

Vedanta Psychology

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Maharaja: So for some days we'll be discussing on this Vedanta Psychology, this book by Suhotra Maharaja, a publication of the Academy. So that would if one is interested to read it yourself, to keep what with what we are doing, then I am not sure, you have this? Means at the gurukula book table at the temple, it is moving around, it is available there, or you can talk with either Priti-varadhana or Santi-parayana about getting it.

So basically this psychology is not something separate from what you are used to, what you are used to hearing. It's just that it's not necessarily taken as its own topic. Psychology basically it's based in the root, the psyche, means is actually the soul. But in your modern psychology and philosophies they can't actually tell the difference between the soul and the mind, they are taken as the same. So basically the study is to be able to make this difference. Because if this difference is made, then we are able to deal nicely with our own personal development.

So we'll find both that what is being discussed is very familiar, at the same time, is taken in the context where you are just discussing about the mind, that's being the central feature, then it will appear as its own topic. Just like you are discussing the form of the universe, how it functions, its relationships with everything. If we look at it from that way we call it creation. But if we look at it on how that same pattern affects our particular body, then we'll call that Ayurveda, but it's actually the same topic, the same discussion, it's just a specific application.

So here now the mind then the tendency is that either we are thinking we have to conquer this mind, so this element of conquering means it will stop. It's bothering us, it's coming up with all kinds of stuff that we don't appreciate. Stuff we do appreciate, we don't think about as stuff that we have to deal with. But it's an idea that we have to stop this mind. Or we just ignore it, we are chanting, we don't worry about it.

But in both these cases the point is a very important point is being missed, the mind is real, and that is what actually we need to deal with in Krsna consciousness. Its particular projection of what is real that's an illusion, but the mind itself is real. It's as real as earth, water, fire, air, all these different elements. It's one of the elements, and it's factually the one element of these eight that makes all the other seven work. The gross material energy is being identified and is moving and is working because of the mind.

So factually what we are dealing with here is desire. That's the central point in dealing with the mind. So this desire then is what needs to be, that is what is being

controlled, not the mind. This idea that the mind is going to stop and go away, that's not going to happen. It's a matter of what is the mind doing in its constant, I think they use the word, inner dialogue. That the mind is constantly babbling on and on and on about something. So the idea is that this then must be properly connected.

So basically in this study, this whole study Suhotra Maharaja is basing this on two purports that Srila Prabhupada gives, and then five points within that that break it down. Everything else in the book then is an elaboration or expansion on this. So these purports is the 3.26.31 and 3.28.7. So in the first one:

Since mind is a product of the mode of goodness, if it is fixed upon the Lord of the mind, Aniruddha, then the mind can be changed to Kāññea consciousness. It is stated by Narottama dāsa Öhäkura that we always have desires. Desire cannot be stopped. But if we transfer our desires to please the Supreme Personality of Godhead, that is the perfection of life. As soon as the desire is transferred to lording it over material nature, it becomes contaminated by matter.

So that's 3.26.31. The second one is:

The essential point is that the mind, which is contaminated by material attraction, has to be bridled and concentrated on the Supreme Personality of Godhead.

That's 3.28.7. So now these five points that we gain from this, then one:

1. The essential substance of the mind is the mode of goodness, which is the energy of Lord Aniruddha, who is the localized Supersoul feature of the Supreme Personality of Godhead.

So now in these then we have heard this, this is not new, it's philosophy and we'll that it that that's philosophy. What's that got to do with psychology? But we have to understand, psychology in the modern sense is considered as a separate subject simply because modern psychologists can't tell the difference between the soul and the mind. Because psyche means the soul in Greek, it doesn't mean the mind. But people think the mind is myself, and so that's why then it becomes a subject as such, and we'll think, oh, it's something different. If I really want to understand psychology I have to go to these modern psychologists, but actually we have much more.

So here then in breaking this down is this element of the mind is coming from the mode of goodness, the essential substance is the mode of goodness, it's very important. Because mode of goodness is what is maintaining this world. Passion creates, ignorance destroys, goodness maintains. So the essential point of the mind is maintenance, because it's the mind that maintains our material existence. Because of the mind we are in the material world. If the mind changes its focus, we are not in the material world any more, we are in the spiritual world. This is the point of if it's brought in line, ok, that will come up.

But on the mode of goodness it's the energy of Aniruddha who is the Supersoul. It's the Supersoul who is taking care of everything. The environment has been created by Sankarsana, the attractiveness to that environment is Pradyumna, so the

whole establishment or whole identity that we have here is then based upon ignorance. Because sambandha in the material world represents ignorance. In the spiritual world the sat-potency, which represents relationship, is eternality. But here it's temporary, so it's ignorance, it's just a reflection. So this identity with ignorance then this is your basis. But it's that basis is being maintained by the mode of goodness, or Supersoul is there and sanctioning the desires that the living entity has.

So we can see in this whole clue here, transferring the desires to the Lord that gets us out of material consciousness. It is not something else. And bridled means it's simply brought in line, it's controlled, it's directed. It doesn't say, it's stopped. It doesn't say, take the mind and stick it in a box, and then put that in a bucket with cement and then dump it into the Hudson River. It doesn't say that. It says that it's bridled. Horses do a lot, they are very active, but they work well when they are bridled, because they are directed. It doesn't say, stopped. Because the mind is going, just say, this has to stop. No, it has to be redirected. This is the problem. This is why we suffer, because we try to stop it, rather than redirect it. Because you can't stop it.

Devotee (1): Questions now or at the end?

Maharaja: Any time. Just as long as it's relevant to the point.

Devotee (1): Yes, in the analogy of the horse, there is the understanding that you also have to first break the horse before you can actually put the thing on and make it happen. So how does that...?

Maharaja: Breaking. That breaking is actually, is that understood the point? Means if we are going to bridle a horse, you have a wild horse, if you want to bridle it, then the English term is you have to break it, which means that it has to give up the idea of it's wild, but now that it's a horse under someone's control. Basically that just defined it there. It is just that we accept that the mind is a real thing that we work with and it's not us. Basically as soon as that's done, then it's something we can deal with very straight-forward, and at the same time, we can deal with it without ourselves becoming implicated.

The difficulty is the more we identify with the mind, then the more we have a tendency to be unable to analyze it and work with it. Because as soon as we analyze it desire and attachment comes up, as soon as that comes up we think that is us, as soon as that's us then we are distracted. So in other words, we become bridled, the mind bridles the consciousness and drives it where it wants, when it should be the other way round.

So this whole introduction that Maharaja is giving, here he is giving the foundation of the work, but is basically giving the whole idea that we are not the mind but the mind is real. And our whole existence is based actually simply on our mind, nothing else. It's not something else that keeps us in the material world. The body doesn't keep us here. We have to do a lot of work to actually stay in the body. Means you have to breath, you have to drink water, eat food, you have to stay out of the way of

Mac trucks, so many things you have to do to stay in the body. But the mind wherever you go, it goes with you. So that's actually the real central feature.

Devotee (1): So the point which makes it work is not how much effort you put into breaking the mind, but the understanding that the soul is superior to the mind. Because by just fighting it with brute force...

Maharaja: No, this is the whole point, the brute force won't work. It's a matter of the mind is based on desire, and we have this idea, we have to get rid of desire. No, we don't have to get rid of desire, we have to change the desire. Because right now desire is to lord it over material energy, and the mind is the central feature of that. It has the desires, it has all the ideas. Maharaja gives so many examples of that the means we have so many things that we can see, but the mind can generate stuff, we can close our eyes and the mind can generate stuff we want. You can go and completely hide, but it will generate. Because anything it's taken in the past, it can bring up again and it has the ability by samasti to stick together all kinds of things, it creates stuff that don't even exist, and we want it, that's the thing.

So the whole idea is, it's a matter of changing desire, redirecting that desire. So therefore he mentions that if it's fixed upon the Lord of the mind, Aniruddha, in other words, Krsna is the Lord of desire and attachment.

Devotee (2): Another...also against breaking the mind, it will be like in the case of Mayavadi that is actually impersonalist, who thinks he has the mind under control, because this actually is his goal if I am controlling everything. And actually that will lead to take the against the principle that actually surrendering the mind, which is a constant eternal... To break it...in control of my...

Maharaja: He is the controller, yes. Because the bottom line is we have come into this world because we think we are the controller and enjoyer, so because the mind wants that it gives us a false identity. So the Mayavadis somehow or another very cleverly throw out all the stuff that seemingly is material desire but keep the essential point which is I am the controller and enjoyer. So that's the interesting, it's like, get rid of the bank, all the marble, all the counters, but keep the money. So there is no, the bank is gone, so now all the maya is gone, but you still have the money.

The second point then:

2. When that sattvika mental substance is dedicated to the Lord it is transformed to Krsna consciousness, the state of infallible goodness about the three modes of material nature.

So we can see here, it's a transference. One is trying to bring the mind from engaging in material pursuit to spiritual. That doesn't necessarily mean changing the activity. This is also sometimes misunderstood stemming from the impersonal idea that spiritual must be the opposite of material. But actually material is not being able to perceive the spiritual. It's not opposite things.

Means it's like night is the lack of light. If there is light, there is no night. It's not opposite things as such, as a force. Night is not a force that is fighting with the daytime and covering it, no. It just doesn't exist if there is day. So if the spiritual consciousness is there, there is no maya, there is no ignorance. It's just, means we put it on the front page of our BTG this very point, kãñëa—sürya-sama; mäyã haya andhakära. Krsna is sun and He is light, and maya is darkness. So where there is Krsna, there is no darkness. That's the whole idea. Like you see in the whole logo there is darkness, but Lord Caitanya is bringing this light, and so then therefore it is being able to be appreciated.

So it's a matter of transforming. This is our philosophy, transforming. This is parinamavada, it's transformed. You have the spiritual, but because of polluted consciousness it transforms into material consciousness. While the Mayavadis their idea is vivartavada, which means that it's just an illusion, it doesn't exist. So they'll say the mind doesn't exist, but keep the idea that I am God. So it doesn't make any sense. So the whole idea is we have to be very careful that we are not caught up in this.

Third point:

3. To dedicate the mind to the Lord we must channel the flow of our desires towards His lotus feet. Hence there is no question of controlling the mind, fixing the mind, pacifying the mind without the reformation of desire. Our quality of mind is subject to the quality of our desire.

So simply it is the desire. And that's the best part about it, desire is starting from ourself, from the soul. So when there is athato brahma-jijnasa, then the desire changes. When the desire changes, that will change then the flow of the mind.

So the water is moving, it's a matter of directing it to where it's useful. So much water is there in a city, and if it moves according to the natural flow everyone is benefited. If it doesn't go according to that, it comes down at the side of the mountain and all those people in the fancy houses end up down in Watz (?). So it's a problem.

Devotee (3): I was wondering, can the mind's activities be divided into Bhagavata, Pancaratrika, and Vedic?

Maharaja: In one sense you can, means as a psychological definition you might not use the terms, but the subject matter will be the same.

Your Bhagavata is your pure consciousness or focusing on the Lord in its natural spontaneous form of attraction and affection. Your Pancaratrika will mean that the mind appreciates that the Lord is the center of all activity, but it doesn't naturally flow that way, so it accepts to be bridled and directed therefore exclusively at the lotus feet of the Lord. The Vedic will mean that the mind may or may not accept that the Lord is supreme, but there is such a thing as an upward direction, there is such a thing as better and worse, and that better and worse is defined by scripture, by authority, not speculative. Therefore authority says, one must be progressive, and

one must voluntarily control oneself to actually be a better controller and enjoyer. So therefore one agrees to be controlled, so you are in the proper form of Krsna consciousness though you are not necessarily Krsna conscious. Because when you add Krsna consciousness to it, that's your daivi-varnasrama, which technically if it's done properly is Pancaratra. Then that naturally then gives rise, by purification, to the spiritual, the Bhagavata.

Because the Vedic its actual purpose is to bring one back in line with the Lord and free one from material consciousness. Bhagavata it's not a matter of freeing from material consciousness, there isn't any. Pancaratrika technically there is, but it's being so absorbed in the Lord's service that it doesn't really feature. As long as you follow the rules and absorb yourself in the process, there basically is no mundane. But Vedic is taking mundane as very much a reality. If you are absorbed in the preaching, or in some variety of hearing and chanting, or in the deity worship or things connected with the deity in the temple, and you are completely satisfied, no other desires, then between the Bhagavata and the Pancaratrika everything is taken care of. You don't have to worry. One doesn't need to go further, because all the essential.

Means Vedic is the reflection of the natural form of Bhagavata in the spiritual world. In the mirror it's the reflection, it's the cultural reflection. And the essential points of the Bhagavata have been pulled out as the Pancaratra. Pancaratra is Vedic rules that are either directly or supportive of worshiping Visnu. And if it's broader than that, then that's the rest of it, that's what we call the Vedic culture. So its purpose is the same, but it's just a matter of these stages. So the Vedic can bring one to the liberated platform and take one in the direction of the Supreme Lord, because to get liberated means you have to be going towards the Lord. The Pancaratra will focus specifically on the Lord. And then the Bhagavata will develop that natural spontaneous love.

Devotee (4): When we follow these nice processes of pure devotional service, does it mean that we don't want to listen to the mind any more.

Maharaja: We don't want to listen to the mind.

Devotee (4): You don't have time.

Maharaja: You don't have time.

Devotee (4): You can't engage in something else.

Maharaja: That's there, but the problem is, if you can do that, that is great, and that is what we are trying to do, that's the second recommendation. The first recommendation is pure unalloyed devotional service starting this nanosecond. If that doesn't work, then you take up what you just said. If that doesn't work, then you start with the Vedic process. This is what Krsna says.

So the reality is, means it's like this, do you need to be married to chant Hare Krsna? No. Do you need to be married to worship the deity? No. So people need to

get married, so what are we dealing with here? They need to get married, they have to have children, they want to have their house, they want to have the money, they need their prestige. People fight over, I mean it's like, you have an opening for a temple president in a major temple there can be a lot of politics, why is that there? Because of this nine processes? No, because of the pure unalloyed mundane conditioning of the mind. That's what then has to be addressed.

Because what will happen, what Maharaja points out is, people will fancy that it exists. Oh, I am not fighting, I am not making politics, I am just trying to do my service, which in one sense is true, that is their conscious effort. But the subconscious effort is to control and enjoy. If I am the temple president I am in control here, that means things will go the way I want them to, that means my enjoyment will be unimpeded. That's unconscious.

So how to identify that if it's there? I am saying, if it's not there, then there is not a problem. It's only a problem where it is there. So to be able to accept that that concept is there and to be able to identify and work with it, that's what we are studying here. In other words, we are not afraid to deal with the mind, because we don't identify with it.

Devotee (4): But we can reject, I don't want to be...

Maharaja: You cannot reject, because right now you are using words, where did those come from? Where did the concept come from that I should reject? Because accepting and rejecting is what the mind's done, so that you have rejected means you are using your mind.

Devotee (4): No Maharaja, by intelligence.

Maharaja: But intelligence simply tells you, this is a rock, this is a kamandalu, and this is a book. That's all the intelligence tells you. And it will tell you from the book you can read and get knowledge, from this you can get water, and from this I can hold down the page of the book or throw at somebody who I want to get their attention or I don't like. But what you want to do, that's the mind. The intelligence, that's why it says bridled, the mind is controlled by the intelligence, but you are not going to get rid of the mind. That's the whole point that Maharaja is making. We just fancy the mind and it wreaks havoc and we won't accept that that's what's making the trouble.

The point is the mind is the best friend or the worst enemy. It's the best friend when it's connected to Krsna, and it's the worst enemy when it's not. But you are not going to get rid of the mind. It's not a matter of rejecting it, closing it down, putting it in a room, locking it, throwing away the key. It doesn't work. It is the central feature of your active interaction with other living entities. It's all based on the mind.

Devotee (4): We have the choice to follow the mind's dictation or not.

Maharaja: Yes, but where does the choice come from? Who makes the choice?

Devotee (4): The intelligence.

Maharaja: No.

Devotee (4): No?

Maharaja: No.

Devotee (4): Then who?

Maharaja: The soul in connection with the mind. This is the point that we are trying to make. Intelligence doesn't make a distinction.

Ok, which of these two rocks is bigger? This one, ok. So that's what the intelligence can do. Now, which is better? That's the mind. Depends what you want to do. So that's the whole point, the mind is not going to go away, and we don't need it to go away. We just have to redirect it towards the Lord.

Devotee (4): But that's my point, the nine processes of devotional service is the...

Maharaja: Yes, no, but you are just taking, I do the activity and ignore the mind. No, the mind has to be engaged in those activities, otherwise, why is it he is going along, he is chanting, he is the best devotee in the temple, and one day, bang, he is gone. And how many of those were there in your temple? Why? Because one day, suddenly the mind went, hey, what about me? And then they are gone. And the soul identifies with the mind.

This is what we are discussing, this is a real reality, due to this ignoring the mind and dealing with it, is one point, and accepting the mind as us, therefore there is so much social and devotional disruption. While simply if we accept that the mind is real, we have to deal with it, but it's not us, then so much problem goes away. I, the mind wants this, but it's not me and that's not good, so why should I bother? It wants to do something, it wants to be active, so then be active, but why be active for yourself? It's so much better to be active for Krsna. You get what you want anyway.

I am hungry, I have a friend, I could just feed myself. Then I am physically satisfied, but emotionally I am not, and my friend is really not. Now if I work on the principle of feed my friend, then they are going to be satisfied, I am also going to eat in the process, and emotionally then it's been taken care of, and relationship has been developed. So in both cases you ate. So which is better?

So if the mind accepts that connecting to the Lord and serving the Lord, everything we require we'll get, but this is where we don't understand that. We'll think, by serving the Lord I give up everything for myself. I have offered nice prasada to Krsna, but I will not enjoy that prasada. I didn't make the prasada for my enjoyment, but when I am taking the prasada it is very enjoyable. Why won't it be, it's Krsna. The soul is satisfied in connection with Krsna.

But we tend to think like the impersonalists, no, any kind of enjoyment I must throw it out if it's going to be spiritual. I have actually heard devotees say, enjoying prasada is maya. So they do like this in anything. They want to be married, they

have to be married, but being happy in that family they'll call it maya. So they do their best to mess it up. But the point is it's non what's being done.

It's whether it's being done for Krsna or it's not being done for Krsna. Eating is not maya, it's a fact of life. They do it in the spiritual world, it goes on here in the material world. What makes it spiritual or material is whether it's connected to Krsna, or whether it's not connected to Krsna, that's all. That's the whole point. So that's what we are trying to discern.

Otherwise it will just be, oh, we just chant Hare Krsna, great, let's run the society like that, but I don't see that going on. That's what's told to the two or three brahmacaris and brahmacarinis that still somehow or another happen to be still in a temple somewhere. But the other 300-500 devotees out in the congregation don't work according to that, and why?

Because they are not accepting the mind, they are not working with it. They say, I am being real. But what's so real about identifying with your desires. No. Deal with them, but don't identify with them. I am hungry, I need to eat, that's fine, but I am not this hunger, I am not this need. No. It's there, because the body requires it, the mind requires, the senses require. But that doesn't make it me.

So that's what we are trying to identify, then we can engage nicely in devotional service. Because why don't we engage it? Because the mind has another idea. But the mind doesn't see how it can be brought in line with Krsna. You want to eat, fine, that's being real, but take prasada.

Devotee (5): So Maharaja, are you saying that if we accept this point that the mind is..., we need to accept that and then get... Is that more or less what...?

Maharaja: That's basically what we are saying, because it's not an accepted platform. It's like you just ignore it, or like we discussed in the beginning you just stop it, you just control it. That's great, but the thing is how many are doing that? And how many who have said to do that are still doing that? A few are doing. But there is a lot who used to say that and they are not. And now they are saying, we are just being practical or we are being real. But it's not more practical or real, because it's still not identifying, the mind's desires have to be transferred to Krsna.

Devotee (5): Because then if you accept...for the mind and it needs to be somewhat satisfied to get to the point of pure devotional service, means that you can understand what kind of service is the best thing to satisfy those needs and...?

Maharaja: Guna and karma, means what is your nature, that's based on the mind, not on something else. Gita says that the body is based on the mind. The mind has a particular set of desires, so then you have, based around the mind all the senses are grouped, and that produces your specific form. So therefore in taking care of even the needs of the body, you still have to deal with the mind, because the body came from the mind. So actually you are trying to satisfy the mind, not the body.

The body needs to eat, but if I don't give you the right kind of food, you are not satisfied. And it might not even be assimilated by the body even though it's assimilable food.

Devotee (6): The duration to sleep you need about 15 minutes for all the elements to nourish the body...required for the mind...from the day.

Maharaja: When you sleep?

Devotee (6): Yes, ...so much going on.

Maharaja: So much going on, ok, yes. I think the whole concept of this sleep we'll get into very deeply in the future chapters.

Devotee (3): When the body is engaged in some menial activity and the mind is not fully absorbed in that activity, and the way I see it, it can be focused on chanting the holy name, or the contemplation of the philosophy of the ...aspect. But can it be said that one is superior to the other, that it's better to be focused on the holy name than come up with some...?

Maharaja: So is it when we are doing some activity that fairly routine and you can do the activity efficiently but not necessarily be absorbed in it, the mind can think of something else, is it better to be absorbed in developing contemplating service and other things?

They are non-different. Because sankirtana means that it includes everything. Because the point is this, one is chanting, that's one's own position and existence, but then the idea is then there is going to be relationship with the Lord and others. So even in the chanting we see it goes through stages, the name, the form, the qualities, and pastimes. So once it gets to pastimes then you are talking about interaction. Up to that point, then it's some form of appreciation. The name that's it's non-different from Krsna, form Krsna's form is very nice, qualities are even more expanded on that, but His pastimes are His interaction with the devotees, that becomes even more special. So now in that pastime, there has to be interaction. So there must be attraction, there must be to...activity, the attachment that's there and everything...

Devotee (3): Could you expand on that...when you are chanting your japa...

Maharaja: When you are chanting your japa to think of something else. Ok. In one sense yes, that's better than contemplating something else. But in another sense it is service to be absorbed in the name. So that absorption in the name that that itself is natural. But we see in this, you are dealing in absorption in the name is generally you are dealing with attraction or attachment to Krsna. So even though they are absorbed, there is still going to be active service. The devotees of Vrndavana are completely attached to Krsna and completely attracted, but because of that they are doing activity. So because of their attachment they perform service. So because of the prayojana, then there is abhideya.

In the same way it's said here, the mind is connected to the Lord of the mind, Aniruddha, the mode of goodness, that's in the state of prayojana. That will mean that then your activities, your abhideya, will be Krsna conscious. But if it's not connected to Aniruddha, the mind, then it will be absorbed in the mundane. So the goal is mundane, the activities will be mundane. So the goal is Krsna, the activities will be Krsna conscious. The goal is mundane, the activities will be mundane. So that's why technically they are mentioning Aniruddha in being absorbed in Aniruddha. Because then that elevates it to goodness, and then in that state then you can properly perform devotional service.

Devotee (4): So Maharaja how this mind I cannot get... Can we do these nine... let's chant Hare Krsna, let's serve Krsna...and if mind agrees then, no problem.

Maharaja: Then it's fine, no problem. Just get it to agree.

Devotee (4): Still we can decide if or not?

Maharaja: Yes, but why is it that you are even making this discussion in the first place? What's the basis of it?

Devotee (4): ...

Maharaja: No, but you are going by right now. Go back some years. Was there any discussion of Krsna consciousness? No, so at some point you had, the mind had to accept, the intelligence showed, ok, you are dealing in material life, you are not satisfied, here is spiritual life, the people who are doing it seem to be happy, and the book what it gives is very logical and very practical, that the intelligence can identify. The mind has to accept that. Having accepted that you took up Krsna consciousness. So now the basic platform that the mind is working on is Krsna consciousness. So then if you can through the intelligence show that there is something that's more Krsna conscious than another thing, then basically if the mind is committed to its earlier decision of Krsna consciousness it will accept that. But if it's become distracted by material desire, even though the basis of being in Krsna consciousness is to be Krsna conscious and to accept things favorable, if the attachments are so much stronger and the identification is so much greater in that direction, then when the intelligence comes up with these points, the mind may not accept. So still you are dealing with the mind.

