] Okay. Jaya ho!

*Om Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare
Hare*

*Jaya! Śrīla Prabhupāda kī jaya! Samavetā bhakta vṛnda kī jaya! Jaya Nitāi-Gaura premānande
Hari Hari bol!*