The intelligence shows what are the difference and what is the communality, in other words, you can analyze the field with the intelligence and figure out what each element of the field is going to add to your action that you are going to perform with the mind and senses. Then it's up to the mind to accept it.

Devotee (4): So if mind is sticking to something, it's attachment?

Maharaja: Yes, attachment is what the mind does, what it does best. Intelligence has nothing to do with attachment. Intelligence is simply discrimination. That's the point. Attraction and attachment, that is the mind. Differentiating the elements of the field, applying the skills that one has on the environment that you are dealing with it,

that's intelligence. In other words, the Sankarsana aspect where you are dealing with the field and analyzing it and the intelligence part of application in abhideya, in Vasudeva, these are what the intelligence does. But the attraction to the field is Pradyumna and the attachment or need is Aniruddha, that's the mind. So we see you are dealing with this element and where they are overlapping like this, but that common point is abhideya, that's where the mind and the intelligence are functioning together at the same time. Otherwise it's more prominently one or more prominently the other.

Means a man is alone, he thinks masculine he does masculine. A woman is alone, she thinks feminine she does feminine. You put the two together, then they have to work together and find a common ground. So that's abhideya. Abhideya is where the intelligence and the mind cooperate together in a balanced way to effectively get something done.

Devotee (7): Maharaja, you mentioned that devotees may be fixed up...and go away. So I was thinking that this vaidhi-sadhana-bhakti, one could argue that it's giving more focus to this external regulation of the mind than...

Maharaja: External regulation of the mind, but how would there be an external regulation when the mind is internal? You can externally regulate the body, but the mind you have to direct. What we are saying is, be effective in your direction. Otherwise the mind will make up what it wants to do. Because it has some ideas, the mind wants to be happy, or wants to feel the security of control and the satisfaction of enjoyment. So now it either has worked out its own things, or heard from others, or experienced things. So through whatever it is, then it has some idea of what it wants to do. Then it's a matter of directing that in a favorable way towards Krsna. Means ideally it's favorable towards Krsna. At least initially it's towards Krsna, it may be still more favorable to yourself, but it's directed at Krsna. Then as that becomes established, then you start directing it finer that it's actually for Krsna's happiness. So that's what you are trying to do.

So it's not a matter of externals here. This word external and internal, that's very nice but that's in relationship to the internal process of the mind being absorbed in Krsna. So this thing of external and internal it's not something that like it's these we have heard these words and now we have our little stereotype way of applying them, and as soon as it's external then it's bad. Because basically speaking probably everything that you do in a day is all has an external aspect. Even if you say, we are just going to do be absorbed in the internal, we are just going to hear about Krsna in His pastimes, and what are you going to do that with? You are going to get out a book, quite external. Knock on wood, it's like solid, made out of a tree. Then you are going to use your hands, external, your fingers, you are going to use your eyes, external, you are going to use your tongue to read it and ears to hear it. You are going to have a place to sit down, external. So what's not external? External is the understanding that something that has an internal aspect and you are not recognizing that. (end of lecture) (end)

February 13, 2009

Maharaja: Then yesterday we were going through the introduction and these five points that are being given. I think we only made it through two or three of them. So I'll read all five, then we'll review.

1. The essential substance of the mind is the mode of goodness, which is the energy of Lord Aniruddha, who is the localized Supersoul feature of the Supreme Personality of Godhead.
2. When that sattvika mental substance is dedicated to the Lord it is transformed to Krsna consciousness, the state of infallible goodness about the three modes of material nature.
3. To dedicate the mind to the Lord we must channel the flow of our desires towards His lotus feet. Hence there is no question of controlling the mind, fixing the mind, pacifying the mind without the reformation of desire. Our quality of mind is subject to the quality of our desire.
4. From the logically above point two it is clear that the original condition of the mind is Krsna consciousness. That original condition is contaminated as soon as our desire flows towards to lord over matter.
5. Thus what we know to be the material mind is in essence the condition of material attraction.

So this is then is going to be, he is saying, this is the basis of the whole book, these points that are coming from these quotes of Srila Prabhupada. Then the discussion will expand out. So now at this point still even though it's subtle we are looking at the philosophy. The whole thing actually is always going to be philosophy. But in here then it's more the emphasis is on the Krsna conscious element. So the technicality of the working of the mind is yet to be brought out. So that it becomes clear that we are dealing with this psychological analyzation here.

So we have established the mind is in the mode of goodness, so therefore it needs to be connected with the Lord of the mode of goodness, or Aniruddha, then it is actually peaceful. So that makes very good sense. So now what is in between these two, that's what's coming up. Now you are going to have the Lord, means you have the mind and the Lord is there, but now what's in between is the sense objects, and thus the desire for and attachment to them. This is what gets in the way that we don't see Aniruddha, we don't see the Lord.

The problem is not the mind and the senses. And it is very obvious that Krsna consciousness and being connected to the Lord is what we are trying to do. But the problem is that we being attached to the senses and the sense objects separate from the Lord, then we come to this different conclusion that I am the controller and enjoyer, and that's actually what separates us.

So we have established here that the mind is real, the senses are real, because otherwise there is this idea that they are illusory. As we mentioned, those in the vivartavada they will say, it's just an illusion, it doesn't exist. So you get rid of the illusion and then you are liberated meaning that there is nothing. While we say, it's parinamavada, it is a transformation. Means what is there is real, but our consciousness of it or its manifestation is a transformation of something previous to it. And so the illusion is thinking that it is separate from its transformation. The material world is expanding from Krsna. Krsna manifests, expands, or transforms as Siva. So the illusion is to think that that transformation is something separate from Krsna. This is the problem.

Because we think the material world exists on its own, is its own separate entity, that we can be here and enjoy it and do with it as we like. And there is it's a problem, so therefore why is it this problem, therefore we try to take up Krsna consciousness to find out what's the problem. But the problem is, we don't see that it's actually all Krsna. We think it's something separate from Krsna. So that's what's being brought out in this point, that's the foundation.

So in other words, that is something that we are familiar with, or generally are quite familiar with, and at the same time, that will be the conclusion. But now in this, the process will be as we'll go into this in more depth so that we see the technical reasons why we don't make this connection. Because otherwise we are saying, this is what it is, and it's correct, and in our mind the intelligence understands this. But the difficulty then comes, we are not making this nice analytical procedure that allows us to realize that. Somehow or another our practice and our contemplation is not giving rise to realization, because we are not making it actually practical. If I want to get realization by doing something practical, I actually have to do it.

If I want to get the realization of riding a bicycle, I actually have the bicycle, understand its workings, and actually practice riding it. To say that riding a bicycle is this or that, that's good, it's a beginning, but it's not actually what's going on.

So in conclusion here then, there is this verse, so in this last quote, if you are having the book then this is on 18 of the introduction. So this is here in Bhagavatam Canto 3, Chapter 26, verses 23-24:

Not only must one come to the stage of pure Kāññea consciousness, but one must also be very careful. Any inattentiveness or carelessness may cause falldown. This falldown is due to false ego. From the status of pure consciousness, the false ego is born because of misuse of independence. We cannot argue about why false ego arises from pure consciousness. Factually, there is always the chance that this will happen, and therefore one has to be very careful. False ego is the basic principle for all material activities, which are executed in the modes of material nature. As soon as one deviates from pure Kāññea consciousness, he increases his entanglement in material reaction. The entanglement of materialism is the material mind, and from this material mind, the senses and material organs become manifest.

So this is the connecting point here, this last sentence, *The entanglement of materialism is the material mind, and from this material mind, the senses and material organs become manifest*. So this is then where the impersonalists will bring up the point of the illusion, that it doesn't actually exist, because the material mind is creating it. So therefore if we get rid of this concept, then it all goes away. It sounds very nice, from the angle that material is one thing, therefore spiritual is something completely different. So it sounds very logical.

So on one level, yes. But on another level the point is, how it was there in the first place, how would it function? Just to say it happened there, still means you are not understanding it. And saying that I am in control of it, that I will get rid of it and therefore liberate myself, still is illusory in that how are you in control of it? Because if you are in control to make it go away, how did it get control of you in the first place? So therefore there is some mechanics here that is completely being neglected by the impersonalist.

And because this is you could possibly say the most prominent of all spiritual systems on the material platform is this impersonalism, therefore one has to be very careful to not also be caught up in it. Because basically you could say, all systems, except for proper Vaisnavism, are impersonalism. And then seemingly very different is Buddhism. But it's also just another form, just instead of having all Brahman, it's just all nothing.

So that will be the connection, that will be our next point. But just on one thing that came up here it was interesting, *From the status of pure consciousness, the false ego is born because of misuse of independence. We cannot argue about why false ego arises from pure consciousness*. So therefore it arises. There is this idea that how from pure consciousness can it arise, if you are pure, it can't arise. But Prabhupada is making the point, it can't be argued. Because it's the nature of the jiva being independent that it can arise. So it's not something that you can say, well, if it's pure, it can't have that. No, you can have pure water, but it can go bad. It's the nature. So therefore we are trying to point out, the pure consciousness is the natural position. Contaminated consciousness is not the natural position, but it's a condition that is not out of the ordinary for the jiva being in the tatastha position.

Devotee (1): Maharaja, at this point it will be proper to deeply analyze, since the position of the jiva is eternal servant of the Lord, then actually this particular position of tatastha has an end to it?

Maharaja: Has an end? It doesn't have an end, it has its...

Devotee (1): Transformation.

Maharaja: Transformation, but it's also a matter, it's just like, you have the freedom at any time to take this rock and swallow it, but you may never do it. You just don't take the option. So therefore one is, the tatastha having taken that transcendental position, therefore is as good as internal potency. But that's why the example is given of iron and fire. It's iron, but because of its being taken that

voluntary position of being in the fire, it actually acts exactly the same as fire. So one on the platform of rasa makes no distinction.

Devotee (1): But I am trying to analyze it from my level in the three dimensional, how I am imprisoned in my, the jiva category is described as part of the antaranga-sakti, the internal potency, due to the free will it can decide to be part of the...or not.

Maharaja: But still it's their free will, they get it, they go away from Krsna, it's their free will that they get involved in Krsna. So the free will always remains just that it's natural that one will take the natural position.

Devotee (1): Maharaja, I am trying to focus, from this side they say, because you were focusing very nicely analysis on the distinction of what is impersonal and what is personal, so the jiva in this position, technically it also is described as belonging to Brahman, because in the...manifestation the jiva is Brahman. So as Brahman what is the percentage of this influence which actually will make it ultimately feel that I am, or let's say when the jiva enters into really leaving aside. Because we say, we are devotee we have to be careful very much, we have to be attent. But actually to which degree we are devotees of so long associated with the Vaisnavas, initiated, but actually we are continuing more on the influence of Brahman-realization.

Maharaja: Means your difference here is that the tatastha means that you have the difference whether one is looking from the material perspective of I and mine, or that the true perspective that we are servant of Krsna and we belong to Krsna and Krsna belongs to us, in other words, the direct connection between Krsna and the living entity. While that is, it's more from the angle of the living entity and Krsna. Because Krsna, it's not a problem, He doesn't have the problem here.

Means this I would say, this will come up as we go, a very deep understanding, but the essential point here is, the actual point is that connection to Krsna is actually what makes everything correct itself and put itself in the proper position. And that is done, I think it's by the next quote what we'll see, it's by the grace of the spiritual masters, by the grace of the devotees.

Because in here the soul is on the Brahman platform, that's its natural state, but depending upon the illusion that is there, then he can even not understand he is on that platform, so he thinks he is matter. But even he brings himself to the point of understanding he is not matter, he is observer of matter, ksetra-jna, that he is observing everything that's going on around him, then still that is not the natural level of Krsna consciousness, it's the beginning level, it's important. But once he understands that that Brahman is Krsna, that's then it becomes serious. But still seeing Krsna as Brahman or Paramatma, which is very important to get us out of the material contamination, but that's as far as its usefulness is. The real point is coming to the understanding of relationship with the Lord on the Bhagavan platform, because that's actually spiritual. That's eternal spiritual. The others are actually temporary spiritual.

Just as we see in the more specific sense, if we are defining devotion, or prema, that technically it only starts at the position of prema, and before that, bhava-bhakti and sadhana-bhakti technically are not prema, are not devotion. But they are aspiration for that devotion. But because that aspiration is taken as non-different from devotion, so therefore we call it devotional service, but technically it's not. It is practice of devotional service.

It's just like, the kid when he first gets on the bicycle and falls over, we don't actually call it riding a bicycle. But if you ask, what's the boy doing, we'll say, he is riding a bicycle. But real riding a bicycle is when he doesn't fall off. So in the same way, the process of bringing one from illusion to the platform of pure love of Godhead, that whole process then is important, but it's once one gets to the platform of pure love of Godhead that it actually is called devotion.

Devotee (1): In all these stages still the jiva is praying not to fall...

Maharaja: Yes, that's why Prabhupada is making the point, due to false ego here that is the cause of, *inattentiveness or carelessness may cause fall down*. And this is due to false ego that we actually think I am the controller and enjoyer, we revert back to this I and mine of the mundane. So I think at this point, because that's a whole other discussion, the element of the soul and its coming in. So this is more focused on the technicality of how the mind is working. So then we'll move forward, it will also make this much more clear. Because this was Maharaja's introduction, so it wasn't giving all the answers, it was giving the foundation, or the framework for this.

So now he brings it to this next point, which Prabhupada mentioned here, which is the key: *The entanglement of materialism is the material mind, and from this material mind, the senses and material organs become manifest*. So now his next topic in Chapter 1 is then the relationship between the mind and the senses, sense objects, and the attachment that comes from that. So that's now the actual technical problem.

We see here, he is bringing up something that will come up, means in the philosophical point it's a side thing, but a point is being brought up here, the living entity can with the mind know one thing but do another. So that's a very important point. So here he uses the term conflicted mind. Because the mind is conflicted, it wants to do this, but it knows it should do that. So it keeps both in one place at one time. But this particular form of acintya-bhedabheda-tattva is not very successful, because it's not actually in knowledge, it's in ignorance. So this conflicted state in ignorance then gives a lot of trouble, and that's actually why this whole process is taken up because of the conflicted mind. So the devotee is dealing therefore with this conflicted element, is trying to actually do the right thing in Krsna consciousness, but at the same time, by habit not doing. So this then is brought up. So here this is brought out from a question of Uddhava to Krsna in Bhagavatam 11.13.8, where then Uddhava says:

My dear Kāñḥā, generally human beings know that material life brings great future unhappiness, and still they try to enjoy material life. My dear Lord, how can one in knowledge act just like a dog, an ass or a goat?

So now here is Uddhava discussing with the Lord, how is it that the human being on the path of progression can still do this? It's very important, because we have this idea that actually if you are spiritual, you can't have any of this. And so this is a very, very simplistic religious concept.

It's important to note that if we get to the actual platform of prema, you won't have any of this. On the gross platform as we know it, once you get to bhava, you won't see any of this. But it does go on until that point. So that's very important to note, because I have heard it said that some say that devotees that before very advanced associated with Prabhupada, did so much service, service that we can't even dream of doing, made so many thousands of devotees, inspired them and all this, and then when they somehow or another become distracted from Kṛṣṇa consciousness, went away, devotees would make the point, well, they were never devotees in the first place. So this kind of understanding is very far from.

If you are taking Visvanatha's point that you are a devotee when you come to prema, yes, then that's true. But if we are taking it that this process is that of someone who is committed to it is therefore a devotee, to say that from that context which is how probably everybody takes it as opposed to possibly how the person who originally made the statement. What they were making the statement was, they were not on the level of prema, they were on a level lower than that, therefore they could fall down. Like Bharata Maharaja, he was on the level of bhava, he could fall from there. But on prema you don't fall. That was the statement made. But it was taken that they were never devotees, they were pseudo devotees.

And previous to that statement and that thing, people will make mistake, it's understood. After that it's now it's this puritanical thing that if you make any mistake, then you have to be thrown out. Just like nobody cares for the moon, because it got spots on it, so therefore it's been removed from all concepts of romance or beauty or any other things of aesthetics because of those there, isn't that the statement, the platform now? You agree with it, ok. He is from Alachua.

Therefore this is very detrimental. Because Uddhava is pointing out that this is going on 5000 years ago, that the spiritual person who is making this endeavor to come to perfection and come to the platform of prema is still in this conflicted position. And he uses this word anyonya, which means anya anya, means other other. Means it's basically you are having two contradictory things happening at once. So that's where you see this is discussed. So this is a natural point of the philosophical thing. So basically that's the main point of now this chapter is to discuss this confliction.

So now he there then in this then brings out Kṛṣṇa then to answer this question, then he brings out a discussion between the Kumaras and Lord Brahma. And so in

verse 17 then he brings out this point, this anyonya, of how this conflicted position comes up:

The sages headed by Sanaka said: O Lord, people's minds are naturally attracted to material sense objects, and similarly the sense objects in the form of desire enter within the mind. Therefore, how can a person who desires liberation, who desires to cross over activities of sense gratification, destroy this mutual relationship between the sense objects and the mind? Please explain this to us.

Now this is the technical point, this is now where you can say we are dealing with the very clear subject of analyzing the mind. Here is the mind is attracted to the sense objects and the sense objects enter the mind. So this relationship this is actually where the problem lies. So the mind is thinking about these sense objects and these sense objects enter the mind. So there is a non-difference. So the question here is, how do you separate that? How can you actually separate between these two? Because if you can't separate them, you remain in material consciousness. You can separate them, then you can move through of this. So this was a bit of a problem. So they asked this to Lord Brahma, and unfortunately Brahma himself had no answer. So then this was answered by the Hamsa-avatara. So He prayed to the Lord and He actually answered this.

So in other words, what we are dealing with here very clearly is we have to go back here, this is going to be very important, these four aspects that we always discuss in the Lord's personality, the presentation of Sankarsana, Pradyumna, Aniruddha, and Vasudeva.

And as we have discussed in previous time, Sankarsana is the Lord of the field, and from this then we establish everything that's there, all the elements of the field. Means taking that this field is the environment in which you will function, you will interact with others, whatever it is that you are interacting with and all the elements connected with it including the body, the mind, all these things, that's the field.

So then Pradyumna means there is an attraction to that field to act in a particular way. So this is actually where the point comes in, then from that contemplating that, then you are going to get attached. That brings you to Aniruddha. Because before we mentioned, the attachment is actually where things are happening, the mind is actually there. The other is it is rising up, but the main seed of the mind is attachment, attachment repulsion, not the particular desire. There is an attachment therefore there is action, or repulsion therefore there is action. Desire, there is still no action. So you can say the pure manifestation is attachment, not desire.

So then that means the key to this is then twofold, dealing with desire is where you can actually cut it off, because from desire comes attachment. So at the point of desire you can actually deal with it, it doesn't come to the point of attachment. At the same time, as previously mentioned, Aniruddha as the Lord of the mind, if connects the attachment there to Him, then that also takes care of everything. But that's actually the point.

In other words, the point being done on sambandha is how one gets oneself out of the material nature, and the point on prayojana connecting to the Lord that's what gets you into the spiritual nature.

Devotee (2): So the puritan his attachment to an artificial level of purity and religiosity is what's clouding his judgment to what is actually going on.

Maharaja: Yes, because they are attached to the idea, so this what's going to come up now, this gives rise to the point, what is good and what's bad? Because the whole point is the mind is perceiving things, that's where it says, the mind enters into the sense objects, the mind goes and sees what's there. But now that's not a problem. Because senses, sense objects, and the mind interacting with each other is the natural position, that's what they do. So whether on the material or the spiritual platform, that's what the mind does. So that's not actually the problem.

The problem is then the definition of what's good and not good. How do you define good and not good? So this is where in psychology this is where they start going unhinged, because this is where they can't make the distinctions. Because how do you define?

Because like here, it's like, we'll see, oh, the smoke is going, and then we'll say, oh, this is nice, because then we know that it's there, mosquitoes won't be there, it also warms the air, so many nice things. Someone else comes in and, oh no, the smoke, because he can't breathe, he can't see, this that so many things. So what's right, what's wrong here? So the good and the bad has been generated from the mind, therefore you get this difference of opinion.

So this is the problem, in this case the puritan, or the religionist, or the moralist, where has this concept of good and bad been generated from? And if you ask this question, they'll just of course say, oh Krsna this or that. But if you ask them specifically, ok, show the path of that. Let's see all the little headers off your email, they can't give it at all, zero. And then they'll just go into, well, everybody knows that these kind of smoke screens. But in actuality it's come from their own mind. They may have picked it up from association with others, their parents, other religionists, other moralists, and so therefore it's just a common thing in their circle that this behavior is good and another behavior is bad. The Christians say, they are good and anybody who is not Christian is a savage. So they have decided this. But who decided that? Did God decide that? Who decided that? They themselves. It's their own interpretation of religion. But because it's very popular, you might have millions of people think it, therefore they think this is correct.

So this is the point at which now it gets there, the mind enters into these things, it can see them and interact with them in the way of sense, sense object, and the sense itself, the tan-matras. So that's there, so the mind and these 15 things, that's called the 16 elements. Sometimes creation is just described as that, the 16. It just means the mind and the senses. Senses, sense objects, and the tan-matras, the sense itself.

Now the problem comes, then when it decides good and bad, that's when then the sense object enters the mind, then one is implicated. Because one goes, this is good or bad, that's when then the sense object has become part of the mind's interaction, it's attachment. If there is no attraction, no attachment, you have no opinion on it. You just don't have an opinion. So that's the whole point.

You can walk by something and see it. So this explains how Sukadeva Goswami as a Brahmavadi could walk by these undressed girls bathing, who are not even bothering to cover themselves up, and the mind and the senses can be interacting, and he can see that that's there, but he is not making that this is good or not good, it's just Brahman. Therefore there is no interest, so he keeps walking. But Vyasadeva because he is making these distinctions of good and not good, therefore when he sees this, then he actually coming there, he stops, he has discriminated between the girls and the trees, because he ran by the trees also. But he didn't stop and ask the trees. He stopped and ask the girls. He says, why did you make a distinction between him, he is young, he is beautiful, he is naked, and he is running right by you, and you are all standing there with folded hands completely exposed, and then when I come I am an old guy, matted hair, and looking really disgusting, and you are covering up. How is that? And they said, because you made distinctions, and he didn't.

So this is what is the, also just in that purport pointed out, this is the sixth sense that Prabhupada attributes to the feminine nature, that they can perceive when you have decided something is good or not good. The interaction of the mind with the senses, sense objects, that's not the problem. It's when you decide it's good or not, that's when it's noticed. That's why women can see what's a good brahmachari or what's not, because they can see this interaction.

So this is then the question that actually comes up that is the struggle actually, this point, so the Kumaras' point is this, how do we separate these two? Because the sense has entered the sense objects, and the sense objects entered the mind. The mind has entered the sense objects, sense objects have entered the mind. How to separate these? Because if they are separated, there is no problem. But if they are together, that's a problem. That's the real crux of material life, the mind has entered the sense objects, the sense objects have entered the mind.

Is that still a question, or has it been answered?

Devotee (2): Somebody might argue that in the religious scriptures it is very clearly defined what's good and bad.

Maharaja: That's in the religious scriptures, so let the devotees say, because it says in the Bible here that that's good or bad, and therefore we can discuss it, because then we are talking religion, not their opinion. But they won't say that.

Devotee (2): But they could.

Maharaja: They could. And then we have a start, at least then we have some religious discussion, but we don't even get that. It's simply, well, everybody knows, or it's politically correct, or it's right, or it's good, or anything but actually a basis in

authority. So if you give it back to there, then you can start talking, because that gives rise to how gave the scripture? God gave it, so therefore it's good or bad, because God said, not because you feel like it.

So at the same time, God is also having this discussion with Uddhava, how is it that the spiritualist can also have a problem or fall down? It doesn't make it any less spiritual, it just means he was not careful enough. That's God's opinion. Then one cannot get out your pitchforks and torches, and your burning at the stake, and your little white hooded hats, and all those kind of stuff. You can't do that, even though that's the next natural step. You can't, because if you actually acknowledge that it is based on religion, religion has come from God, God doesn't work that way. So therefore if you are actually following God, you can't work that way. So if you want to work that way, you actually have to leave God out of the equation, therefore it's mundane.

Devotee (2): So the Puritan approach is quite simplistic and that's why it falls flat.

Maharaja: Yes, popular though. Very emotional, gets the bile moving, it helps digestion, many side benefits.

Devotee (2): On the other hand, the argument from our conditioned state that because we are conditioned, therefore don't blame us, we are conditioned also seems to be a little bit lame.

Maharaja: It's also false.

Devotee (2): it's also false.

Maharaja: It's false, because you are saying, I am conditioned, but who is the I? And what is this conditioning? So therefore it's also stupid, because here he mentioned, Uddhava doesn't say that how is it that the transcendentalist then he gets involved even though he doesn't want to be involved, he gets involved, and he doesn't leave him on a nice position. He says, how is it that the transcendentalist acts like a dog, an ass, or a goat? So therefore if you are saying, I am conditioned and therefore give me a break, then you have to admit that I am a dog, a goat, or an ass, so therefore give me a break based on that. But they want to be able to maintain out of false ego the reason one is in the position is their pristine position as very advanced or special or unique or something, and that's contradictory, and that's what doesn't work.

So therefore the solution is that both positions are wrong. That both positions exist, that's natural. That's what Prabhupada says, we can't argue they are there. It's natural. But the point is, what is the real position, that's what we are trying to get to. So that's then what then the Hamsa-avatara then replies. So now this is in Srimad-Bhagavatam 11.13.24 and 25. So then verse 24 is:

Within this world, whatever is perceived by the mind, speech, eyes or other senses is Me alone and nothing besides Me. All of you please understand this by a straightforward analysis of the facts.

And then the next verse:

My dear sons, the mind has a natural proclivity to enter into the material sense objects, and similarly the sense objects enter into the mind; but both this material mind and the sense objects are merely designations that cover the spirit soul, who is part and parcel of Me.

So in other words, the first one throws out the purist, and the second one throws out the rationalist. It's like that, just what's the big deal.

So in the first one we see here, *whatever is perceived by the mind, speech, eyes or other senses, Krsna says, is Me alone*. It's not like He is saying, oh, I am not this, I am that. No, it's all it is is Me, and nothing else. He makes that very clear, *nothing besides Me*. So anything one is perceiving is Krsna, that's all it is. So that's the problem.

This then for the purist, he can't actually deal with that. So they take the atheistic position what they do is therefore then they try to put God in a very special position, that gives rise to this deism. They take the part that He is above material nature, but they don't take the part that He has created it and makes it work through His energies. So if He does that, that means all there is is God. That means anything that you are seeing, dealing with, no matter what it is, it's Krsna. No matter how nice it is, or how disgusting it is, it's still Krsna. But the point is because of our sense of good and bad, our sense of religion, therefore we separate out of all these experiences that are Krsna, we take out the nice ones and then say, that's pious, and we take the ones of those that are connected obviously to Krsna and call that devotional. In that way we stay away from all the gross stuff. But in actuality it's all Krsna.

But the point is Rupa Goswami says, just because it's connected to Krsna doesn't make it devotion. Kamsa was thinking of Krsna 24 hours a day, but it wasn't devotion. So therefore it must be favorable.

So you are seeing the sense and the sense object, all this is Krsna, and this is what you are attached to, it's non-different from Krsna, so actually you are not actually attached to that sense object or that experience that comes, you are attached to Krsna, because that's what it is. But because it's your attachment and it's on your terms, therefore technically it's not favorable to Krsna, that's why it's given up, not because that activity is somehow or another not nice. What's not nice about it is it's not favorable to Krsna. Not because it's the religious thing, or a moral thing.

That's why we can take morality and religion and say, they are still not to the actual point. But you have to know what is religion and morality to be able to do that. Someone who can't identify it can't throw it out. The Goswamis can identify it, they can throw it out. Someone, who can't identify it, has to work with it. But he has to work with it according to how Krsna says, then it becomes favorable.

Do we catch what's going on here, the mechanics of what actually is how the mind is getting attached and what's the real point that's there?

Devotee (3): In modern parenting philosophy they say, you should never tell the child they are good or bad. I was thinking in Krsna consciousness, because we have this understanding of what is good and bad because it's based on scriptures. And that's completely bogus, they are rejecting that kind of...

Maharaja: But then they are saying, it's good to never tell them what's good or bad. So it's speculative.

The point is, it's just like you give an example, Prabhupada if a devotee was behaving in a very improper way, he would say, you are behaving like a sudra, he would never say, you are a sudra. He wouldn't say, you are good or you are bad, no, because it's not that. You are who you are. It's the action is good or the action is bad. So you say, a good person wouldn't do that, or a devotee wouldn't do that. You are not saying, you are not a devotee for doing that. This is the mistake.

So that's what being made there, this line between distinguishing this I and mine is so entrenched that if somebody does something, then it's immediately they are identified with it. But that's why even these mleccha scriptures are saying, don't hate the sinner, hate the sin. Because they are trying to bring you from this gross platform or simplistically gross platform of religion to an actual working one. Because if you hate the sinner how are you going to ever have a relation, how will anybody be saved? That would be like being in a prison and you hate the prisoners. There is no way you can give anyone benefit, because that's all there is, there isn't anybody else.

So that's the difficulty, they are slowly, slowly splitting these things. So it appears to be hair-splitting, but the point is this is the point that keeps you here or not here, it's that simple. It's like that, you see everything is connected to Krsna, so then, oh, everything is connected to Krsna, so my attachments and that all Krsna, so it's great. But then the match point is, *My dear sons, the mind has a natural proclivity to enter into the material sense objects, and similarly the sense objects enter into the mind; but both this material mind and the sense objects are merely designations that cover the spirit soul, who is part and parcel of Me.* So maintaining that you are still in illusion. Even though you are saying, oh, it's Krsna, it's all the great, so therefore I can do whatever I want, but still you are in illusion. And the point is not to just see Krsna, the point is to have devotion to Krsna. That means you have to be out of illusion. So therefore justifying your own nonsense does not make you more Krsna conscious, even though you may be identifying Krsna within it.

It's just like Kamsa knows that's Krsna, Dhenukasura knows that's Krsna, Dhenukasura kicked Balarama in the chest, so that means he had to be able to tell the difference between Balarama and one of the other cowherd boys and a tree, but it didn't make him Krsna conscious.

So this is where that Brahman level that we were discussing for like a year in the Second Canto has its use and its limit. Its use is identifying everything as Krsna, but therefore progressively moving towards Krsna. Not identify it and let it sit status quo. No, identify as Krsna, therefore you are moving towards Krsna and you are leaving

that understanding. Because you have identified as Brahman, that's now you are more properly situated in knowledge, but it doesn't mean you are in devotion. It's a step from ignorance to knowledge, knowledge to devotion. Because in ignorance how are you going to have devotion, because you can't distinguish, so you have to distinguish. You are unconscious, so you have to become...

(elephant screaming) The conflicted mind. You thought you were having a bad day.

So here this is the full range, basically now it will just be further breaking down and things of this, but this is actually the whole thing in a nutshell. The mind is perceiving things, that's not the problem. But when it decides, this is good or bad, and that's not based on its favorableness to Krsna, then that's the mundane mind and is entered by the mundane sense objects, and it keeps you in mundane consciousness. You perceive everything, you see it in relationship to Krsna, you see what is best, the same good and bad, but what's good for Krsna. What am I going to do with these sense objects for Krsna, then you are on the transcendental platform, then it's situated in devotion. Because then even though the senses and sense objects actually enter each other, but it's not mundane mind and mundane senses, it's the spiritual mind and Brahman, which is it's spiritual. But here it's inferior Brahman, and the spiritual world it's superior Brahman. Very, very simple.

Basically time is up, I was just to conclude, we'll continue Monday. So that is basically what we are dealing with here, that's the technicality. This is the aspect of the mind that makes the Vedanta philosophy unique. Because there is no other system that can explain. Nobody else can. You can get the biggest topmost psychologist, other forms of religion or philosophy, no one can explain to this detail. That's all. And because of that, that's why nobody actually gets out of the material world. (end of lecture)

...

Devotee (4): The accepting and rejecting of the mind, is that somewhere near the soul is kind of influenced by that decision to serve...

Maharaja: It's the same, because you are using the mind to become attracted. Means you are seeing the spiritual, you are seeing the material, you are seeing them but you are just observing. But then from that you somehow or another apply good and bad on material, so therefore you go that way. If you applied it over here, then you go, this is good serving Krsna and not serving is not, then you would go that way.

So in other words, the mind is entering into the spiritual or material, that's the tatastha position, but because of its nature of contemplation it's allowed material sense objects to enter the mind, so that's why you go there. But if with spiritual sense objects enter the mind, then you go to that side. So that's here, we see

everything Krsna, then all we are dealing with is spiritual, so therefore we enter the spiritual.

Devotee (5): ...there is also different grades of...

Maharaja: Of course, but you have to go through the process. The point is you know it's the end one, so therefore you go into the lower ones to get there.

Devotee (5): There is two things, one is the knowledge of the different qualities of things, the other is to understand the active relation to the Lord. Then you can apply it properly.

Maharaja: So if you get rid of false ego or controller then it can be that.

It's just like this, you go into the kitchen to cook, and I start cutting the vegetables, and then I stop there. Then it's not cooking. So if I say, what's the big deal, I cut the vegetables. You have to cut vegetables to cook, so what are you getting on my case about, why are you saying this is not cooking? Because he hasn't cooked. He just cut the vegetables...But if he is cutting the vegetables because then the next thing is to put them in the pot, then that's progressive. So the same thing can be progressive or not.

Devotee (5): That's the danger...getting caught in...

Maharaja: That's the whole thing, when you analyze things, then you have to analyze it with a progressive mentality. Otherwise if you just analyze it from the platform of a jnani, the jijnasu, he wants to know, then it will just take him back to the material. It's just another material form. But the jnani wants to know Krsna, therefore he moves forward. The jnani moves up to the madhyama platform, the jijnasu doesn't.

Devotee (6): Is this also the platform of jnana-yoga within bhakti...?

Maharaja: Yes, means you are using it, means what we are talking about here this is all jnana-yoga, because what we are talking about here is dealing with the sense objects without attachment, that means it's got to be used for a higher purpose. But that higher purpose, the good and bad, is determined by Krsna, not by something else. Because good and bad can be what's good for the family, or what's good for this or that, or good for liberation. But it's what's good for Krsna. So therefore because Krsna wants the family things to work, therefore I do them nicely for Krsna. Not that it's a separate thing. If it's separate, that is pious. I am getting out of the material world, that's the jnana. So one's karma, one's jnana. But when it's done for Krsna, that is buddhi-yoga. So then it is progressive.

Devotee (5): It is very dangerous, sometimes people forget a lot of what they used to do...

Maharaja: They get used to what they are doing, or think that because I have analyzed it that that's enough. No, the point is, it's still Krsna is a person, you have to relate to Him as a person, so you always have to take it to that point. (end)

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Maharaja: So then going back, so then we are establishing that the mind is real, which is a very important element. Because the tendency is to, due to the impersonal contamination, then we will consider that it's illusion, and so therefore nothing that we have to deal with. But the problem is what we are dealing with everything is reality. The only illusion we don't know that, that whatever we see, whatever we are dealing with is Krsna. So because of this, then we are in illusion that it's not. That's actually the essential point. Krsna very, very clearly is bringing out here that actually He is everything that there is in the creation, He Himself and His internal potency. So the illusory element is that we think it is not Krsna and His internal potency. And because of this, then she manifests as the external potency and we are then conditioned. It's basically that simple.

We don't necessarily like to look at it that simply, because we like to put ourselves in the prominent position, so therefore our illusion becomes the main element. But actually it's not the main element. The main element is Krsna and His interaction with His potencies. But we establish that we are the center. That's why we make it so big and so insurmountable and all these different things. It is insurmountable, not because it's not something you get over, because it's already Krsna. The problem is, we make our conditioned situation more important than it actually is. It has no importance, but we make it important. This is actually the difficulty. This is the cause of the material contamination.

So then we find here the Hamsa-avatara in answering the question of the Kumaras, He has not pointed out that He is everything, means the Lord is everything, and because of this, then if you can identify with this, then everything works. He is saying in the Eleventh Canto:

Within this world, whatever is perceived by the mind, speech, eyes or other senses is Me alone and nothing besides Me. All of you please understand this by a straightforward analysis of the facts.

It's just straight, means there isn't something else. That's page 33. There is nothing else. The problem is, we think there is something else, there is Krsna and all that, then there is me and my maya. We are very attached to our maya, we keep it very comfortably situated. Because Krsna mentions in the Gita that self-realization only takes one moment. That's all it requires is a moment of just understanding it, doing it. A moment is always used, it's 1/11 of a second, that is the space of time that the mind can actually perceive. Shorter than that we don't perceive, so it's not important. So 1/11 of a second is actually what we deal with in a moment of analyzing, digesting, and acting upon anything that we are dealing with. Someone is, we would say, unconscious or unaware, they are not dealing in the moment, therefore they knock things over, they say stupid things, they do stupid things.

Someone who is working with the moment is dealing with that 1/11 of a second, they don't do stupid stuff, or at least not intentionally.

So that is the amount of time it takes to become perfect in Krsna consciousness. But because we make our conditioned state more important than it actually is, therefore then Krsna says, follow sadhana-bhakti. Because He is the creation, we are absorbed in the creation, and then we think that our control of this is something else. This is the difficulty, Krsna is the creation. He is everything here between Himself and His internal potency. He mentions here then where He is describing about His internal potency.

Where is that? This is the one nice thing about the sastras, that you can never get control of the sastra. Means the quote can be right in front of you and you can't see it unless Krsna allows you to. Oh, here we go.

So this is now Bhagavatam Eleventh Canto and Sixth Canto, this is page 41:

Although thus not existing in reality, this manifestation of transformations created from the mode of passion appears real because the self-manifested, self-luminous Absolute Truth exhibits Himself in the form of the material variety of the senses, the sense objects, the mind and the elements of physical nature.

Then further from Sixth Canto:

Mother Lakṣmī, who is here, is the reservoir of all spiritual qualities, whereas You manifest and enjoy all these qualities. Indeed, You are actually the enjoyer of everything. You live as the Supersoul of all living entities, and the goddess of fortune is the form of their bodies, senses and minds. She also has a holy name and form, whereas You are the support of all such names and forms and the cause for their manifestation.

Then next verse, 6.19:

My Lord, You are the master of energy, and therefore You are the Supreme Person. You are sacrifice [yajña] personified. Lakṣmī, the embodiment of spiritual activities, is the original form of worship offered unto You, whereas You are the enjoyer of all sacrifices.

So here we are dealing with this element of the illusion. But because the illusion is what we identify with, we take that as the solid position as opposed to the position that there is no actual illusion, it's all Krsna. The illusion is we think it is something different. Prabhupada gives the definition, maya that which it's not. It's actually Krsna, we think it's not Krsna.

Because we could say, this column, but we'll just say, oh, that's just bricks. It's just bricks, but the reason it's a column is not because of the brick and mortar, it's because of Krsna's potency that holds it up. So factually the column is Krsna. And through His internal potency, then it manifests the form of bricks and mortar and whatever else there is. And Krsna is therefore the enjoyer of that.

So that's the reality. The illusion is we think it's not. Why would we think it's like that? Because we want to be that. We want to be Krsna. So therefore this material energy which is the field of activities, we identify we are the enjoyer of it. Whatever you see, the variety, that is actually Laksmi, she manifests that. Because variety is coming from the feminine nature. It's coming from that, so whatever we see is her. But we think we are God, we are the enjoyer of Laksmi. Therefore the illusion is there and she transforms into material energy. So therefore we see what we call just the mundane world.

But the idea is, Hamsa-avatara is pointing out, this concept, that we have this mind and how do we overcome it and that, is an illusion, it's a useless question. Because He is making the point that this doesn't exist in the first place. Your idea that you are the mind, that you are the elements of the field of action, that's the illusion. Why do we think like that? Because we think we are God. Because God is the one who is the Lord who is all these things. So wanting to take His position, therefore we identify with that which is actually Krsna.

So this is the trick that is going on. So factually it is not a matter of wrestling with the mind, it's a matter of understanding what the mind is doing, what's going on. We think, ok, here is the mind, then there is us, then we have to fight with it. It's presented that way in sastra. Why? Because that's the way we think. So the idea is then it's not actually a matter of wrestling with the mind, it's a matter of understanding what's the process going on.

In the platform of pure consciousness then one is able to pervade all levels of existence. But if one is not in pure consciousness, then one will be in the wakeful state which is controlled by goodness, one will be in the dreaming state which is controlled by passion, or one will be in the undreaming state which is controlled by ignorance. But pure consciousness pervades all these. So one can be fully Krsna conscious in all these states. But because we are not working on the platform of pure consciousness then we are affected by the modes. And as long as we are affected by the modes then the illusion goes on.

So then the idea that what is being brought out here, it is a transference of consciousness, that the living entity is thinking, I am the controller and enjoyer. So therefore whatever is here and activities that are performed are for my pleasure. So what are we saying in Krsna consciousness? We are not actually saying anything different. Perfection is non-different than this, it's just the identification of who is this I and mine changes, but the field remains the same.

Here this point, you are sacrifice and Laksmi is the embodiment of spiritual activities. So all things here are a manifestation of Laksmi, all activities are a manifestation of Laksmi. That means she is the spiritual activities, and He is the sacrifice. So that means all the activities in everything you see is supposed to be engaged in the Lord's service because that's what's going on, that's what Laksmi is doing.

Means she is the column is worshiping the Lord. But we think this column is for us to enjoy, therefore now it's part of our building, and it's my building. But actually she is serving the Lord in this aspect as a potency. So that means everything that's there is actually sacrifice to the Lord for His enjoyment, that's what Laksmi is doing. But we take the position of Visnu and think I am the enjoyer of all that I see. That's what's going on, that's the illusion.

So if we change this illusion to the point of I am the servant of the servant of the Lord, this gopé-bhartuà pada-kamalayor, then this all stops, the illusion stops. The illusion exists simply because we are very dogmatic, or very fanatic, about being the Lord. This is the problem.

So in here we see actually this fight is something very different, because we think we are fighting with what's ours. But it's not ours. If it's not ours, there is no fight. It's just a matter of becoming conscious. Being always absorbed in situations and activities that will keep us conscious. It's not actually a fight. The fight is with yourself that we simply want this. Otherwise it's too easy to then put it on someone else. That is the standard in world religion. And within the Vaisnava philosophy we also have that aspect because it is common. But as we go deeper that's not the actual.

That means this concept that there is someone else that I am fighting with that's actually generated from us. So world religion you always have the devil, Satan, something like that. Bengali, saitan that's the word is coming from, saitan means like a really nasty person, like a dacoit, they are saitans. So then that same principle has then been applied, there is this person who comes in, just overwhelms us, controls us, we have no...what can we do? And so there is this whole fight in which we are naturally the loser.

But in actuality it's just a matter of do we want to be involved in that or not? We do, then yes, there is the fight and you have to, like this. But the actual point is, Krsna says, armed with a sword of knowledge you fight. So when we understand I am servant of Krsna and all that is here is Krsna, that is the fight. Not just some, control the senses, grip your teeth and like this and this is how we get ourself through. It's never really worked in the past. So it's a very, very different kind of perspective. It's not something that we haven't heard about, it's just different than how we think.

So the whole idea of the Vedic psychology is you are changing your perspective of everything that you are dealing with. It doesn't mean any activity changes, it doesn't mean any situation changes. It means how you view it changes. That's why Prabhupada says, you don't have to change your position to take up Krsna consciousness, you simply have to change the mentality. Mentality changes, then everything starts to work.

So this is the simple point, it's very important to note that Krsna is the enjoyer of the spiritual activity, so our position is to assist in His enjoyment. So that puts us in a very unique position. Because we are assistants to the subject by being assisting in

the activities of the verb, but at the same time, our relationship with the Lord is in relationship to the object. Because the activity is being performed of the Lord is being performed towards the object. So we assist the object in its service to the Lord. In other words, everything we see is Laksmi's service to the Lord, all activities are Laksmi's service to the Lord. So we are assisting in the Lord's enjoying all what is seen and all what is done, but we do that as assistants to what is seen and what is done. This is the tatastha position.

Devotee (1): Maharaja, just to put it in perspective from the more refined side of the personal aspect, particularly because I am polluted with my ego...When I am building something or let's say Krsna is... Krsna is the source, He contains that. But when I am working I don't recognize...therefore when I build this building how I interact with it according to it belongs to these individuals and not just Krsna, the source of my intelligence, then how effective I am in order to...

Maharaja: Means how to be Krsna conscious when building the building? Ok.

There is all these different levels, that's what's so perfect about the Vedas, there is a level for every kind of understanding. The basic overall is I am building this building to please Krsna, because the building will be used for activities for Krsna. So as long as then once the building is built I use the building for Krsna, then the building process, even I am still in illusion about it, it's still connected to Krsna, I get the spiritual benefit, and so I will progress in my Krsna consciousness. But as Krsna conscious meaning being fully conscious then that full benefit I didn't get at the time, but I will get now after this as starting to my next activities will be more conscious.

Or now to take it a step further, then we bring in, ok, that's the simple thing, that's the just the results of everything give to Krsna. Because when the subject acts upon the object, there'll be a result. But that result is Krsna's, not ours. Because we are part of the process, the verb then could claim the result, the dative, because it actually did the work. But the result belongs to the subject, not to the instrument. This is the difficulty. We as the instrument in the activity of the verb, we claim the dative, or the result, as ours, when it's actually it's Krsna's, it's the subject's. So the subject is acting on the object. So that means the Lord and His potencies that's all that's interacting. We can assist in that. We falsely claim the result.

So the first step is give up this claim over result. So whatever we do just the result is what we should be focused on and that should be given to Krsna. And that works very nicely, it purifies the process, though in the process itself we may not be pure, but because the goal is pure, therefore the whole process is purified. Means we only act after we have a goal in mind. We have an identity, so if we think I am servant of Krsna, I want to please Krsna, so the result is for Krsna, even if we are not so conscious during the activity, the activity is in pursuance of that goal, because first comes thinking, then feeling, so you go from sambandha, prayojana. Then if that's in place, then the abhideya will be spiritual, even though we may not be conscious of the mechanics of it.

So that's the first stage. So that then is what everybody can be involved in. And that's good and it's perfect. But if we are going to say that that's it, then Hamsa-avatara is going to say, then you are a fool. Because He is already calling the Kumaras a fool, and they are liberated souls. Because they are presenting this field of activities of being more important than it is, that it's there is the mind and there is the senses, the mind is entering the senses by seeing everything, and then when it finds something interesting, then the senses enter the mind. So how do we break this, because this combination of the senses and mind is what causes material conditioning, which is true.

But at the same time, He is pointing out, you are taking this as the prominent element. No. It's Krsna consciousness is the prominent element. Understanding that the mind and the senses, their combination, if we connect that to Krsna, that's the never forget Krsna part. But the most important of these two is always remember. So that you are trying to see everything in relationship to the Lord, that's the actual Krsna conscious platform.

So that's why when we start with this simplest form, the result's for Krsna, we are just thinking of Krsna and the things done for Him. So even though it's in a very simple form, it's actually connected with the ultimate aspect. So now as we are simple this will work very nicely. The difficulty comes as we become more sophisticated in Krsna consciousness.

In the beginning we joined, it doesn't matter how sophisticated you were before joining, we you joined you will be very simple. But as we become comfortable in spiritual life, then the tendency is your natural sophistication, in other words, what is your conditioned nature, what are the elements of it, will naturally start to become manifest, not in a bad way necessarily, but it just means now in practice you can engage more elements of body, mind, and words. So sophisticated will develop.

Now the problem is in developing this sophistication do you connect that sophistication to Krsna or not? Because the very sophisticated person to use the very simple thing, well, it's just, the result's for Krsna, it's all for Krsna. That's nice. But how much of their results in all the activities they are doing are connected to Krsna? That's where then the problem comes in.

The new devotee all he does is chant, take prasada, and wash pots. That's it. There is nothing else in his mind. So therefore it works very nicely. But as now his job and his car, and whether we buy the Ferrari or the Lamborghini, that then is sophistication. How is that connected to Krsna? And just say, oh, the results are for Krsna. He says, you don't drive a Ferrari down the road at 200km/h and call it for Krsna, unless you got a really important meeting that you got to be there in five minutes, then it's for Krsna. No, this is for your mundane sophistication. How are you connecting that to Krsna? Not that it can't be. That's fine. But it has to be connected.

So now this is where then Hamsa-avatara is saying, now you are an idiot. Because now you are simplifying things and putting yourself as the center, when it's not you

as the center, it's Krsna is the center. Therefore then the Vedic literatures give out for that, which the Western culture does not give at all. So this is there is a difference. It's not that it's a modern age, so modern culture, Vedic culture, I am not sure. No. Vedic culture is always superior at all times, all places, all circumstances. The modern is something you can start with.

So then the Vedic comes in, now as I become more sophisticated I am worried, I am not just, ok, well what do we build? Yeah, just build something, get a contract we want to build this building. What do you want it for? We want to do this and that. Ok, you can do these designs like here is some buildings. Oh, yeah, that's great. They'll come up with a blueprint, you look at it. Ok, fine, and then like that, because you don't care. So then it's the result is just for Krsna.

But when you go, no, I have to have this kind of column and this kind of this and this kind of look and the vernacular you get, that means then who is that for? Why that vernacular? Who is it for? What does it matter? If the result is the building is used for Krsna, what do you care what it looks like? But you do care. So that means how are you connecting that?

Then the Vedic gives therefore then you have the vastu-sastra, the Stapanana Veda, which then explains how a building should look, how to decide. So you want to be sophisticated, you want to get into detail, now here are details you can choose from that Krsna likes. Otherwise the other, build whatever building you like, it's used for Krsna, that's what Krsna is worried about how it's used for Him. But if you want to get into detail, since the building technically is Laksmi, He likes Laksmi to look a certain way. So therefore the vastu-sastra is there, that you can take part in her service to Krsna. So therefore then the building is built with certain considerations. Then that's taking it to another level, where you are then engaging now your pious mentality in Krsna's service.

Then another level beyond that is then you are dealing with how does it work, why does it work, the vastu works that way, why are things built, and so therefore you are seeing that they are built because it's correct according to the interaction of the energies. You can't put something improper, you are putting the energy of the weight against the energy of the strength, and so if you don't balance that, the building won't stand up. So therefore you are seeing that the building is built nicely. So it's according to vastu. But now you are worrying about its actual building, you are dealing in the moment. Because vastu that's a concept, it will be like this, we use these things, but they are still very generic. But now we get into the moment that we are dealing with building this building and we are seeing that it's going nicely, so we are seeing it's going nicely for Krsna, because it's Krsna's energies.

Then you can take it further, the thing is if it's Krsna's energy then the building and the building is Krsna and His energies interacting. So therefore those bricks, that mortar, everything that's there is Laksmi, that has to be nicely engaged in Krsna's service, so therefore she would do it in this nice way. So you're seeing that it's being built properly is assisting in Laksmi's service to Krsna as the enjoyer of the building.

So it goes from being personal but in a very simple way, to becoming sophisticated but in a pious way, to becoming more sophisticated in from karma to jnana, and then from there into bhakti. So all these different levels can be used. But because they are all engaged in Krsna's service they are all devotion, they are all bhakti. But it's just better of technically how much the mind is, how you identify.

So we are saying here at this last point of seeing that it's all Krsna's, so I am just an instrument in Radha and Krsna's interaction, or here Laksmi and Narayana's interaction, and so therefore my assisting in the building of the building is seen to all details because the detail, the variety is Laksmi. Variety is not me. Variety is Laksmi. The enjoyer is not me. The enjoyer is Krsna. So therefore even one can be a paramahansa laying bricks.

Devotee (1): So therefore so you mentioned to take it to another level and also starting from the conception of the tatastha, the tata is thinking I have these energies, they belong to me, I manipulate them, no conscious. Through all this analysis intellectually we can accommodate things from the sastras on the practice of devotional service and so forth. So the real at the end is the person, would you say that that person would be considered a paramahansa at the moment that he releases that control of those energies in his consciousness, consciously working on the favor of the generator of the mind and the intelligence. But then the next question is, does the soul have a mind?

Maharaja: Does the soul have a mind? Yes. So that's why Prabhupada always makes the point, he doesn't say, now and again he'll say the mind once it's introduced, but generally he'll say the materialistic mind. Because the natural mind is when we are servant of Krsna. So having a mind, having an ego, having intelligence, having a body, that's the natural state of the soul. So the impersonal idea is we have a body, mind, and everything here, so spiritual must mean we don't have that. Which is true, we don't have the material, but we do have the spiritual. So they throw it out. So there is the idea if I ignore the mind, get rid of the mind, then I am spiritual.

But technically then Prabhupada points out, it's when we identify as servant of Krsna, at that point we are liberated. That's the liberated platform. Conditioned is I am the controller and enjoyer. Liberated is I am servant of Krsna. So liberation is actually that easy. The jnanis make it into a big thing, because that's their value. Means the female nature is, nothing is unless it's rare it's not important. So because liberation for them is their value, therefore they have to make it very rare and very difficult. But it is as simple as identifying as I am servant of Krsna and acting in that platform, you are liberated. Because the rare thing is Krsna and that service. That's the actual rare thing. But the liberation for the devotee that's a side point. It's like, if we are going to service you a lunch, you'll get a plate along with it. But the jnanis are sitting there making a whole sadhana over getting a plate. No, all you have to do is, get the meal, the plate comes with it.

So this simply then in practical terms then means that whatever one is doing in one's life, let's say, you are cleaning your own house, so one can do it that the clean

house is for Krsna, therefore inviting over Vaisnavas and having programs, or living in a sattvika environment is good for Krsna consciousness, so that works. So if that's all we are thinking, that's great. But if we are getting into more detail than that, then we have to be able to connect it.

Then the point is the house is clean because that's what sastra says, if you are not in the mode of goodness then how are you going to perform your service nicely. It's very hard from passion and ignorance, not that you can't do devotion from that platform, it's just more difficult, there is more clouding. So goodness is recommended. So cleanliness therefore is very important, therefore your house must be clean. But at the same time in here, then we can take it further, the house is clean, therefore I am never contaminated, therefore I can always be engaged in deity worship and those kind of activities, because there is nothing in my house that would contaminate me.

Then you get to the point, if it's there the variety of the house that's actually generated by Laksmi. In my mind it's come because I have wanted these things, so I am dealing with Laksmi as that she is mine, so therefore she manifests as material energy. But it's because of her there is variety, not because of me.

So I take this variety that's in my house and keep it very nice and clean, because it's Laksmi, as service to her, so that the house can be therefore engaged nicely in Krsna's service, because that's her service to Krsna. She is the house. So it's her service to Krsna to serve as a house, and He is the enjoyer of the house. So therefore I assist by cleaning the house. I assist Laksmi by cleaning in the house. So there is nothing that can't be connected.

Means you have things that are directly connected to Krsna, means the deity, His prasada, the holy name, the Vaisnavas, the dhama, the sastras. These five aspects are directly Bhagavan, therefore they are made in a distinct category over those things that are Paramatma or Brahman.

So because Paramatma and Brahman aspects we don't necessarily see as Krsna, so then that's given that that is considered sinful if you deal with it improperly. And those things that are identified and identifiable easily as Bhagavan, then those things you deal with improperly that's called offensive. But technically it's all Krsna. So then we can see everything in connection with Krsna. So we make that distinction.

So it's then the easiest is just deal with the direct, don't bother with the indirect. It makes life very simple. Just chant, associate with devotees, take prasada, preach, that's all you do. Then that's very nice. But as we need other things in our life, as we bring those other things into our life, they have to be connected, they have to be engaged. And just to say I am a devotee isn't enough.

It's just like, the man sits in the house, does nothing and says, I am the husband, therefore the house should work nicely. Does it work? It can never work. It can't work. So why would Krsna consciousness work just because I said so? Krsna is satya-sankalpa, what He says comes true, we are not. So just because we said it doesn't

mean it's going to happen. So that means we are supposed to make the endeavor. That's the whole point.

As we mentioned in this grammatical example, the soul is connected to the whole process of the interaction of the nouns by being connected to the verb. The soul is not the controller, the soul is not the enjoyer, the soul is not the field of activity, it's not the place of the activity, it's not the result of the activity, it's not the cause of the activity, and the action itself is not us either. So that means the soul is not any of the nouns or verbs. But its connection with this process is to assist the verb in the interaction of the nouns. So that is our position. So that means action is important. So without action nothing will happen. But that's spiritual action. It's material inaction, it's spiritual action.

So that's then the position, it's by an activity that you are actually going to accomplish this consciousness. Because you are going to do it. You can say I am servant of Krsna, but if you just stand there, the pots don't get washed, so it's nice that you identified as Krsna's servant, that's good, but that's called sambandha. But there service is called abhideya. So until you get in there and wash those pots it's not abhideya. Thinking I am servant of Krsna is preliminaries to, but is not actually the activity.

Mother Yasoda is attracted to Krsna as a child, she loves Him as a child, but it doesn't stop there, she performs service constantly that Krsna is her child. There is not a time when she is not doing that. So these others are experiences of that attraction and love for Krsna, but it's always expressed. The gopis are attracted by Krsna's flute, they think of Him in their love for Him, then having gotten from sambandha to prayojana, from thinking to feeling, then willing they go out to the rasa dance. The gopis then they think, how cute is Krsna, and then they'll go over and say something, do something, feed him. So in other words, these things are the impetus, the uddipana, which makes us want to do service. So in the bhava the vibhava aspect then generates this interest based on the natural relationship. But it's still action is the essential principle.

So the difficulty is due to ignorance we tend to think that by doing nothing everything is going to happen nicely. I'll just sit here and I will enjoy. I'll sit here, do nothing, I will control everything, and I will sit here and do nothing and enjoy everything. When we are dealing with dead matter, generally we won't agree with this. We'll say, well, that won't get you the money, that won't get you this and that. True. But we apply this very, very nicely in relationships. I'll just sit here and the other party in the relationship is going to actually do everything. So this is then a breakdown. This is where the illusion comes in.

It's because when it comes to things then we can identify very nicely as the controller and enjoyer, because the brick doesn't give us lip, we picked it up wrong, dropped it, broke off a corner, it doesn't not talk to us for three days. So therefore then we go on in our ignorance, and only if we think, well, that was stupid, then we'll slowly, because we want the brick to look nice, so we won't drop it. But it's all about

us, it's not really about the brick. But with people if you want relationships, the other person has to be fully part of that equation.

So that's then where this illusion comes in, because we think we are the controller and enjoyer, and the impersonal aspect is we just will be happy by doing nothing. Means the platform of atma-rama is you are doing nothing. You are just experiencing bliss. But there is nothing going on. So that's ok, Krsna can do that, the masculine element can do that, they are independent, they don't actually require the manifestation and interaction with the feminine for their existence. So Krsna can just exist and be happy. But to increase that pleasure He expands His creation, expands His energy and interacts with it.

So we have this illusion that I am going to be self-sufficient and self-enjoying, but at the same time, that's being accomplished through the other living entities interacting with me. But that doesn't exist in the creation. Even the concept, our concept of how to be God is completely bogus. That I am not going to take part really nicely and I am going to be all happy from it.

So we are having a mix, we don't understand between the atma-rama and the element of rasa. Rasa means interaction with both parties. Atma-rama means there is no interaction with another party because there is no other party. So we mix these, and this actually makes everything not work very nicely at all.

So then we think, ok, I am interacting that's the bogus part, therefore I won't interact. This gives rise to the impersonal. Because the atma-rama that's the impersonal position for the living entity. Because the living entity isn't masculine, so there is no such thing. The living entity being creation or what is created then is feminine, it's dependent upon the masculine and the relationship with. So that means the feminine has to be connected with the masculine. That means the connection is the identity. So when we think I am servant of Krsna, then we are actually connected with the masculine. If we think I am the enjoyer we are not connected, we falsely produce our own masculine connection. Us as the feminine energy is connecting to ourself as the masculine controller and enjoyer of the energy, and we think that we are safe in this situation, when we are not.

Because everything that we deal with and interact with that we claim we are the lord of is actually interacting with someone else. The material energy is not interacting with us, it's interacting with Krsna. We just happen to be there, and we enjoy and suffer.

Like you have the television screen and on the screen there is guys playing footie, and they are kicking the ball around and doing things and making goals and doing stupid stuff and they are interacting with each other, they have absolutely nothing to do with us. But we are sitting there on a coach with our tinnies and all this and that, and we are sitting there and yeah, yeah, oh that's stupid, oh this, then we are enjoying, suffering and everything so much, and we are thinking we are actually doing, hey, do this, kick it. But it's nothing to do with us.

So that's exactly what's going on here, the material energy is interacting with Krsna and we are sitting on the sidelines and saying, yeah, yeah, this that, because we identify with it, we think it's us and we think it's all happening. This is the illusion.

So as long as we sit there and do nothing and then try to be the controller and enjoyer of it, then we are always going to suffer. As soon as we understand that this is Krsna's pastimes and we can assist in that by identifying as His servant and makes the proper connection, and as the position of assisting His devotees, headed by the internal potency, then whatever we are dealing with becomes yajna, becomes sacrifice.

It's the pious concept that sacrifice simply means you have a fire and you pour some ghee in it, or just the holy name. These are yajna and they are the best manifestations of it, or japa. But actually everything is connected with the Lord, so therefore every aspect that you do is yajna. So if we understand that, then everything we do is connected. Then there isn't a problem with the mind, because the mind has been completed converted to spiritual.

So the real problem is actually accepting that the problem is not the mind, the problem is our contaminated desire that we want to be the controller and enjoyer. That generates the mundane mind that gives us trouble. If we are willing to be Krsna's servant, there is no mundane mind, and the spiritual mind doesn't give us any trouble. Krsna says the mind is your best friend or worst enemy. If it's connected to Krsna, it's your best friend. It's not connected, it's your worst enemy.

Devotee (2): So you say that the column is Krsna's energy, Laksmi. So it's nice to know that that energy is material energy or external energy.

Maharaja: But it's only external because you see it that way.

Devotee (2): I mean it's related to Supersoul, the Paramatma.

Maharaja: Yes, but Supersoul is who? Supersoul is Krsna. He appears to you in the heart, that He is one guy standing there alone, because that's all the way we see Him. Just like when we think of Karanodakasayi-Visnu, so then Karanodakasayi-Visnu we think of as one big guy lying there in this monstrous ocean. But now when Arjuna and Krsna went to visit Karanodakasayi-Visnu, what was there? A palace and Him and His servants and everything was going on. That's the reality. Means Krsna is only called Paramatma, because that's all we see.

So in the beginning we see Krsna as material energy. But we don't recognize it's Krsna, therefore it's called maya. When we start recognizing that everything is energy, everything is Brahman, everything is spiritual, then we come to the Brahman platform. But that source of that energy is coming from somebody, that's Paramatma. But when we understand that Paramatma is a person separate from all this and has His relationships with His devotees, then we come to the Bhagavan. So the same, it's one thing with four different perspectives.

That's the whole idea, to give up the mundane perspective and come to the spiritual. So we give up the mundane and start with Brahman. Brahman, Paramatma, we can relate to that. The Bhagavan aspect we relate to on one level as a person, but ultimately then we say, Krsna can't be connected with this, so we don't actually understand Him as Bhagavan. Because He is simultaneous one with the creation and different. He is non-dual, it's connected with Him.

Because He manifests eternally in four features, as Himself as a person, as His internal potency, the external potency, and the jivas. These four are always there. But the internal potency, external potency is the same person, just they take a different mood depending upon you.

It's just like, let us say, you are sitting there with your wife and you are in a public place, and you are discussing something that is something known between these two of you, something intimate, and you are sitting and laughing about it, enjoying the moment there. Then some outside person comes up whose character is not very good and is not very obvious and they look like they are trying to get something out of you, and they come up and start talking to you. Now do you go on and deal with him in that very nice intimate, open way as you did with your wife, or do you immediately become formal and what do you want? What happens? What do you do?

Devotee (2): Become formal.

Maharaja: Yes, you become formal. So that is the difference between Paramatma and Bhagavan. Because we deal with Him in that way, that's how He reciprocates. Krsna says, as you surrender I reciprocate. You see Him as Vraja-Krsna He reciprocates as that. You don't see Him as Vraja-Krsna He reciprocates like that.

Like Prabhupada says, our deities, means they are Radha-Krsna the forms, but they actually we are worshiping Laksmi-Narayana. Because we are worshiping that you have to do these rules and all that, and that's what makes the deity worship. That's the form of it. But it's the devotion that makes the deity worship, and there is a proper form for it.

Devotee (2): But then why are these... lament for separation from Krsna if Krsna is everywhere and everything?

Maharaja: Because that's everywhere and everything in that way, but then there is Krsna as a person. Krsna, every time He talks about Himself in essence, He always mentions how He is everything but He is still separate as a person. So you can feel Him everywhere.

It's like this, the mum is sitting in her room and she is absorbed in whatever she is doing, the kid is at school, and she is just absorbed in what she does. Now when she walks out of her room into the hallway and sees the kid's socks sitting there, now what happens? Then she remembers the kid, then there is separation. So there was something of the kid's that reminded her of the kid, therefore separation. So now if everything in the creation you see as Krsna, why you will not feel separation? That's the point. (end of lecture) (end)

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Maharaja: So from the beginning here then we are establishing that the mind is real. The mind being real then it's something that has to be dealt with. In fact, it's actually the central feature of material existence. Because the spiritual existence then its main feature is one is absorbed in a particular affection for Krsna, and because of that affection then one has manifest a certain form. So in other words, according to the particular attraction and attachment one has for Krsna a particular form is manifest. That's how the spiritual system is working. So the same system works here. There is not different formulas for anything in the cosmic creation. They are the same formulas. It's just the application may be different, but the formula is the same.

Depending upon what the mind is attracted and attached to, that's the particular form it will have and that's the particular activities he will do with that form. So if the attraction and attachment is spiritual, it's Krsna, then you have a spiritual form. If the attraction and attachment is material, then you have a material form. So the whole point is actually the mind. Because the mind is connected to the senses, so all action is happening because of the mind. The mind is not moved, the body does not move. If you don't have a desire to do something, then it's doesn't happen. And to that degree that that desire is there, then that activity becomes more enthusiastic, more focused, more directed. So the mind is the central feature in all this.

So then Prabhupada is mentioning here, the mind is generated from goodness. So therefore engaging the mind in the Lord's service brings it from its natural state of goodness to pure goodness. But if one doesn't do that, then the tendency is, even though it's generated from goodness, it will try to control and enjoy the material nature which will drop it into passion and ignorance. Then all the problem starts. Because the mind its natural function does not work well in passion and ignorance. It works minimum well in goodness, following the Vedic rules and regulations in the mood of detachment, it works very nicely. It's peaceful. But as soon as then one wants to enjoy the material energy more grossly than this then all the problems come up.

That then is the point is now if the mind therefore is focused on the Lord it brings it to its natural state of attraction and attachment to the Lord, therefore the activities become spiritual, and with time, since we are here, the form will become spiritual. What we have now will be spiritualized, it will become spiritual.

So it's the same process, it's not something different than the devotional process. But the idea is we have to be very, very careful that we are performing the devotional process. Because the point in here is the connection to the Lord, it's not the form. The form is important, because it's how you are going to do something.

Just like, you want to cook lunch, you are going to use pots and pans. But when you sit down to eat how important are the pots and pans? You eat the pots and pans?

You talk about what a great pot it is? Wow, this lunch is great, you must have fabulous pots. Is that how it goes? No. It's nothing to do with that. But you don't get the cooked meal without the pots. It's very obvious. You go to your friend's house, you get in your car and you drive there. So when you get there, then you talk about your ride? No. But without it you don't get there.

So in the same way, the rules and regulations of vaidhi-bhakti, all these aspects of the sadhana, the varnasrama-dharma, all the etiquettes, these are very important. Without them you are not going to get to the platform of love of Godhead. No ifs, no ands, and not buts. But that's not the main point. You identify with those, you don't get to prema.

So this ability to work with both of these simultaneously is very, very important. Means if you want to get to Vraja Vrndavana you've got to be able to accommodate this. You want to get to Vaikuntha, then don't worry about it so much. Get into your rules and regulations, get stuck there, and it will work for you. Because in Vaikuntha they still are into rules and regulations, it matches the mood very well. So there is a consistency there that is quite obvious. And you absorb yourself in the Lord through the performance of the rituals of devotional activities, and you will be doing that eternally, so it works nicely. Straight-forward, very simple, very easy to understand. But worship in Vraja means you are performing the activity, but it's not the activity that's the most important. It's the particular show of affection that's important.

So this is the whole point, this conditioned mentality of, well, if the rules aren't actually the thing, it's the bhakti, then we throw the rules out. It's just so cheap. It's so modern. It's so pragmatic minimalist. It's so bourgeois. You can go on and on with all these nice terminologies that express the present day environment. But it has absolutely no reality in getting you out of the material world. You want to be successful, you want that business, you want that money, you want that car, you want your position, go for it, it will get it for you. All these things will get it for you. But it won't get you Krsna, on their own.

Here Prabhupada is making this point here:

If you simply stick to this principle, gopé-bhartuù pada-kamalayor dāsa-dāsa-dāsānudāsaù [Cc. Madhya 13.80], that "I am nothing except the eternal servant of Kāñëa," then you are in the liberated platform. Kāñëa consciousness is so nice. You keep yourself. And for keeping yourself in that consciousness, the simple method is this chanting, Hare Kāñëa. You keep yourself chanting as many hours, twenty-four hours. Why as many hours? Twenty-four hours. Kértanéyaù sadā hariù [Cc. Ādi 17.31]. Lord Caitanya says, "This is to be practiced twenty-four hours." And that you can do. It requires simply practice. Even in sleeping you can chant Hare Kāñëa. Even in sleeping. And there is no bar. In sleeping, in eating, in going to the toilet room, there is no restriction. You can go on, "Hare Kāñëa." You see. That will keep you in your svarüpa, in your real identification, and you'll never be attacked by mäyā.

No, it's not that one. It's this next one. Ok, so that's the simple point, the chanting always goes on. So it can be done any time, even in sleeping. When you are sleeping and you are worried about something and anxiety is going through your mind all through the night, so chanting can also do the same thing. So here is that thing.

So that chanting that's the essential point. Now to engage the conditioned nature then we deal in all these other forms, these external forms. Here is another quote, this is Bhaktisiddhanta Sarasvati Thakura, Brahmana and Vaisnava.

Devotee (1): Maharaja, which page?

Maharaja: I think it's 15 of the introduction.

If varnasrama and other fruitive activities enjoined in the sastras become prominent in one's life then one cannot become kincana, or fully dependent upon the Lord. Rather these activities provoke offences against the chanting of the holy names in the form of conceptions of I and mine. For a person who is fully surrendered to Krsna becomes proud of following varnasrama principles then it must be considered he has become most unfortunate. Due to the influence of association with women the whole material world is daily advancing in adversion to Hari.

So we can see here, this form is very important, but at the same time, if you identify with the form you got a problem. The boy is giving a gift to the girl. So it's the gift that is the medium for exchange. Now if he identifies I am the gift, then what's going to happen? Where is the interaction going to happen? Because he is identifying as the gift.

So how do you express anything except through a medium, you have to use language of some variety, either spoken, or abhinaya from the facial features and other physical features of how movement. Some field has to be there, something through which it's expressed. But the important thing is what you are expressing.

So then in the sadhana we practice the performance of these activities. These activities are performed. And we practice how this form should be done until we get the form right. But when we get the form right if we identify with it, you have made a mistake. You are talking to somebody if you think I am this language, it's going to be a problem. Because how does that language interact with the other person? You are interacting through the medium of language.

So the varnasrama is a medium for which you show your appreciation for Krsna through serving Him, engaging body, mind, and words in His activities. But if you become those identities and activities how is that relating to Krsna? Then it's not you relating to Krsna.

So this is the thing, how the mind tricks. This is what the mind does, on the spiritual platform then the spiritual form and all those things are non-different from its transcendental desire. But in the material world then the activities and things that go on here are non-different from our material.

So what happens is here in engaging, you want to engage in an activity, so there is going to be a field in which this activity is present. Then those elements within that field one will contemplate, because you have to understand what are all the elements, how is their relationship, what is going to actually get done what it is that you want to do in this field, and you'll have your natural attractions to what elements you want to use in this field. So this way the mind enters the field and those things that are important within the field to you for accomplishing your results, that enters the mind. So this is material consciousness. Very simple.

So now what happens do you identify with that. Basically what you do is become dead matter. In effect you are as good as dead matter. That's the difficulty. Because we identify with it. So here he is making the point that this *gopé-bhartuà pada-kamalayor*, that you are using this but you are not identifying with it. And as soon as you identify I am servant of Krsna, you are liberated, you are not on the material platform. It's actually that simple, that easy.

So the idea is one is very careful to perform one's duties very nicely, know exactly what is my position in the varnasrama, what is my particular duties, how to particularly effect them. I am a manager, how to manage nicely. I am a preacher, how to preach nicely. How to do whatever I am doing very nicely for Krsna, because why? The result is for Krsna.

But now if we identify with that whole process that this is us, then it is not us serving Krsna, it's that dead matter. And the dead matter already is serving Krsna, because as we discussed before, it's already Laksmi, and she is already doing her service to Krsna. But you don't get any credit for that. She is doing her service. But you are not technically doing yours. Externally yes, but technically no. And just because you reject varnasrama, saying it's external, like Lord Caitanya says, doesn't make any difference, doesn't make you more internal. Internal is the mood in which you perform the external activities. Unless, of course, it's Satya-yuga, then you just sit down in meditation and do that for 60000 years, and then after that time then you can get some credit. But if that's not the case, if you don't have 60000 years, or sometimes Bhagavatam says 10000, some did it in 10000. I think, Kardama was 10000 or 60000? I can't remember. Some of them they were 10000, some of them were 60000. So you don't have 10000 years, ok, we work on the quicker thing here, we got less time. If you don't have that it's not going to work.

So that means then one has to be able to perform an activity. So one has to be careful, the activity and the mentality go together. Basically you check, any difficulty you have in any relationship anywhere that there is a problem it's because you are not combining these two. You are performing the activity, the mood is wrong. Or the mood is right, the activity is wrong. It's that simple. If it's going to break down your relationships with Godhead, why wouldn't it break it down with everybody else? They are His parts and parcels, they will also have similar, in small amounts, the same kind of desires and ways of dealing. So if it doesn't work with establishing a relationship,

why would it work with anybody else? So all of the problems spiritual and material come from this. One can't combine.

Now if you combine them nicely, then it will work on the material platform. The problem is you'll stay here, you won't go back to Godhead. So one has to be able to separate that I am working these things nicely, but I don't identify with them. Because what happens is the mind identifies with them, that what creates mundane consciousness.

Devotee (2): The analysis of the point of liberation, Prabhupada brings out on gopi-bhartuh on verse, 24 years, and also taking from what you have expanded yesterday. So in this position, at least I myself... as a tatastha jiva... if the jiva becomes liberated is not any longer tatastha. Can you...?

Maharaja: No, the tatastha is the position in that. Because in the liberated state one is still, that is actually the pure state of tatastha.

Devotee (2): Actually the question was it's actually about if you could elaborate, because the stages of liberation are so diverse from the impersonal to where it's actually bhakti the pure svarupa. So in this side, not just already in the spiritual they say already contemplation of the svarupa. But here in this side if there is no 24 hour meditation on consciousness even in the sleeping stage, therefore if I am as spiritual spark, Brahman, I will be relating in an impersonal way according to the proportion that I am conscious one hour, two hours, three, four hours. So the analysis always from this side. What is the interrelation actually the mind and the intellect, because I sometimes skip in my focusing, the mind tricks me and I forget. So in essence if you can elaborate about where faith arises...?

Maharaja: Faith, where faith arises in that, ok.

So the question basically is that are discussing here Prabhupada is saying that by, our method liberation is establishing ourself as a servant of Krsna, the identity is servant of Krsna. Because liberation or conditioning is actually a state of existence. So that means the state of existence is defined in sambandha-jnana. So if your sambandha-jnana is mundane, your existence is mundane. If the sambandha-jnana is spiritual, your existence is spiritual. So if you identify as servant of Krsna, you are not in the material sphere. If you identify in any way with the material, you are in the material sphere.

So then the question comes up, as a conditioned living entity, we are not talking about once we get to the liberated state, but as a conditioned living entity, then when we are not actually Krsna conscious, when those moments that we are not identifying as Krsna's servant, are we dealing therefore, it will appear therefore we are dealing with Krsna from the impersonal platform. So how to rectify that, or how to move that forward?

The important element here then is the definition of devotional service as given by Baladeva Vidya-bhusana. Whatever is in connection to Krsna consciousness then is counted as Krsna consciousness. So the process of sadhana-bhakti, even though

technically it's not bhakti, because bhakti means you have love. But the process of sadhana is still counted as bhakti, because the living entity is aspiring for that. So if the goal is connected to Krsna, then the process becomes spiritualized. So even though we may be still dealing in that way, it's not actually prominent on our consciousness, so it's not counted.

Like the child, you have the very small, like Krsna, Nanda Baba asked for his shoes, and so Krsna goes and picks up his shoes, not in a very expert way brings those shoes. But because he is not thinking, yes, I am very expert, I am very coordinated, I am so efficient in getting things done, then no one considers that as part of the process. The process is simply seeing the endeavor to actually try to please. It's not the expertise of that. Or Krsna and mother Yasoda asked for something, the pot for churning, He goes over and tries to pick it up, so He just puts His hands there, but He can't do anything, He just goes umm umm umm, like this, and so all the gopis laugh, because He is trying.

So in the same way, because our consciousness is not thinking, yes, I am great on this impersonal meditation and process, therefore it's not taken into consideration. What will be taken into consideration is that you are doing it for Krsna. So that's why it's so important not to identify with it. If by habit you are identifying, it's still not taken as an important thing. It's just habit is going on, that happens. But if we start to identify with it, think we are very good at this, very expert. I am a very expert manager, I am management and all these different things, that's when then the fault comes in, then it's counted. Before that it's a fault, but it's not counted.

It's just like the kid in first grade can't read, but nobody counts it as a fault. Because he is learning the letters, learning the process. But if he was in twelfth grade and he can't read, then we might say there is a problem here. But if the little kid the first-grader thinks, yes, I am a great scholar, big great writers move aside, Noble Prize here we come, like that, then you might kind of tell them that no, your place is actually here. Just because you can read Dr. Sues doesn't now make you a great scholar.

That would be the element, that's why the element of sincerity. Krsna was pleased with Lord Brahma, it mentions in the Second Canto, because of his sincerity. His sincerity was that he wanted to do these things to please Krsna. Not that what he was doing was so expert. But it was that he did it to please Krsna. Therefore the process works. That's why if you identify as servant of Krsna, you are liberated.

So we have this hard and soft side, this thunderbolt and the rose. As long as we are humble, the rose is applied. As soon as we become proud, then the thunderbolt is pulled out. And so therefore the element it appears confusing. But this is also back to the first point we were making in the class about this ability to accommodate these two conflicting elements. You have the form which is important, but it's actually the expression that is being given through the form that's more important. But it can only be expressed through the form. So they go together.

So in the same way this sincerity to perform an activity, that the result is for Krsna, you are trying to do it to please Krsna without the false ego, then that combination works very nice. But if we become proud, then the process is lost. Because then we are identifying again with the material energy, we are going back into material energy. Just because you go back into material energy from a very sophisticated platform doesn't make it any less material energy.

Prabhupada give the example, if you are bound by an iron chain or you are bound by a gold chain, you are still bound, you are still in the material world, though you can show off your gold bling. Yeah, check out the gold bling here. Your iron ball only weighs 50 kilos, but this is gold so it weighs 150 kilos, check it out how much gold. But that means you are three times more immobile, but whatever it is, it works. I mean now they put the chain from the loop into the pocket, there it's from the ankle to the ball. So it's just another, just give us some time it will become popular.

So there is these fine points of just identification. So the idea is this is to get it where we can appreciate this and understand this. Then Maharaja will go into the different points of very finely how to identify the difference between the identifying with the material energy and not, or how to do that. But as we said, without the faith then that mood of sincerity that it's being done to please Krsna and the focus on trying to develop that and make it.

So Brahma was appreciated for his sincerity, not for his expertise, and that's Brahma. So there is basically nothing that we can do in the way of expertise that we consider good. So it's always going to be sincerity. That's what Krsna looks for. Expertise is nice, but the point is the expertise comes with practice. So more important is the mood. But the problem is when practice is there and expertise comes, then pride can also come. And as soon as pride comes it's ruined.

Krsna is not proud of being God. It comes natural to Him. He doesn't have to prove it to anybody. He was God before anybody else existed, or at least in the manifest state, and He was quite satisfied, He was atma-rama. So He didn't have to get anybody's attention and He says, hey, check that...I am a great God... He says, what do you think? Mother Yasoda comes running in, mother Yasoda, oh, you are such a nice little God. Don't worry when You grow up everybody will worship You. He doesn't have to do all that. He is very satisfied.

So the faith then means the sincerity can be there. If there is no faith, all you have is expertise, and if all you have is expertise, you have to identify with something. Faith means you identify as servant of Krsna, therefore through sincerity you will become expert. But if you don't have the faith, you will become expert but through material identity. So even though it's very sophisticated, it's still you are in the material world. It's a problem. So sophistication isn't the symptom of advancement. Sincerity is.

Devotee (3): ...this identification...do some service and think we are very sincere with that, but still we have so many material desires and then identifies so much with

them. So how much does Krsna accept that because we are still very much identifying?

Maharaja: How much does Krsna accept, ok, we are performing our service, we are trying to do it nicely for Krsna, but so many other desires are there in our life. So how much does Krsna accept our sincerity or not?

Basically speaking He accepts the sincerity on how much you want Him to. Because He reciprocates with you how you surrender to Him. So if you think God is so strict and all that, so therefore if I do anything wrong, then it's just a matter of time before that thunderbolt coming out of the sky gets me and I am just this little pile of ash sitting there, like we do in most religions.

So that's why we see, you can tell how much we can forgive others. If you can't forgive others and anybody makes a mistake and they are eternally damned, then basically you are in the same boat. Not because God works like that, because He reciprocates with you as you surrender to Him.

So the point is if you are sincerely trying to serve, then even the desires are there, that doesn't matter. Because in your sincerity you will try also to connect those desires to Krsna. And to that degree that you are successful to that degree Krsna is pleased. Means the degree of success is how much you are trying to connect them, not in how expertly you have connected them. Because if you are sincere that you want to, Krsna will give the intelligence. Krsna says, I give, dadami buddhi-yogam tam, I will give you the intelligence how to come. You want to do it, He'll let you figure it out.

Devotee (3): So even if we fail.

Maharaja: You fail, you try again.

It's just like this, the mother is there, the mother's friends are all there, the baby for the first time gets up and starts to walk, what does it do? It falls over. And so all the ladies go, wow, look at that, oh my God, my kid is so useless, what a stupid idiot. Is that what they do? No. So the kid gets up and tries again. And he keeps trying until he gets it right, and the parents are very happy about that.

So the problem is God doesn't have a problem that you made a mistake as long as you are trying to correct it. The baby makes a mistake, but it doesn't then get all mental about it. If they, oh, I can't walk...oh, I am so useless. It doesn't do that. It just gets up and tries again.

So you make a mistake, then you figure out, ok, that was a mistake, how to correct that, do it again, until you get it right.

Devotee (3): Isn't it a point that we don't identify any more with material matter...at the point of liberation, so until we come to that point...

Maharaja: But that point, that point of liberation is not something, it's not all and nothing.

It's like this, one of the greatest comforting elements of spiritual life is God is not American. He does not work on this 100% or zero. You are either a pure unalloyed devotee untouched by that, or you are a complete write-off that there is not even words to describe how disgusting you are. God is God and He is able to accommodate even these moments, you are trying and that's what's seen. So those moments you are identifying you are liberated, those moments you are not you are not. You can move in and out of it. It's not that until I am completely 100%. No. It's how much degree it's done it's that much done.

Let us say you are cooking rice, it takes ten minutes, it's been cooking for two minutes, how do you identify it? As two minutes cooked or eight minutes uncooked? Oh, it's partially done, it's partially cooked. We know it's uncooked, but the focus is on the cooked part.

So those identifications with Krsna is what is seen, and the other parts are the parts that haven't developed yet. So as long as you are not proud that's how it's seen. But as soon as you become proud, then it's like, hey, it's only two minutes cooked.

God is very kind as long as we reciprocate with that same moods. If someone is very kind, you should be humble. If someone is very kind, we become proud, it's a problem.

The parents are kind to the child, then they become puffed-up. That's a problem. The parents are kind to the child, the child appreciates that and tries to render service and somehow or another be connected to be useful, then that's proper. That's the element.

Devotee (4): ...the pillar example, that it's Laksmi-devi is...her service...

Maharaja: So you want to know why that one? Why not that one? That's why it says, sahasra-koti-laksmi. He is surrounded by thousands, there is lots of pillars out there.

Devotee (4): You have also mentioned previously that it's actually just dead matter that's infused by the universal form. Can you clarify the difference between the two descriptions?

Maharaja: There is a difference there and there is no difference. Means in other words, there is Krsna and His svarupa-sakti. Krsna is the complete form of Godhead. Svarupa-sakti is the complete form of God's energy, that includes all the energies.

So therefore then depending upon how you are perceiving, in other words, means the material energy is dead matter, but it's not called dead matter technically, it's pradhana. We are dealing with the element of dead matter, because we are seeing it separate from Krsna. That's the problem, we see it as dead matter. We don't see it that this is the medium for Krsna's energy to hold something up. This is the problem. We see form, we don't see the cause behind the form. What is it the two, there is the

efficient cause, what's the other cause? The material. So we see the material cause, we don't actually see the efficient.

We see the pillar, we don't actually. We just say, oh, the pillar there. Pillars hold things up. But how does a pillar hold it up? We can't build a pillar out of straw. There is only certain mediums that can hold the building up and everybody will agree with that.

So therefore everything that is efficiently working is because it's the proper medium. And the degree of the efficiency is how proper it is to carry that potency.

A bicycle has a certain amount of potency, a car has more of that, an airplane more. But they are all carrying that same potency of locomotion. But still those aren't as potent as the things where the siddhas, they just move through space without anything, or Narada Muni, much more efficient, it doesn't take any petrol.

So there is always the form through which the energy is there. So then there is a non-difference then between the two. So then Lakshmi is expanding, because He is performing the material pastimes, He is the creator, so that means she as the energy is the created. And their interaction is what is dynamic. Because pradhana is just sitting there, there is no interaction. He is not interacting, she is not doing anything. He interacts as Sadasiva, then she starts to be active. Then you have mahat. When Sadasiva interacts with pradhana then you have mahat. That's the response. So the response of Sadasiva is Vasudeva-sattva. So therefore Siva is that position of being in the liberated state.

And then as then Brahma in the secondary creation are created then the response is there with all the different interactions. The desires of the living entity are there, so therefore all the primeval forms are made and all the potencies of those primeval forms. So then that's already going on, that interaction is already happening. But now on the platform of the universal form. The universal form is interacting between Himself and His energy, but it's through the medium of what is the material energy. So because she is svarupa technically she is both. Your head does one thing, your feet does another, but it's all the same person. But of these that interaction or that rasa is the greatest in the spiritual platform. The mediums are the most perfect and the expression is the most perfect. But while here then the mediums are inferior and the expressions are inferior.

So the thing is then we are here in this and being tatastha we can see either, spiritual and material. So here can also see it's the spiritual. Sukadeva Goswami is seeing it as spiritual, because it's Brahman. It's not Bhagavan spiritual, it's Brahman spiritual. Because it's santa-rasa. Everything we see that's all technically expansions of the santa-rasa, its field of activities in which things will go on. So it has its natural form, the dhama and everything there, and then here we have the material form. But it's the same potency. Just in its natural state of santa which is coming from the sandhini potency, or in its perverted state of existence which is ignorance. So therefore everything is conscious there. Here everything is dead matter, it's ignorant.

But we then identify with the dead matter. And so we think, we just see the stuff here, we don't see everything else that's going on. That's the problem.

When you see everything in connection to Krsna by some platform. This is the beginning intellectual platform to connect yourself. We use that a lot because much of the time in the sentiment our sentiments are so mixed that we need this intellectual element to be able to split it. Because the sentiment is just connect your emotion to Krsna, the mind to Krsna, that's all you require. But along with that, we have our mind also connected to our family, and our money, and our position, and our rubber ducky in the bath tub, and whatever else it is. And because of that then the emotion is mixed. So we never get there. So without the intellectual how you'll know what to keep and what to not keep, because many times people can't tell the difference. Sahajiyas can't tell the difference. Smartas can't tell the difference. So both of them keep one away from Krsna.

Therefore the intellectual process, this jnana-yoga, is given so that one can properly distinguish. But it's connected to bhakti, because you are doing it not because it will get you liberated, not because you are intelligent and therefore you are comfortable engaging all that and that's your purpose, and not because it's just the right thing to do, it's the pious nice thing to do, or it's not because it's the most efficient and it will make my business work better, or I get better sense gratification. It's none of those. It's because it will please Krsna, therefore it's counted as bhakti. So buddhi-yoga includes karma-yoga, jnana-yoga, dhyana-yoga. Then all those because they are done used to please Krsna it's all counted as bhakti-yoga. We don't really make a distinction between, bhakti-yoga, karma-yoga, jnana-yoga, dhyana-yoga, or the combination of all that as buddhi-yoga. We can use any of those terms to mean the devotional process. It's just we'll use a term depending upon where we are emphasizing at the time. It is a matter of your activities, we are talking karma-yoga. Like this we are intellectualizing on these things, this is jnana-yoga. Dhyana-yoga, how to absorb the mind in Krsna. But then when these are combined in active service, action in Krsna consciousness, this is buddhi-yoga, and that will lead us then to prema, or actually we'll use it up to the point of liberation, then we'll use bhava-bhakti. But below bhava then buddhi-yoga is the most efficient form to use.

Devotee (5): What does true forgiveness consist of and how to attain it? Because a lot of times they say, yeah, I forgive this person but I don't forget, I will never forget, and then...

Maharaja: Forgive but don't forget, isn't that the saying?

Devotee (5): And then it changes the relationship because one always remembers that. And at the same time being merciful to a person sometimes means one avoids that person or one deals in a particular way, but as Vaisnavas I try to... the platform of true forgiveness. So what does that consist of?

Maharaja: In a nutshell, because it's kind of the end of the class. Something has happened, some interaction has happened that we don't appreciate. But that

interaction is actually the interaction of the field of activities. So if we identify with that field then whatever happened in that field is actually very important. If we don't identify with that field then what happened is actually not so important. So then if there is some understanding of it, or we are having a good day, or some emotions then we may forgive, but like you said not forget. But that forget is there, we don't identify with the...in the field.

It's like I am a senior devotee, some junior devotee didn't deal properly. But then we are identifying with the field. We are identifying I am senior devotee field, they are junior devotee field, it's material.

Devotee (5): There is minor sin, there is major sin, and there is cardinal sin. Maybe this is too Christian.

Maharaja: No, but cardinal sin is I and mine, I am the controller and enjoyer, that's the actual cardinal sin. So that's why we are here, all other sin comes from that.

Devotee (5): Still in the material world you distinguish between minor misgivings and things which are... major...

Maharaja: But major is based on what? Major is killing a brahmana, or blaspheming a brahmana, or in some way insulting a brahmana. In that also comes killing a cow. And sometimes even it's considered within the category but lesser of that most heinous of all crimes is killing a friend, so that would also include blaspheming a friend. Does our Western First World Christian attitude count those as cardinal sins? I don't think so. Blaspheming devotees is kind of like breathing for Westerners. And they don't understand it's as bad as killing a cow or killing a brahmana. They'll just say, oh, I am just being practical, I am just being truthful. But it's still the worst sin you can commit in the material world. And if you have done it by accident, just the emotions came up or something like that, then you can be purified of it. If you have done it intentionally and you mean it and you want it to stick, there is nothing that can purify you, nothing material. The only thing is chanting Hare Krsna, and that's only when Krsna is going to let you go for it. So there is no atonement for that.

Sins of moral sins, means if you are having sex with the guru's wife, then it's one of the major sins, or with a cow or with an unmarried girl, then these are major. But if it's not in that category, then they are considered minor sins.

Devotee (5): What about child abuse?

Maharaja: There is going to be a problem here because there is no understanding of the levels of sin and how they work, it wouldn't be able to be explained. Because the point is these things what I am saying don't actually mean anything to the Western conditioning. So the hierarchy of sins won't actually mean anything. Because it's said that you wouldn't eat onions and garlic, leeks... I mean all these other things, mushrooms, they wouldn't be ingested. But those are very minor sins. But you can lose your brahminical status from that, but they are considered minor sins. Within the minor sins you have I think it's five different categories. So to be able to understand these things this would have to mean something to you. Because the general problem

in the Western mentality is it's all this or it's just nothing. So if I say it's primary then it's worth getting your head cut off, if I say secondary means you don't take it seriously. So the conditioning you are dealing with here actually clouds the ability to be just.

Because generally in the Vedic thing there isn't really so much the element of child abuse. It's more of a tribal thing. And if you are not fitting within the four varnas you are a tribal, sophisticated, but tribal. So then in here then you come up with these mixes of things. So then you have to consider what's been done, how much has been done, what are the mentalities of the people meaning what is their natures, how much were they involved meaning consensual or non-consensual. Consensual then it drops it quite seriously, non-consensual then it keeps it quite serious. Because even though it may be a minor sin, it's still depending upon your mentality, may result in very severe punishment. Capital punishment, corporal punishment, banishment, all these different things. But it very much depends upon who it is. So that's not accepted.

It will be said, oh, you did this, that's not brahminical. But if you say, well, what is brahminical and how would you deal with a brahmana? That's not there. So it's totally inconsistent. So you can't actually answer the question nicely. Because all these unless they are considered you can't come to a proper judgment. And unless you consider all these if you come to a judgment, then what is shortfall on it you will get the reaction for, and it can destroy you, your family, your direct service, and even your area of service.

The temple president deals wrong on justice, it can destroy his life, his wife and family's life, the devotees in the temple, and even the temple community. That's not known. Everybody deals with it as if it is a joke. At the same time they take it so seriously. So until these mentalities are corrected you can't actually get to much into the definition of that. Because we were giving an example there but otherwise this whole thing of justice and punishment is a very large topic that only very qualified people can understand. Qualified means that any devotee can understand it, because being naturally a devotee being a brahmana then it works as long as they are acting on the devotional platform. Otherwise in their conditioned nature there has to be brahmana or ksatriya, otherwise forget it. Higher and vaisyas, yes, but if they can be kings like Nanda Maharaja, they can also understand, because they also have to give justice. But anybody below that don't even bother. Because their own conditioning will throw the whole thing out of proportion to such a point that it doesn't function. It doesn't matter because they think that's ok, material energy is material energy. You think the fire shouldn't burn the little baby, it will anyway. So you think I can make this decision, it doesn't matter, it's for Krsna. No, it's not. Because your decision is based on your own conditionings, therefore then the reaction of that is going to come to you. Unless it was correct according to guru, sadhu, and sastra then you are getting a reaction. That's all, it's that simple.

That's why justice has to be dealt with very, very carefully and only by those persons who are qualified to deal with it. That's why the common person doesn't take these things into their own hands. They leave it up to the authorities to deal with it. You deal with it in your own family, in your own little circle but with all these considerations, then it works nice. But on these bigger things, then if you don't know what you are dealing with, you'll get burned.

So the difficulty comes, this is not a philosophical point, this is a cultural point. And because of the identifying so strongly as we are saying here with the modern culture, especially the Protestant, as the prominent element of the First World culture. Means it doesn't mean, you can be any religion, but the whole social economic thrust is Protestant, meaning it's just you and your feelings, because that's what the Protestant is, me and God and my bhava, that's more trying to be raga, not so vaidhi like the Catholics were. But in that the bottom line is, as Narada Muni pointed out to Vyasadeva, you are going to drop the actual purpose of it, the Mahabharata is trying to get you Krsna conscious and you are just going to see the material side of it and forget the God conscious, so in the same way, they are going to it's just my bhava, what I want to do that's reality. And that works very nicely with the sophists, the sophistry of vox populi. This is what I feel, if I can find other people that feel like that, that's truth.

So then with this combination of the sophistry and just the emotional element of the Protestant, that culture is totally devastating to any sense of authority, because that's the first thing they go after. That's the first thing that's gone after is any authority, sastra, Prabhupada, previous authorities, anything like that, varnasrama. It's all just thrown out, it's the first thing to go, because it's just your mood. And then whatever I feel and my friends feel that's truth. So therefore if we establish, this is law, it's correct. But this is all coming from identifying, the mind identifying with these things. Because if one doesn't then the whole point is if I am servant of Krsna, therefore this has to be pleasing to Krsna, so it has to be coming down from Krsna, so what does Krsna say in the sastra, what is Prabhupada saying, these would be the prominent elements, what is the example Prabhupada set, what are the previous acaryas set. Then we would start looking at it from that angle and that's a completely different flavor.

So then that's the point then that would I guess then go back to the answering of the question of the mood, the forgiving and the not forgetting means that the form is there but not the actual mood of it. We haven't taken the identity I am servant of Krsna, so therefore it doesn't really matter. But on that still as a practical point, the forget doesn't mean you are stupid. In other words, if they have proven themselves that they can be forgiven, then they are forgiven and you forget about it. But it doesn't mean that if any symptoms come up of their previous behavior that wasn't correct, you are not at that point not defending against it. It doesn't mean you are just open and trust and therefore you get run over. This is not a sentimental thing, you use your intelligence. So as long as there is no symptom of it, you leave yourself open. As a relationship you have to leave yourself open. But as soon as a little bit of

something pops its head up to that degree you pop up your defense. But it's not from the past, you are dealing with the present. You have forgotten about the past doing wrong, but you know that they could do this, so it's just there. And if they do do it, then you deal with it. If they don't deal with it, it's not dealt with.

So that's the problem, it's either you have to protect yourself and feel bad towards them, or throw it all out and leave yourself completely open and then get trashed again and then lose more faith in relationships and God. But intelligence means it's a balance. You forgive, you forget, and as long as nothing shows up...

Like Romaharsana Suta, he is a suta, so technically speaking he is varna-sankara which puts him outside varnasrama. But being a suta that means his father is a ksatriya, the mother is a brahmana, then they could by association and by the nature of the parents the mentality, he could take up brahminical activities very nicely, he take up ksatriya activities and be a great king, he could take up be a chariot driver, or he could go out and snare small animals. These are the mentalities that would work with this.

So therefore the Vedic would be he is varna-sankara, but where will he fit? So you see, so Romaharsana Suta behaves as a brahmana. So he is accepted as one and everybody forgives and forgets about his past. But as soon as Balarama comes into the assembly and he doesn't stand up due to pride, because that pride wouldn't come from the brahmanas or ksatriyas if a superior came, and a chariot driver also would not be proud of a superior coming because that's what he does, he serves on that mode of nobility. So it has to be dropping down into the small animal snare mentality. So therefore then they just go, well, he was suta anyway, it happens, and so then they move on. But until that point no one ever brought it up. In fact, all the 18 Puranas are spoken by either Romaharsana Suta or his son Ugrasava Suta. They are not spoken by some other brahmana or this, they are all spoken by the sutas. So when they are on that platform, no one thinks about it, nobody cares.

Just like the devotees, they are from whatever countries, from whatever background this and that, nobody cares. But the same not caring still applies even as a devotee if they make a mistake. This idea, oh, whatever you did before we can forgive that, but anything as a devotee that can't be forgiven? That doesn't make sense. Some made some kind of mistake, sensual mistake or this or that kind of mistake, and that's so big. But somehow or another eating a million cows is just let off like that. It doesn't make sense.

That's why I am saying that it's very hard to bring about what Vedic adjudication on things if the mentality isn't seen in balance. Because they'll just write off having eaten cows so easily, but then someone else ran off with someone else's wife and that's it, they are eternally damned. But how is that? He says, it's like somehow or another that one you can just figure out, this was stupid and get back to normal. The other one even you think it's stupid it's going to be in your genes for 2½ generations. Your grandchildren will be freed from your sin of eating cows. It takes that long. The other thing is just, ok, you get rid of that.

So that's why therefore the Vedas understanding these they give different ways of dealing with the punishments that the modern mentality would not have an understanding at all with, because they look at the gross, they don't understand subtle at all. If you are Supreme Court judge, they deal with that. High Court judges are supposed to be able to deal with that. But your common vigilante with pitch forks and torches doesn't have any understanding of this at all. You are green, you have pointy ears, they go and burn your house down. That's all. They don't understand maybe the ork is a nice guy. They can't understand that. They can only see form. They can't understand mentalities behind the form. Because until you can understand the gross and the subtle you are unqualified to make a judgment.

So that's why then in this case, don't worry about his mentality, worry about your own. I can forgive, I am in control of that. But I am also in control of protecting myself by not being stupid. So as long as they don't show any symptoms of behaving badly I'll deal with them nicely. And they reciprocate nicely, it goes on, great. But as soon as they show any symptoms of behaving badly I will protect myself from their bad behavior. It doesn't mean...so I throw it into, oh, you did this this this. No, you just deal with what's right now. (end lecture) (end)

February 19, 2009

Maharaja: So now discussion on what's behind the attraction that's there generated from the mode of passion. So then here is a quote from the Bhagavatam 11.28.22:

Although thus not existing in reality, this manifestation of transformations created from the mode of passion appears real because the self-manifested, self-luminous Absolute Truth exhibits Himself in the form of the material variety of the senses, the sense objects, the mind and the elements of physical nature.

So here it's mentioning, now we are getting into, we always have to understand when we are discussing real and non-real what it means here. When we are discussing real and non-real, because real means it's connected to the Lord, it's in knowledge, it's not in ignorance. So ignorance is considered not real. But it's not that the ignorance itself is not real. The ignorance is a reality, it exists. Then there is the consciousness or the perception of the individual that is in ignorance, that's the non-reality. That's why it's called ignorance. Because ignorance is just, means it's uneducated, you don't know what you are looking at.

Just like the child in ignorance thinks the diamond is just something to play with like a marble, it's a little more sparkly, but that's about it. So that's ignorance, that's illusion. That's what's not real. The idea that this diamond has no value that is illusion. But the diamond exists, the child exists, the floor on which he is playing with it exists. It's very important to understand that this real and..., there is no such thing as nothing. This is a voidist understanding which will come up very shortly.

So the idea is here when it says it's these transformations, they are created from the mode of passion, it says, these transformations, so something is transforming, it

exists, but it's not real, what's not real about it, the non-reality is not understanding that it's the Lord. Everything that you are dealing with is Krsna. So the illusion is to think that it's not.

But in this, of course, that has to be, because here we are dealing with the intellectual understanding, so we are taking it from the principle that someone is trying to find Krsna, please Krsna, and get to the platform of prema. We are not looking from the platform of somebody is looking for an excuse for their nonsense. That's not what we are looking at. Because if you want excuses, plenty of excuses.

Oh, it's Krsna, oh, then it's ok for my nonsense. No, that's why Rupa Goswami then in Nectar of Devotion says means activities in connection with Krsna that are favorable to Krsna, only that is devotional service. Otherwise we can have so many activities where there is a connection with Krsna, but it's not favorable to Krsna, it's not devotional service.

Devotee (1): Only activities that are actually decreasing our attachment and desire to satisfy our senses of this material world and ones that are increasing our attachment are then unfavorable, even though that is the big grey area.

Maharaja: Yes, you could say that, those that decrease our attachment to the material world and increase our attachment to Krsna, but it's two different kinds. So right now we are dealing with the element of detachment from the material world, because you have always remember Krsna and never forget. So always remember then, He is very nice, very attractive, very sweet, very beautiful, all these very nice qualities. From that we are attracted to Him. But what gets in the way of our being attracted like that is our attraction for the material world, we get distracted. Krsna may be very nice, but there is something else that comes up.

You are in temple, you are absorbed in thinking of the deity and everything is going nice, and then your friend comes up to you and says, hey, did you know that that girl is looking at you, or that boy is looking at you? Bang. What happened to all the nice, the deity and all the things, and I am your servant, it's gone, wow, what's that? So it's gone. Why? Because it just takes precedence, because that's what we have always done.

Like I remember seeing these two, one of these local they are a variety of these miners, making an unlimited amount of sound. So two of them came down and they sit on the ground right next to each other with their beaks about this much apart and then they start making so much noise, and they swing back and forth while they do this. And their beaks are going, and they are having a whole conversation. And suddenly the conversation stops, because somebody saw a bug. And basically, bang, run off and eat the bug, and the other one gets the bug, and they go that for a couple of seconds, and then they come back and start the same thing. They say, hey, how are you, I haven't seen you so long. Get over, eat something like that, and then finish it, oh yeah, great, so nice to see you. So we have our priorities.

So that's the thing, from habit, from being here for so long these priorities are so strong. That's why there are so many rules to control that. We think, oh, it's controlling me, it's not me, it's not allowing my freedom, it's not my expression. All it's doing it's trying to control all those things. Because otherwise the tendency is we'll get so absorbed in our little freedoms and our little expressions of ourself of I and mine that we forget the reality of Krsna. That's the point.

Because it's like, let us say in a jail, you are in a prison and there is so many restrictions and you think this is cramping my style, and you think that by being able to move around more freely in the prison that you are actually expressing your identity as opposed to not being in the prison, being outside in the free world and being able to move around that according to your needs. So it's much greater, so therefore then these things will be given.

Just like a child sometimes doesn't understand the restrictions of the parents, because they want to be free and do whatever they like. But the parent knows better that you are going to grow up one day. So therefore that's addressed that. So the idea is going back to Godhead is this prominent thing.

So what we are dealing with is the mind doesn't understand this. Why would we be getting into this? Because they say this is psychology. Why would we be going into this? Because the basic principle, the underlying, if you take it that definition of insanity is not being able to see things as they are. So taking the material world as real, your illusion is real and the spiritual nature not, that means you are crazy. So we are starting from the principle, I guess you could say it's a Freudian principle, that everybody is basically crazy. So maybe that's why he only studied crazy people. He is not known for studying normal people. You never hear of any survey that he did where he studied normal people. He only studied crazy people. So you could get a reflection of that, maybe he was right, because everyone in the material world is crazy. So that's one thing.

And the other thing is that craziness or that illusion then the difference between being workable crazy and clinical crazy is one's attachment. That's actually you increase the attachment to the point of unworkableness that is called clinical. So we can understand that these two things, one's illusion about one's position, you think you are Napoleon Bonaparte or something like that, that's the popular one, or you are attached to something to the point of insanity. So you correct these two, you are not in illusion, you are not attached in the way that's not workable, then you are not crazy. So that's why then so much detail is put into this.

Because this is basically what they are dealing with, your psychologist is dealing with how to make somebody be able to function normally in what they call normal society. But basically they are just trying to get you to be workable crazy. But the Vedic is to get you to be not crazy, you are actually cured of your insanity. Means what is it, from clinical insane to eccentric, I guess that's the modern. But the Vedic is to get to the point of actual being situated properly.

That's why there is not really any difference between Vedic psychology and the Vedic philosophy or the Vedic culture, because they are all trying to do the same thing. Ayurveda is trying to do the same thing, astronomy is trying to do the same thing, they are all doing that, so they are all working, so it will sound very familiar. But technically in this then we get into things that we may not always look at.

Because most of the time, means if it's always remember Krsna, it's obvious this it's Krsna consciousness. But if it's how to get out of the material energy, to some degree we know, oh, if you are attached it's maya, and don't get absorbed in your senses that's maya and all these different things like that.

Like I just heard a good one yesterday, some devotees were going to do some special thing cook for the deities. And then someone came up with the idea, so maybe we should book the maha plate, so afterwards we can taste and just see if the cooking went nice and this and that. And then one of the group said, don't be attached, don't be lusty, this is nonsense, you can't book the plate. It's just like ok, but the point is you are cooking for Krsna, it's also service check afterwards. But no, if it's anything to do with the senses it's got to be maya.

So this very simplistic idea of Krsna consciousness works very nicely if it's always remember Krsna. But if it's used in the place of never forget Krsna, it becomes a social disaster. Because if you complicate always remember Krsna, then that's a difficult. But the never forget Krsna, that's the place where you get distracted. So that's really where you have to know exactly what's wrong.

It's not that the senses are there, you are not going to function..., means you are sitting in this class hearing this knowledge using your eyes and your ears, so using senses and the mind, you are not using something else. So it's a matter of distinguishing.

So here it's pointing out, these transformations created from the mode of passion. What does that mean? These transformations are coming because the living entity desires them. The living entity wants to be the controller and enjoyer. But the facility for that is not available in the spiritual world. So it's created in the material world. Now Krsna has created everything according to His interest. So basically it's non-different from Him, and so He will function very nicely in moving through this. Because He is the controller and enjoyer, in other words, He is the support of everything created. Then within that what's created, then the created has variety, it does things. Because being conscious its nature is to always be adjusting, moving, doing something. So then that interaction then Krsna gets pleasure from.

So we are seeing that point of pleasure. What we are not seeing is the basis of that pleasure. Krsna is enjoying with His devotees in the spiritual realm, He is the center of attention. So we see that, so that's what we like. He is the controller, He is enjoying. We like that, that's the part we take. What we don't see is all of that is created by Him and maintained by Him. And that in His control, His control is being under the control. By being under the control of His devotees that's how you control

it. Means mother Yasoda and then they tell Him to dance, He dances for them, that's how He controls them.

It's just like in the Vedic marriage ceremony by Gopala Bhatta Goswami, then in there, one of the blessings that the husband gives is, he is talking about his own family, be the controller of my father, be the controller of my mother, be the controller of my sisters and other relatives. But that doesn't mean she comes in there with her whip and all that and says, alright, we are here. It's by her affection, by her nice qualities and service you control. So this part is missed by the living entity there. They don't understand, because they are not male. So there is a projection of what is male, but it doesn't really work very good.

Like it's very interesting, you see little girls playing, and then they become the king or the ministers and all that. Therefore they play a male role. But when they play that male role it's really overemphasized, it's really melodramatic. They get up there, and yes and this, and do all kinds of things like that. So that's what we do, because it's not.

So here that's why if we talk about always remember Krsna. Krsna is nice, He is sweet, He is out dancing with the gopis, He plays His flute... He plays His flute, picks up a tala fruit. Mangoes they really make great sound. That or maybe it's the old guys, the old fruit... So that part makes a lot of sense to us, very directly. So direct devotional service, bang, immediately we understand. That's very easy to catch.

But this other part of actually pointing out how we are not God that part bewilders us. Because one, we don't know what God is anyway, and then we got our own false idea of what it means. So then when we get into this, this starts to get really funny for us. Because we are working on this, it works very nicely, it's common thing and it's used in the Vedic culture, but there is a lot more going on, so it doesn't become the prominent element of the evil element in the society. But in the West, or your world religions, non-Vedic, then the evil element becomes very prominent, the devil and all this kind of thing like that.

So this thing of maya being the one that is doing everything. No, she is not doing anything. Our mess is created by ourself. So we want to enjoy this material energy, we want to enjoy, control and enjoy, so material energy is given to us. So then we then within this try different things. Why the variety? The feminine nature needs the variety, so we have to have that. So then here but it's generated by someone else. This is still the part we are missing. This is the illusion that even the material manifestation that we are picking and choosing from to control and enjoy is still being generated by the purusa, by the male.

The spiritual realm everything is generated by Krsna. Within that then the devotees make all the decisions, they want to do this, they want to do that, and then Krsna responds with them. The cowherd boys want to play leap frog, He does that with them. They want to play some other game, He does that with them. But He has

created that ground on which they are running, He has created the bael fruits that they are playing with, He has created the wells that they are shouting into and saying all kinds of funny names.

So in the same way, even though we are claiming to be the controller and enjoyer the material energy and the options that we can control and enjoy are still created by Krsna. This is where the illusion comes, we don't recognize that. So therefore it says here, *Although thus not existing in reality*, means the illusion of not understanding the connection, *this manifestation of transformations created from the mode of passion appears real because the self-manifested, self-luminous Absolute Truth exhibits Himself in the form of the material variety of the senses, the sense objects, the mind and the elements of physical nature*. So anything that you see here that you want to control and enjoy the only reason it seems real is because it's Krsna. The dead matter is dead matter. But Krsna as the universal form from the primary creation has entered it. That's why the first hymn in each of the four Vedas is Purusa-sukta, because everything else is based on that. And the Purusa-sukta is about the primary creation, how Krsna has entered into everything.

Because the point is in the beginning there is nothing. There is nothing to sacrifice. All these primordial sages get together before the creation to have the yajna, but there is nothing to sacrifice, so they take the Lord to sacrifice Him. Because He is substance, so when they bring Him to the sacrificial arena then He expands into everything in the universe.

So everything you see both on the mental plane, the physical thing, the sense, the sense object, the experience of that sense, it's all Krsna. That's why it seems real. That's why when you eat something that that taste you get you feel it's real. But that apply you ate is just dead matter. But it's because Krsna has entered it as that taste then that's why you think it's real. You smell something, it's because Krsna is in there, that's why it's real. That's the whole point.

There isn't anything else other than Krsna. To think anything other than that, that's illusion. This is the hard part. Because we just want to go, maya – Krsna, we take Krsna, we don't bother with maya. But at the same time, we don't get all fanatic about at other place, and we can get also involved in it and everything and be Krsna conscious. But while we are involved we are not thinking about Krsna at all.

So how are you going to deal with your material attachments unless you understand Krsna is in it? Because the only way to elevate yourself is connecting something to Krsna. So unless you can connect your senses and your mind and your needs and desires to Krsna, there is no way, shape, or form you are going to progress in the realm of never forget Krsna.

That's why, the question comes up, well, how can somebody be advanced, at the same time do so much nonsense? That verse is also coming up here. Because they are many times advancing in always remember Krsna, but not necessarily in never forget Krsna, or they are progressing in a certain area of never forget Krsna, but not

in another. They may work on their attachment to the family, but their attachment to position remains, or they are working on the attachment to position, attachment to family remains. But something is going, but progress is there. So we get into this nice black and white. There is good and there is evil, there is God there is the devil, and so therefore you are fully Krsna conscious or you are a complete write-off bozo, and we are being nice about it. So these are problems.

So this is what mataji was saying, that grey area that's when now we are addressing, and that's the part that's painful. Because then if what I am attached to, I am attached to, let's say, my child, ok, but that means that child is made out of dead matter, what's there to be attached to? The soul leaves, you are not attached. So the point is that experience you are getting, that perception of childness, that experience that you get of the interaction between parent and child, that's all Krsna, not the dead matter. The illusion is to think, it's my child is giving me so much pleasure. But it's not. It's Krsna in the form of the energy of this child that gives me pleasure.

So as soon as that's brought in now we are not dealing with illusion. Now being in a state of not in illusion, now what are you going to do with it? So that means basically then you have to look at, if the childness here is Krsna, then I have to deal with the child as Krsna wants to be dealt with as a child. So what are the rules of that? And therefore since you have taken responsibility of dealing with this particular dead matter in the form of a child, it's Krsna's dead matter, He can take care of it very nicely, but you have taken responsibility, so therefore you have duties.

So you perform your duty. That's what Krsna says first in the Gita. Then with knowledge, you understand what you are dealing with. Then for Krsna, that you are doing this to please Krsna. Remembering Krsna, then it brings it back to Krsna as a person. So this is more internal working of those things. Otherwise, yeah, we have heard it before, do your duty this that bla bla bla, yeah, we have heard that. But this is what it means. This is not something for new bhaktas. New bhaktas don't see that the experience they get from being with their child, or with their husband, their wife, or going on a vacation, is Krsna. That's meant for as we become more developed, more advanced. So that's what Krsna keeps coming back to, because these are the common things.

In the beginning, ok, we just perform the duty. Ok, I take care of my family. But here we are talking about the interaction. The part that everybody wants, but everybody is afraid of. That's also the best part, the part that we want that's what we are afraid of. You want to deal with the child, then deal with it right, fully deal with it. No, I only want to deal when I want to deal. That's cheating. You want to deal with the child, you take the full responsibility. You don't want to deal with the child, don't get married, don't have kids. Very easy.

So even the element that we are saying we need the relationships and you sannyasis don't understand and all these kind of things. No, the grhastha is the one who doesn't understand. The sannyasis may also not understand, that's also. But the

point is nobody is understanding. Because if it's Krsna then how you are only dealing with it part time? How is it you are only dealing on your terms when you want? No, so what are the duties? You can't make them up, you are dealing with Krsna, you can't make up your own religion. I mean you can try, some people do, very popular these days. But it's not going to get you love of Godhead. So that's why Krsna says, favorable. That service must be favorable. So it's natural steps you are going through. In this way anything that you have in your world, everything is actually Krsna and can be connected to Krsna. There is nothing that can't. This idea that only these things can be connected, these things can't be connected, that is illusion, that is maya, that is atheism.

Devotee (2): Apparently you approach the whole as you really elaborated from the positive, let's say from the always remember Krsna. But let's say in this other formula behind to never forget Krsna in the conditioned state. In this other state, in the perfect state, I see the matter and... So that's its illusion...But from the standpoint of view of the Mayavadi of the impersonalist, he also says that he rejects matter as not real. Could you elaborate please how this matter from the Vaisnava point of view is real because we don't reject in the sense of the material world as being real.

Maharaja: We started in the beginning with this element of real and not real. As we mentioned before, you have this parinamavada and vivartavada. Parinama, that's us? Yes. So parinama means transformation. That's why this word transformation is always used. Because one aspect of energy is transforming into the next into the next into the next, but it's all real. The transformation exists, it's actually there. This table is actually here. Now what I think about this table, my values about this table, if it's in connection to Krsna, it's real, if it's not in connection to Krsna, it's illusion.

The Mayavadis in vivartavada they just say it's all an illusion, actually nothing exists, and we in our illusion create it. So they have taken trying to be God to another step, they are addressing this element that God has created everything, so they are saying, I am creating everything, but it's an illusion, it doesn't exist. That pillar is not actually there, you just think it's there. It's amazing how everybody in this room thinks it's there, even the bugs think it's there, they go and land on it. So it's a very strange philosophy, really trying hard to be God.

What you are dealing with, the child exists, the parent exists, the relationship exists, the duties towards each other exist. What's the illusion is that you don't see Krsna in it. That's actually all it is. Krsna consciousness is very simple. It's connected to Krsna, then it's real, it's pious. It's not connected to Krsna, it's not real, it's impious.

Yudhisthira Maharaja's chariot touched the ground because he wouldn't lie for Krsna. All moralists standing with their rock at the wall ready to throw it at the person who has made the sin should take heed at this one. Because it's whether it's in connection with Krsna or not that makes it real or not, nothing else. It doesn't matter, you get together 1000 moralists, still they are all in illusion. 1000 people into justice, 1000 people into the form and rituals of varnasrama but not seeing in

connection to Krsna, 1000 people that are into liberation but nothing in connection to Krsna, they are still in illusion. And the most difficulty of all, 1000 people into their senses not in connection are still in illusion.

So notice here, of the variety, so that's senses, sense objects, the mind and the elements of physical nature. We always look at creation, physical nature. But here we are dealing with the senses, sense objects, and the mind. That's why we are dealing with the psychology, the subtle aspect of it that generally we avoid. Because the difficulty is if my child is Krsna and that experience I am getting from the parental energy interacting with the child energy is Krsna, then what's wrong with me enjoying it? It's not a problem. But are you enjoying it in connection with Krsna? So the illusion or the maya is it's not in connection with Krsna. Even you recognize it's Krsna, still you try to enjoy it separately from Krsna, that's an illusion.

So that's why just having that intellectual understanding and then making a this is a more intellectual way of rationalizing one's maya. Now it's just, we are being practical prabhu, or get real prabhu, or you swamis don't understand. Then you can get into, no, but it's Krsna. But that's what we see here the Hindus, you never bumped into the Hindus? Oh, the baby is Krsna, he is God. Like that, so you have to take care. I have seen it so many times. So they are understanding a little bit more. But still they are in illusion. They are in a nicer illusion, because they think the baby is God, so they are taking care of God very nicely. They don't get out the cigarettes and everything and burn him and stuff. So they take care very nicely. But still they are in illusion. But they are in a little bit nicer illusion, because they have more knowledge.

But we are talking about going beyond illusion to the point of Krsna consciousness. That means through your attachment to whatever you are attached to you can become liberated. This is the real part that no one wants to buy. That means by being attached to his family he can become liberated from the material world, I guarantee, no brahmacari and sannyasi is going to buy this one. Because it's grhasthas are nonsense, write-offs and all that. But it's a fact. But it's not going to get you love of Godhead. That's where it falls a little short. You can't say, ok, this is the complete thing, this is my Krsna..., no, this is the never forget Krsna. What are you doing about always remember? That is the direct aspects, the hearing, the chanting, remembering, serving the deities, associating with the devotees, being in the dhama, that is going to get that side. So that's the prominent. But because we are so distracted and we are not doing that. We come to the temple once a year on Janmastami night for prasada and I am great devotee. So those other 364 days and 22 hours then that is a problem, because that's the part where we are always forgetting Krsna.

So this system can connect all that, and as we connect it, it becomes purified, there is less problem. Then the aspect of being able to remember Krsna becomes more easy. One is more inspired to chant and associate with devotees and take part in the festivals, because what's distracting you isn't taking you away from Krsna.

Devotee (3): I wanted to ask about the consciousness when we are having relationship and dealing with people in a Krsna conscious way. Because they have their own free will and their understanding, so it's really easy to make mistake.

Maharaja: That's the fun. Wouldn't it be nice if everybody just did what you wanted them to do?

Devotee (3): I would like to get some advice on this, how to actually have a good attitude, to remember Krsna in those...

Maharaja: How to remember Krsna? The thing is to remember Krsna you have to be conscious. So the first thing is being conscious. So the difficulty in relationships much of the time that we run into then is that we are not conscious. We go into a situation in a relationship with an idea of what we want to get out of it, rather than actually what the situation is. So that means we go into a situation in the mode of passion, means we are in the future. We are dealing with the situation already as we have gotten the results we want. So how will you actually have a relationship? Because a relationship is in the present, not in the future or the past, it's right now. So that means you have to be conscious of the present and what is the other person doing right now, and then respond to that.

Devotee (3): Yes, but sometimes even if we do that, the other person is doing something and it is so easy to...

Maharaja: But this so easy, the so easy means what? The so easy means 1/11 of a second. That's what you are supposed to be dealing in. If you are dealing in any bigger time span than 1/11 of second you will make a mistake, it will go wrong. You are not dealing in the moment. A moment is 1/11 of a second, that is the present. The present is the size of 1/11 of a second. That means you are aware of everything, when you are talking and this and that, you are noticing everything, the moods, the aspect, everything about what's going on, and so therefore you are using the appropriate language, appropriate conversation, tone of voice everything like that, and if you don't...

That's the thing, the responsibility. You want it to work that the other person just go, there is some easy trick, there is never an easy trick. It's all work. So because of the mode of ignorance we are lazy, we don't want to work. The spiritual world they are people who are not lazy, therefore they are given bodies that don't get fatigued, don't get hungry, don't get thirsty, because they are willing to work 24/7. Because relationship means interaction, there is no such thing as non-interaction. That is a thing.

You have a pair of shoes, you like these shoes, they are special, but they sit in your closet until you want to interact with them. Then you get them out and they are all special, and then you put them back in the closet and don't wear them again for three months. So it works very nice if it's dead matter. But even then what you like about it is still Krsna, the experience that you get, the aesthetics of it, the reactions it gets from others, that's still Krsna, but we are not recognizing that.

So we want to do the same thing with people. They should respond and act just like dead matter. When I want to put in the energy, then they are there and interacting with me when I want on my terms. And when I don't want, then they should somehow or another be in some kind of neutral state or somewhere else doing something else and keeping themselves busy and I don't have to give any energy. That's the problem it's laziness. We are looking at everything as dead matter, we associate with dead matter so much we become like that. And we expect everyone is going to respond. No, they are a sentient living entity that you have to work. It's work.

That's why Arjuna wants to go to the forest to just do nothing, and Krsna is saying, no, you got to work. You are going to do it anyway. You are going to work but it's going to be on your terms. So you do it on your terms you stay in the material world. You work on Krsna's terms you get out of the material world, you go back to Godhead.

So that's the thing, relationship means responsibility. And if you are not willing to take responsibility, you don't enter relationships. That's why modern management is so popular, because there is no responsibility. You have authority, but no responsibility. But that means it's an impersonal forum. The cooperate forum is you have authority, but no responsibility.

So that's how we deal in the modern in relationships. Means where do you hear things of you have a family, your commitments to the family, the family is the most important thing, the greatest gift in the world is family, and without family you have nothing, and all your identity is family? Where do we hear that? So we hear this in the First World? No. You hear this in the Third World. And they are have more better working relationships, because they take responsibility of relationships. I am in this family, therefore I have a duty to this family. So it's not just me, it's the whole family values, what grandpa, grandma, whoever is the head of the family, says. But First World, you are cut free, do whatever you like. Grandma, your old man is in the nursing home, so hey.

So this whole thing of responsibility is not there, even though they claim to be. They are very authoritative the modern culture, but it is totally irresponsible. While these Third World countries are very responsible, but the problem is their control is not very great. But as they have learned the techniques of the modern then you see, this Third World is taking over and after a while, it's like in California and Los Angeles, those that are from a white cocasion background can actually apply in the schools to create a minority club, and they are still in illusion going on thinking that they are the lords of the world. When it is very obvious that the Asians and others are taking over real fast.

So it's a very, very inferior culture. Economically it's very good, it's a bourgeois culture, that's what it was. The Bourgeois in France took over, they killed the king. The Bourgeois in Russia took over, they killed the king. And all times the Bourgeois taking over and getting rid of authority, and then taking their own authority. And

what's the basis? Economics. They want to move up, the noble caste and the aristocracy is enjoying, they want that. So then they make politics by going to the mass, because they only have money, they go to the mass, they get the force that they can take over the nobility in that.

So it's a bourgeois culture. It's only good for economics, bas. It's not for anything else, it has no concept of relationship. So because of this, no one is trained in it. And no one is trained to take responsibility.

So that means you want the relationship to work, you got to take responsibility to make it work. Don't say, oh, but what about the other person? Don't worry about the other person. You can't control the other, you can control your own mind and senses how you deal in the relationship. It's their business, it's their duty to take care of them. But whether they deal nice or not, it's your...

The child is behaving nicely, the child is being a total brat, the parent has still the responsibility. It can't say, when my kid's nice I am the parent, and when they are not, hey, I don't know him. It's like child welfare come and knocking on your door if that's your attitude.

So that's the whole point, you take this, you'll find all your relationships improve immediately. You take the responsibility to make it work from your side how you can to the best of your ability, you find all your relationships improve that moment.

Devotee (3): Does that mean that the spontaneous acting has to be... because we have to monitor all our actions and...

Maharaja: Spontaneity has to be monitored.

Devotee (3): ...

Maharaja: That's the beginning. See now it's very important here, how why is this important? This comes up, this is a very, very actually important point of this need of spontaneity.

The masculine it's not seen so much of spontaneous, it's just being your own man. In the feminine it comes out as spontaneity. It's the same thing. So it's actually a very important element, the need to be able to be spontaneous. Because regulated, restricted then translated as boring. And that's why basically no one wants to be restricted, because they think it will be boring, and because you are that, your experiences will go down and so you are not what you could do to fulfill yourself, your own needs will not be addressed. And therefore that's why we stay away from Vedic culture and anything that actually controls us.

But here the point is, Krsna says, act in knowledge. So we see from the Vedic method of study and learning that you hear something, that's sravanam, that's the first stage. The second stage is you contemplate it and practice it. So that stage of practicing, yes, it's controlled by what you know. But with time you become actually good at it. And when you are good at it that's where spontaneity naturally comes up. If you don't know what you are doing, where is the spontaneity?

Means the person doesn't know anything about dancing, or let's use another one because that doesn't work so much for us, let's say music. They don't know music, you tell them, be spontaneous, make some music. What are they going to do? They are going to do some really stupid. Now then they know some music, then they can only kind of do what they do. So you say, hey, do something, then they'll do the same thing every time. But now they really know music, then they can improvise and do anything, and it's perfectly within the parameters of music.

So it's by knowledge and practice that spontaneity comes. This is what the sahajiyas don't know. Unfortunately this is also what the Americans don't know, they think anything that restricts then I won't be happy. No, you want to be happy, you have to restrict it, bring it in line and practice it until you know the field so well that then you can be spontaneous, then... So the same in devotional service, raganuga-bhakti is based on vaidhi-bhakti. You don't practice vaidhi, you are not going to get to raganuga. It just doesn't happen. Raga means that you are so practiced at it, now the spontaneity comes out.

So the point is you have to restrict it, means that you have to restrict it, means you don't know much about the field, so it means you don't know the relationships, that's why it seems it's a restriction. But if you actually understand the relationship, you understand this is what is going to get that spontaneous interaction I am dying for and everybody around me is dying for, but they refuse to accept the process.

It's like saying, I want to be able to read this book. Ok, sit down here, a, b, c. No, I don't want to be restricted, I just want to read the book. That's what we are hearing. And they say this with real attitude in their 3P suits in their limousines. And then we read their self-help books and do the same thing. So it's just ignorance.

So that's what's being pointed out here, it's absolute total ignorance and illusion to think that the thing is not connected to Krsna and that there is not a process given by Krsna that you can follow and attain perfection. And if you think you are going to make it up yourself and it doesn't come from Krsna you are in illusion, that's it. It's that simple.

So here is being given then the process of it. So this one thing if that's accepted then we can go to this level of understanding the mind. Because you have to understand the mind is dealing with the senses and sense objects, that's all it does. So unless you actually understand the senses and sense objects in connection to Krsna you can't actually understand how to bring the mind to Krsna consciousness. (end of lecture) (end)

February 20, 2009

Maharaja: Continuing from yesterday, page 41:

Although thus not existing in reality, this manifestation of transformations created from the mode of passion appears real because the self-manifested, self-luminous

Absolute Truth exhibits Himself in the form of the material variety of the senses, the sense objects, the mind and the elements of physical nature. (Srimad-Bhagavatam 11.28.22)

So the whole means the point, summary from here, these manifestations that we see here in this world technically even though they are existing, they are not real. The lack of reality is because we are not actually seeing them for what they actually are. The reality is they are Krsna. So because of that they appear to us to be real. But in reality they are not real. Because reality is you see it as Krsna. You don't see it as Krsna, you are seeing illusion. You see Krsna, you are actually seeing reality. But even you don't see Krsna, the reason the illusion seems real because Krsna He is the manifestation of that illusion.

So the whole point is it's just Krsna. If you are Krsna conscious, you recognize it's Krsna, so you are very happy being absorbed in Krsna. If you are not Krsna conscious, you are still seeing Krsna, that's why you think it's something nice. But you don't know it's Krsna, so that's the illusion. You think it's the material energy that's attractive.

So in any case, the devotee, the materialist, they are dealing with Krsna. Of course, this completely blows out off the water that we are a bunch of little band of madmen and we are just sitting in this little corner and we are just cowering, because the karmis may not think what we are doing is very nice.

The whole point is it's all Krsna anyway. That's all there is. So this fear means we are not identifying ourself as servant of Krsna. Because if you identify yourself as servant of Krsna there is no fear. The term that one must become fearless. Fearless means you identify yourself as servant of Krsna, that's what it means. Because if you identify you are fearless.

You are identifying with the field of activities and therefore thinking that you are a funny little part of it. I am sitting here in this field of activities, walking through this mall here around the corner from Alachua and therefore I look weird, because other people in the field think I look weird. So you have identified as matter, that's why you are afraid. If you identify I am servant of Krsna, what's there to be afraid of?

Everything everybody is looking at is Krsna anyway. They think, the guy is sitting over there with shades on act being really cool is something attractive, but that is Krsna. That coolness is Krsna, that togetherness, that not being needy, is Krsna. But they don't know it's Krsna. They think it's the guy there with his Rayband's sunglasses, but it's not. It's Krsna's potency.

So that's the thing. That's how Prabhupada can go anywhere with confidence, because Krsna is everywhere. It's not that He is just sitting there in the temple, and when you go out then it's maya's place and she is in charge. No, it's still Krsna's place. Just in the temple we are allowed to take part in running it, Laksmiji runs the place, we can assist, and outside maya runs the place, because no one is interested in serving Krsna through Laksmi, so therefore then maya runs it. But all it is is Krsna,

there is nothing else. That's reality, anything other than that is illusion. It's that simple.

So then taking this then a step further, because we have the element, the non-different between Krsna and His energy. Just like we have this rock. What is this?

Devotee (1): A rock.

Maharaja: A rock. Ok, now let us turn it around, what is this?

Devotee (1): The back of the rock.

Maharaja: Yes, but is it the same rock?

Devotees: Yes.

Maharaja: So it's a rock. So that means the Lord and His energies are non-different. So now we are going to see the other side. So we thought that one was weird, now it gets more fun. Now this is Bhagavatam 6.19.13:

Mother Lakṣmī, who is here, is the reservoir of all spiritual qualities, whereas You manifest and enjoy all these qualities. Indeed, You are actually the enjoyer of everything. You live as the Supersoul of all living entities, and the goddess of fortune is the form of their bodies, senses and minds. She also has a holy name and form, whereas You are the support of all such names and forms and the cause for their manifestation.

So now we are taking it a step further. Ok, now we were dealing with the Brahman aspect, that Krsna has entered everything, it's all His, whatever manifestation you see is Him. That's the Brahman aspect. You don't see really the interaction. It's just these energies are interacting with each other.

So now we take it a step further, actually all the forms and everything that you are dealing with, the manifestation here, that's Laksmi. Krsna is the support of that. That's how He is the creator, He is the support of the created, but it's Laksmi. And so therefore then He is the enjoyer of everything, because it's Laksmi. So He doesn't deal with material energy. Because material energy is our concept. It's just Laksmi. There is superior manifestations of Laksmi, there is inferior manifestations. So this is inferior. In the spiritual world, that's superior.

Because it's all there, Radharani is there, she expands, her sister is Ananga-manjari, and Ananga-manjari is Vrndavana, she is the dhama. They are people. So she is there doing her pastimes, but at the same time, everything that you see is also her expansion. So in the same way, everything that you see here, all the inanimate forms, all the animate forms, all the minds, the senses, everything that you see and interact with, that is all her expansion. And just as in the spiritual world, the spiritual world has expanded, created an environment for the Lord's pastimes, this place is also the same way. So just because we can't see it doesn't mean that's what's not going on. And to not be able to understand this or appreciate this, means you

understand it, appreciate this, this is deism, that God is something else and this is something else separate from God. So it is atheism.

So that's the whole point, it is Him. That's where it gets grungy. It's not grungy that God is this, it's grungy that you are trying to enjoy this. The problem is not that God has come as everything you see here, the problem is you are trying to enjoy that. That's the reality. That's the stark reality. The living entity is trying to enjoy what is the interaction between Laksmi and Narayana, and not see Laksmi-Narayana and claim I am Narayana and I am the controller and enjoyer and all this is mine. So Laksmi is mine and I am Visnu. This is the problem, not that Krsna has become everything, He is everything in the spiritual world.

Krsna is there playing in the...all the different things are there. Lord Caitanya has a pastime that He is the old pots. From eating all the clay pots are thrown in the garbage pile, and then He has somehow or another come to the conclusion that everything is all one, so He is sitting in the garbage pile. And Saci mata is saying, why are you sitting there? Because it's all the same, it's all manifestations of the same thing, so what does it matter whether you are sitting here or there? The pot inside, the pot outside it's all the same thing. You break the pot, it all becomes one. So she then says, yes, but there is a difference in manifestation, and therefore they have their effects. Because eternally there is this relationship of God and His creation.

So to have that pastime means there has to be pots. So how are those pots manifested? Are those pots maya? Or are those pots Laksmi? He is having His pastime in His dhama in the spiritual world, what are those pots?

Devotees: Laksmi.

Maharaja: Yes, it's part of His pastime. It's not Dhenukasura who thinks he is separate from the Lord, that's maya. That's Laksmi in the form of the external potency. He is pots, garbage. So don't think all the garbage in your house isn't still Krsna's potency. That's the idea.

So here this is how any time, any place anything can be connected to Krsna. So we see all this thing of being real prabhu and just being practical and getting into our puritanical moralism and all these different kind of things, they are just all 100% just atheistic nonsense. That's all. Because you think it's separate from Krsna. That's the whole point. You think it's separate from Krsna.

This concept of eternal damnation, that means you are thinking that there is something separate from Krsna. Otherwise how to you come to this point? The point is someone is in maya, put him back in the fire of Krsna consciousness, they are fire. But eternal damnation means it doesn't matter how much you put him in the fire and throw some extra petrol on top they will never become fire again, because they are something separate from God. And I can perceive that, and I am in control of that. In other words, what's separate from God I am in control of. So if we actually look at this, what is separate from God in this Western religion? That's Satan. And who is in

control of this hell? Satan. So therefore if you see something separate and you are in control of that, what does that make you?

Devotees: Satan.

Maharaja: Right, so that's the point, if you don't see it in this way you are not using your brains. And if you don't use your brains you put yourself in a really foolish position. And this foolish position even though we are very proud of it you are still being an idiot. Suhotra Maharaja used to quote from..., does it matter who you are or who you think you are? It's still the reality.

So that's what's going on here, we may not be able to maintain this. At this moment we are hearing this, we are able to see this. So as soon as the class is over, when we go, ok haribol and walk out of here, then everything turns back into its regular dirt and trees and everything else sitting like that. But the whole idea is being able to see this and being able to understand this, then it puts the mentality more proper, so that we make less mistakes, we are more open to when Krsna consciousness comes to us in whatever form that we are able to take it and use it.

So these are very, very important elements, because we can see this is where the mind is tricking us. This is where the craziness comes in. Because the craziness means it's a different philosophy. Craziness doesn't mean we are in pure Vaisnava philosophy of pure Vaisnava understanding and things are going wrong. No. It means we are seeing it differently than pure Krsna consciousness.

So now we have given the Brahman level. This one where we see Laksmiji we are dealing with the, means basically there is an element of the Paramatma but also the Bhagavan it just depends upon whether you are just seeing the Lord, His creation, Laksmi like this, then it's taking that. But if you are seeing their interaction then the...

Devotee (2): ...nearer to you because the mosquitoes?

Maharaja: Oh no, I am ok. No, I am waving my arms just out of being, it's just something to do. Thank you very much though, it wasn't mosquitoes. Sometimes it's mosquitoes. In other words, if the emotional level is low and we are waving our arms, that's mosquitoes. Thank you.

So these levels that are open to us this is what's being offered to us. So the only thing that gets in the way of us seeing like this and making this progression from impiety to piety to Brahman understanding to Paramatma to Bhagavan is our own doubts and misgivings.

Oh, Krsna couldn't be that. Somebody got divorced, so they are eternally damned. They can't hold any position or service in the society forever. So what does that mean? That means the holy name can't purify it. Before you joined you ate cows, you are not going to get rid of that for 2½ generations in your genes, but somehow or another that's just puff, gone, because we chanted Hare Krsna. But if you join the movement and you make any mistake ever again, you are finished. Where does this

come from? Where does this concept come from? It's not Vaisnava, it's not devotional, it's not our philosophy, where is it? It's Christianity.

Even the Jews are a little bit more broad than this. The Old Testament everybody did something wrong, I think except maybe Abraham. But I think other than him everybody did some really bad thing. The Wailing Wall, the most sacred place for the Jews that's the Temple of Salomon, and then he gets off on somebody else's wife. Somebody got drunk, somebody did this, somebody did that. Moses he didn't have faith in the holy name. They still worship Moses even though he didn't go into Israel. But in the New Testament squeaky clean, squeaky clean, everything immaculate, everything perfect, if anything went wrong then they can't handle it. Why? Because they are more impersonal. Then you bring it further forward into the Protestant, they throw out all the sadhus, all culture, all everything. So it's just you and God, that's it. You and your money, you and your sense gratification. This is why we make rules like this, because we don't believe in the power of the holy name.

Because the point is here, everything being Krsna that means everything is already in Krsna consciousness, it's a matter of us seeing it, that's all, it's just a matter of us seeing it. Nothing else. So we go on in all these other illusory things and we come up with all these weird cultural phenomenas that we take as normal. Normal for what? For a Westerner. It's not normal for the Asians, it's not normal for those from Africa, South-America, anywhere else other than the First World. And therefore we think our imperialistic view is the view. That's the problem.

So we bring our own non-Krsna conscious baggage into Krsna consciousness, we don't take up the Krsna conscious culture, then we'll be tricked. And who is tricking us? The mind. So that's the whole point of this, it's the key how to get from non-Krsna consciousness to Krsna consciousness, it's the mind. But you have to be able to see what the mind is doing, what it's actually accepting and not accepting, what it's accepting and rejecting.

So it's not accepting Krsna is everywhere, because we have our idea, it's contaminated therefore Krsna can't enter it. That's the whole point, Krsna can't enter it. How many temples that those in the temple they are the Krsna conscious people and those living outside the temple are something less? Ambarisa, he was a strict brahmacari, right? What about Yudhisthira and his brothers? What about any of the great devotees? Narada Muni is a brahmacari, Kumaras are brahmacaris. But this idea is quite universal. You go around our 400 temples how many hundreds of them will think like this? And how many one or two won't? Why? Because we think that this Krsna can't enter into that, that Krsna is not all those different things. So this is the problem.

So it's not just some theoretical philosophy as some will try to make it out to be and that their bourgeois economics is the reality. No. This is the reality and all that is illusion. It's the illusion you have to deal with, that's the reality. But the point is you don't deal with it then you come back and take birth again. That simple. So one has

to be able to take these things. It's not like there is an alternative. It's God's creation, it's God's laws, you have to follow His laws with an idea to please Him.

So that's these things are here and are being pointed out to us. That's His kindness. Because for Krsna it doesn't matter, we have been here how long? We have done what? I have heard it said that the devotee, someone becomes a devotee after he has already been through all the 8.400.000 species, so that means you have done a lot of nonsense, and somehow or another that can all be purified by the holy name. So the process still goes on even as a devotee, unless, of course, you are a puritan, then it doesn't go on.

The point is why is the example given of iron and fire? This is not just an arbitrary example. And what is this example of? The example of the absolute. Because we'll take absolute, it has to be one thing, it can never be anything else. But absolute means it's in contact with the absolute. So that means everything is in contact. Now it's a matter of are you aware of that or not. You are aware you are in the fire of the absolute, you are not aware then you are separate.

Because to say you are eternally damned means that you have a situation that is not connected to Krsna, and so what philosophy is that? It has to be Christianity. There is no such thing in Vaisnavism. Jagai and Madhai could be redeemed and they were great brahmanas, high-grade brahmanas that were degraded.

Devotee (3): When you talk about motherness and childness and coolness like that, it seems that these are stripping the jiva of any kind of personality by virtue of fact that all these energies are some kind of abstract metaphysical ideals that are just manifesting through us in some sense.

Maharaja: Is that a problem? Your blender in your house, is it that plastic and little metal things that is making everything happen or is it the current that is moving through it? You can have a blender sitting there all day, if it's not plugged in nothing gets blended. So the point is why do you call it a blender? Electricity also goes through the refrigerator, it goes through the iron, it goes through your toothbrush. So why do you call it what you call it?

Devotee (3): Because of its function or its...

Maharaja: Yes, function or form. So just because the Lord's potency is making something work doesn't mean that it doesn't have that particular flavors and identities. But even that is that the jiva? Was the jiva born in Manhattan? So then what's the problem of it being stripped of that? So that's the thing, we can strip it of it and work with it at the same time. The modern concept either you are stripped of it or you have it, and they can't deal with anything else. They can't deal with oxymoron, that you have two things that don't make any sense that match. It's like saying a romantic Greek drama. They don't go together. Somebody has to die. There has to be some kind of tragedy.

But the point is the material world is that, you have the soul which is transcendental, you have the Lord and His energies which are transcendental, and all

this is being manifest through dead matter, but the forms and everything are created because of the desire of the jiva who is transcendental and through Laksmi which is transcendental. But because the living entity doesn't see that he thinks it's something separate from God, therefore he thinks he can enjoy it. Because if it's God how do you enjoy it?

So it's very personal the whole thing. That the jiva himself is in this illusion by his own desire. And what is manifesting now is his particular conditioned nature. And it's just a matter of he can even take that conditioned nature through the material energy and still connect it all to Krsna and see Krsna, and be just as Krsna conscious as if he was taking the spiritual nature and a spiritual form and engaging that in the Lord's service. Because for Krsna there is no difference.

Is this me? But this isn't, right? So the hands might see some big difference, but the person who owns the hands doesn't. My hand is superior, my foot is not, therefore you can step on my foot? No, it's still me.

So for Krsna His internal potency, external potency it's all Him. So He can be manifest and interact and experience rasa anywhere in any manifestation. But within that there is superior and inferior.

Someone comes up and a friend goes, pats you on the back, then that has one feeling. If he comes up and pats you let's say on your chin, it works, ok, but it's not as good as patting you on the back.

So the material energy, the rasa in the material world between Laksmi and Narayana and their manifestations here it's their interaction, but it's only a spark of their real full form in the spiritual world. So it's rasa, but it is very, very minimal. But for us, we think it's something very, very special. Because we identify with dead matter so any movement is better than nothing.

If you are sitting there and there is nothing, you can't see any form of life and that's it, and suddenly you see a spider walking by, man, you are best friends, wow, hey, they'll have a whole.

So that's what's going on, we have taken the material world, identified with it, therefore any movement in it that's created by this verse, by the Lord and His potencies, by Laksmiji, then we take that as something special and immediately we are enthused by it. But we are enthused because we are people, and we are enthused by people. The dead matter isn't enthusing us. That's the illusion. That's why we suffer because we think it's there. And the material energy is temporary, so it's always going to have a creation, manifestation and a dissolution. So everything that we think is special goes away. But it hasn't. Because that potency is still there, that interaction between the Lord and His potencies is still going on. So if we recognize that, then we move into the eternal realm. But as long as we think it's not that, then we think it's this temporary realm, therefore everything is temporary. It's very personal.

Like sometimes, there was one letter I read where one devotee is complaining to Srila Prabhupada about another devotee that they are so impersonal, that they are dealing in this way and that way. And Prabhupada says no, it's because it's personal that's why they are dealing that way. Because they are people they are dealing like that, maybe in an unpurified state, so they are being selfish, but it's because they are a person that they are dealing in this way. Impersonal means what do you care, it doesn't matter.

So the whole thing is everything is personal. But the problem is it's all self-centered, that's what's unnatural for the jiva. The jiva its nature is not to be self-centered. Its nature is to assist in others' relationship. So that sense of sacrifice that's the eternal nature of the jiva. So when that's accepted then the jiva becomes happy. But we don't have faith that we'll be happy by doing that. We feel unless I do something for myself I can't be happy. But that's our idea, but that's not the way we are. We are happy when we are assisting someone else in their happiness.

Otherwise why is it movies and all this is so popular? It's someone else, it's not you. So that's the whole thing, it's other people, and you get so involved. You read a book, you get so involved. You hear a story, gossip, why do we get into gossip? Because it's someone else and their feelings and relations. So that's the whole thing. So it's all in relationship to others. It's been misguided, because that's where the illusion comes in, because we don't actually understand what we are dealing with. We are handed a cauliflower, we think it's a lawnmower, that's the illusion.

Devotee (4): This phenomena of devotees in the Western world, we are feeling insecure and not confident and comfortable wearing devotional dress, because they feel people think they are weird, people think that..., what is this energy?

Maharaja: That's maya, because we are not identifying actually as servant of Krsna and what's going on.

Because if you think you are weird wearing bed sheets, you ask all the parents they think their kids or teenagers are weird for what they wear. And one group of teenagers thinks the other group of teenagers is weird. So everybody thinks everybody else is weird. All it is some are good at keeping it quiet and some are not so good at keeping it quiet. But everybody thinks everybody else is weird. Except for your two or three friends everybody else is weird. It's just the way it is.

So the point is if you are confident, this is what we wear, what do we care? After a while people accept it. If a priest walks down the street in America wearing his big black whatever it is with his little white collar, does anybody complain, laugh, roll on the ground? No, nobody. The nuns go out looking weirder than our ladies. Funny little skirts and the little things in the hair trying to keep their hair covered and all that kind of stuff. And everybody accepts them for who they are. They have a nice conversation, even respect them. So they respect that order, so they are respected. We don't respect it, we think it's something less, therefore no one respects.

Just like if you walk down the street and a dog comes up and growls at you, you just look at him and keep walking. But if you start to run, he will chase you.

So in the same way, you think you look stupid, then everybody thinks you look stupid. It's just a point. If you are comfortable with yourself, no one else will be uncomfortable.

Prabhupada was comfortable, everybody else was comfortable. No one said, Prabhupada, who is the guy with the funny bed sheets? They only say we are in funny bed sheets, why? Because we think we are in funny bed sheets. And then they do this, then devotees come up with these things, well, it's Indian, nowhere in the sastra does it say dhoti and all that. We got such great scholars in our movement. We got fabulous scholars in our movement. Prabhupada talks about dhoti where did it come from. Prabhupada doesn't know what he is talking about? So if the word dhoti is not used, there is only one word for that? There is only one word for this tin can with four rubber tires on it and a steering wheel? There is so many words for it. So there is not words for these?

Have you ever heard of the thing trikaca? Trikaca is another name for a dhoti. Means it has three different sets of folds. So I mean there is so many things there. Oh the sari is not, that's Moslem thing. The Moslem took up Indian dress when they came here. You go to Mongolia, look at what they wear. You go to Kazakhstan, look what they wear. You go over to Turkey, you look at what they wear. Do they wear what they wear here? No. So when the Moguls came to India they took up the India dress. They modified it how they liked it. They liked the kurtas, they made them a little longer. They liked the collar on the bagal bundi thing, but they didn't like the bundi aspect of it, they did it for a while, so they kept the collar and then dropped the rest of it, then we call it a Chinese collar. So all these things, they just took what was here and they adjusted it. The music is the same, they just didn't like all the words about Krsna, so they took that out, so all you hear is aaaahhhh. It's the same thing.

And then these foolish indologists then they say it's something else. They are idiots. That's the whole thing. Means a person who is the head of a department or a scholar in Judaism is Jewish and what they say is in line with their scriptures and in support of it. Someone who is head of Moslem studies is the same. Buddhist studies is the same. Only in indology is atheist of something else and we take it up and sit there licking their shoes and thinking that is special. It's just nonsense. And then we talk like them. So this is the problem.

They are too intelligent. This is what Prabhupada meant about too intelligent. They are so smart they go into the realm of stupidity. But they don't understand that stupidity in our terminology is called atheism. So when they profess all this stuff they are professing atheism. And we are not coming in here from the hellfire and brimstone thing, we are coming in here from straight philosophy, straight metaphysics. You can pick it apart and show exactly how it is. So we are just talking fact. It's not sentiment. So that's the difficulty.

If there is a need, if it will help the preaching to wear karmi clothes, we are happy to wear them, we couldn't care less. But to say you can only wear these and no one else, that's nonsense. Our devotees will go in karmi clothes to one of these, what do you call it, all the religions get together?

Devotees: Interfaith.

Maharaja: Interfaith thing. And the Buddhists are wearing their Buddhist dress, and the nuns and the priests are in their dress, and we are in karmi clothes. It's like, that's just pure unalloyed attachment to their own conditioned nature. That's all it is. It's nothing to do with preaching, Krsna conscious, nothing. He just found a nice out for it, that's all. That's all.

You stick to your faith, people join. You don't stick to your faith, who wants to join somebody who is faithless? That's the thing. People are looking for something in their life. They are not looking for insecurity, they already have that.

So this whole point, Krsna is there in everything everywhere, and there is nothing that's not Him. So there is not any problem. Why is it you pay, means I have said this so many times, why is it you pay so much money for a model? Just get some guy or girl and they walk down this runway and then they pay them so much. Why? Because they look so fabulous? Some of them look pretty bad. There is nothing there, they say it's a girl, but it would be really hard to figure out anatomically if it is. Or they say it's a guy, but that would also be hard to figure out. Why do they pay them? Because they got panache, they got attitude. They put on the most ridiculous outfits that there are and walk down there like this is like perfectly normal. And the people on the side sit there and go, I'll take ten of those, a hundred of those, a thousand of these. If they just took an ordinary person off the street walk down, they wouldn't buy anything.

So that's the whole thing, who wears what they are wearing with confidence that's what people notice. That's all. So there is no such thing as really in fashion or out of fashion, it's a matter of what people wear with confidence. You think it's in fashion, I wear it with confidence. And I am wearing it every day until the fashion changes and then when others are wearing something else then I feel insecure, then it goes out of fashion. But some people like it, they wear it every day, no one says anything. They are still wearing their old 1940s pleats and their pant stuff and nobody says anything. Why? Because they feel comfortable in it. That's all it is.

Because they identify, I am these pants, so therefore like that. We can't do that very good, we are kind of stuck on the middle. But we can identify, I am servant of Krsna, and it will generate more confidence than this other thing.

So these things, the philosophy and the culture you can't separate them. Because if it's philosophy without culture it will be speculation. And if it's culture without philosophy it will just be sentiment.

Devotee (4): Would it be also wearing devotional dresses, just like a police officer he is wearing this uniform he is not going to do something that is against the law.

Maharaja: Yes, that's there.

Devotee (4): So similarly a devotee wearing his devotional clothes he is going to be a little bit more...

Maharaja: He has to be more careful, yes.

Devotee (4): More careful with the material energy and he won't be going into movies with that dhoti.

Maharaja: Yes, like that, unless there is a bunch of other devotees going. What is it, Star Wars had so many Krsna conscious elements that the devotees were going to see that.

Devotee (5): The first week in our bhakta program all the bhaktas went to Gandhi.

Maharaja: Gandhi, ok.

Devotee (4): So what you say is that clothes they are important?

Maharaja: Clothes are not very important. What's important is the mentality. That's what we are trying to get at here. But the point is, it's a matter of identity. This is a very, very fine point, I have spoken so strongly on this about it, but I am speaking actually not about the clothes, I am speaking about the mentality with which they are worn. That's the whole point.

In other words, the devotee is wearing a dhoti. Why is he wearing it? What's his mentality? If he is not wearing it, what's his mentality? His wearing karmi clothes, what's his mentality? So that's what we are talking about. Because we are dealing here with the mind. These others are external manifestations. That's why it's difficult many times to catch the points because of this seeing the difference between the subtle and the gross. Means technically the spiritual, the metaphysical, and the physical are all connected. But we tend to see them all very differently.

So it's like this, the devotee is wearing his dhoti, and because we are devotees of Krsna, but we are special and all these other nonsense rascal dirty filthy scumbags are out here, then that's nice he has faith, but his faith is polluted by pride. So therefore the karmis won't appreciate. Or he is wearing his karmi clothes and he is thinking that it's because you can't wear devotee clothes and this and that and so we have to wear this, people will see him as insecure, as weak. Or the karmi is identifying, yes, I am this clothes, I look great, this guy brand name stuff, so I am looking good, but they identify with the clothes. So people notice the clothes, but it's not necessarily they notice the person other than his attitude. If he is able to project enough attitude they'll notice that. But when they see him they don't go necessarily, you look great, they'll say, wow, nice shirt. If he is projecting enough energy and looking comfortable, then they'll say, you look great. So even the karmis are unknowingly making a differentiation.

So the devotee is wearing this because this is our tradition, this is what we wear. Or he is wearing the karmi clothes because this is what's going to work for this

preaching, so therefore I should look my best at it, but I still don't identify with it. That's then what this affords us. Because it's the Lord's potencies that are working.

In other words, clothes are worn by human beings, it's just part of the human culture. In that it has it looks aesthetic, there is some aspect of practicalness and aesthetics that's there. So those are potencies. Practicalness is a potency. That it looks good is a potency. Now that is the principle on what it is. So it's not what you wear.

So the ideal is what they wear in the spiritual world, so that will be your dhotis, saris and all that. You have the opportunity, why one wouldn't want to wear? Krsna wears, you like to be like who you have appreciation for. But if the situation doesn't afford that, you wear whatever works.

But the main principle is that it works and it looks good. That's the bottom line. You have to look like a cultured person. So even you are wearing non-devotional clothes it should be nice non-devotional clothes that reflect the environment you are in. You got an in, you are going to the academy, you wear a tuxedo. That's what fits the situation. And you better wear a good one, otherwise they think you are an idiot.

So it's more the mentality of wearing it and how it's worn that's more important than what's being worn. So those who speak that you are wearing a dhoti that's Krsna consciousness, they have missed the point, but at least they are trying to follow some tradition. Those that say, it doesn't matter, you can wear whatever you want, we are not from India so we don't wear Indian clothes. But then you define what's American clothes? A lot of Americans wear a big huge chain like this. So why aren't our devotees wearing that? They wear shades at night. I don't see the devotees wearing that. A couple of them of course. So what's American? What's English? What's French? How is it defined?

So therefore it's a matter of what is cultured for the situation. So the thing is basically unless the other person has some kind of attitude problem with devotional clothes, devotional clothes work anywhere. They are the most universal of anything. But if the other persons are having a problem.

Bhaktisiddhanta Sarasvati Maharaja had a group of persons, or two groups. One group that wore 3P suits with spats, and another group that dressed up, they wore these black turbans, black kind of real puffy kind of like cape things with a little white collar and these, what do they call those, those pants, they are puffy up here and then they are super tight on the legs?

Devotee (5): Jumpers.

Maharaja: Jumpers, but.

Devotee (6): Plus-fours.

Maharaja: Plus-fours, ok, like that. I think they also call it, they may call them chudidars I think, I am not sure. It's a kind of pants and they are really tight along here, with black shoes. And they would go out presenting things, they would be

going. In other words, the guys in suits would go out for getting work done. The guys in the other thing would go out to preach to the British because they would accept that they are the priests. So it was because of the mentality of the British then he used that.

So we don't have any problem with it. But they never thought that this is ok and devotional clothes are stupid or unnecessary. No, when they needed that they wore that. Just like you take a bath, you put on a gamsha. So if the pants and the polo t-shirt are so important, why are they not wearing them in the shower? Because it doesn't match. So that's the thing. So you wear what's appropriate. So it's a mentality.

So in other words, this stuff here then is taken into the Lord's potencies. Because how do you choose what looks good or not? So you take something more towards the sattvika. Otherwise you can go out in your stressed jeans and this and that and look just like something off the street. The reason it's stressed is because somebody picked you up and rubbed the sidewalk with you that made it clean and stood you back up again, then you go fashion.

So that's the thing, you don't look like someone off the street. And if you check, you go to most every temple, when a devotee leaves the temple, goes out on sankirtana, a lot of them look like they are off the street, or they look like they belong in an insane asylum, or they have to be a complete total nerd down the university that doesn't even notice their clothing. So you tell me how many of those actually fit in? So it's very few that actually dress that would fit in. I have only seen a couple that really dress good, Balarama, you remember, he used to dress good, Bhavananda, he is..., he looks good. So many people they look good, but very few. Most of them look like you wouldn't want to be like them because they dress so badly, or they are right off the street so if you were a gentleman you wouldn't even want to talk to them.

So it's they are not even catching the potencies that are working here. So that's the point, you catch the potencies you understand what's going, so then you dress appropriately. So this philosophy is very, very practical, very practical.

Devotee (7): So you are speaking about the dress should be practical. So while traveling like in an airplane for ten, twelve hours a tri-kaca is not exactly the most...

Maharaja: Depends on your practice, I wouldn't go there not with me. I have worn a dhoti everywhere, done everything, and I don't really...

Devotee (7): A lungi or a dhoti?

Maharaja: A dhoti, I wear a dhoti for such a long time and I wore it good. I have never seen any reason to not.

Devotee (7): Maybe we need courses on how to travel with devotional clothes.

Maharaja: That's the whole..., you need courses on how to wear them and different ways to wear them and stuff like that. It's a matter you know how to wear it, it works.

Most of the stuff that one would wear in the West is really unpractical for doing. They are always having to pull it up so that the crack in their bum doesn't stick out, pull it up so the nipples don't come out and this and that kind of stuff. Very impractical stuff, but they claim it's so practical. No, it is. It's practical means people can see your body, they get maybe attracted, maybe you got a shot at finding somebody to live with for the rest of your life.

Devotee (7): If you are moving in and out of a seat, then it's got these...

Maharaja: Yes, so therefore it's called a hand, and when you get up you move your hand like this. When women sit down with skirts they do it all the time.

Devotee (7): Question of practice.

Maharaja: It's a question of practice. Everything is a question of practice.

You got a gun in the holster under your arm, it's a matter of practice to get it through the suit into there, pull it out in a nanosecond and blow the guy's head off. That's more practical would be to have it slung across here with a whole thing like that and all the bullets right there, like that. But then that's a little obvious.

Devotee (7): That went out of style.

Maharaja: Yes, so it's not so fashionable these days.

So it's a matter of practice. Means if you value it, you will practice it where it works. You get on the bicycle, the first thing you do is notice every tree there is between you and wherever you are going and bump into them. But with practice you can do anything. So it's a matter of clothes or practice. Otherwise Krsna is not so stupid that He'd take a bunch of cows out into a field with a dhoti on if it wasn't practical, it didn't look good in practical. So it's just a matter of practice. You just know that the arm is there, the folds in the back get caught in that, so you know how to deal with it. So it's just practice.

Devotee (7): Did He also wear pants sometimes? I mean sometimes we dress the deity in dhoti, sometimes the deity is dressed in pants.

Maharaja: But those pants generally if they are done traditionally they are generally done out of a dhoti. But if are going to wear pants, go ahead, wear those kind of pants. Great. You also have to wear one of those shirts also.

Devotee (7): And the turban.

Maharaja: Yes, and the turban.

Devotee (7): So you are saying about the devotees who just don't wear right, no matter whether they are wearing Western dress or they are wearing Indian or Vedic dress or whatever. So it's a question of being respectable of carrying it with style. So

that just really boils down to the personality, because the person's taste, you cannot argue about taste, you cannot educate people on taste in the same way of dressing. Ok, you can say this is the what we understand as taste or sanity and you should be inside this box otherwise you are not fit for public consumption. But then again everybody has their own choice on how they...

Maharaja: Their choice, but it's still is how they wear their choice. Because it's a matter of how it's worn and presented. Because in other words, it's still the mentality. In other words, you are dealing with higher elements here, higher potencies.

The whole idea is, you have your dress, but then there is something behind that. Because the point is, if we simply deal with the physical, what is elevating us? So the physical is based on the metaphysical, and that metaphysical is going in the direction of spiritual. So the whole idea is, you become conscious of what you are dressing, what you are wearing, how you are wearing it, the situation you are in when you are wearing in, then it starts to make sense.

Like you walk along and there is a puddle, you have these nice pants, it's hard to pull them up, but dhoti you just grab it and it's up. You can walk through water, no problem. I mean if you can walk on water, that's even better.

So the whole idea is, it's creating consciousness, that's what you are trying to create. Because if you can become conscious of what you are wearing and how you are wearing it, you could become conscious that those principle of what you are wearing and how you are wearing is Krsna, that's the next step. But unless you are conscious of what you are wearing other than your own personal identity, then how are you going to see Krsna in it? That's what you are trying to get at, that's why any aspect can be used. Even if they are wearing some fashionable things that are maybe very strange, but still they have to wear it properly according to the fashion to get that aesthetic potency to flow through it, then it becomes useful. Otherwise it didn't.

So that's the point, you are trying to invoke consciousness wherever is your attachments, because that's what this section is about. This section is about who is behind passion and attraction. So the thing is why we are attracted to wear that kind of pants or that shoe or that shirt or have this kind of couch or that picture on the wall or this kind of treating of our floor or curtains or our bed covers or our pillows, is because of Krsna's potency of attraction here. It's actually Krsna, but we don't realize. So if it's Krsna, then it's either I am keeping all these twenty pillows on my bed nicely because I like the look of these pillows, or I just like pillows.

But the point is, what is it what we are dealing with? If Krsna is those pillows, then it's not I like them looking like this, therefore I keep them nice, that Krsna has come in the form of these pillows and with the potency of Laksmi is that attractiveness or whatever it is and also that form, therefore I need to keep these pillows nicely and looking nice because it's service to Krsna. So therefore all your twenty little fancy throw pillows have become connected to Krsna. Otherwise they are just being practical and just keeping a nice house like anybody else does, and it has

therefore no Krsna conscious content. But the other one is there, and after a while, if it's Krsna, then it's like why do I need twenty of them? If it's my nature, I got to have twenty, then I have twenty. But if it's not, I simply picked it up, because I saw someone else with twenty of them, then actually it looks nice with only five. So I start reducing my attachments, because I am increasing the quality of how I am dealing.

So you can start with anything, you are going up the stair, in that little landing there is a little triangle table in the corner and on it it's a little dinky little vase thing and inside is a few little dried flowers. But those flowers should be looking proper, it should be in the vase, the vase should be properly on the table, the table is not sticking out from the corner, it's sitting there properly. Why? Because it's Krsna's potencies. It's there, because you wanted it. So it's starting from yourself, but since it's there, work with it properly, it's Krsna.

Devotee (7): But to get it there in that shape and style took a lot of effort, a lot of trouble, and a lot of disturbance. So the so-called harmony and peace which is now present which you say one can appreciate as Krsna has cost a lot of effort and headache, so the question is always, what is greater, like in association, the pain or the pleasure which is perceived from it?

Maharaja: So then that will...it will start to make you conscious, so you'll start to think about that, and then you'll start to be more wary about going into boutiques that are in buildings that are leaning more than Pisa to buy stuff, because it might fall over at any time. So then, like you are saying, the trouble it takes, is it really worth it? Because if you are looking at Krsna as aesthetics, do I actually need Krsna in that form of that aesthetic? So then I might not need it, so therefore I don't have to get the car, go to Calcutta, run around, and do all the different things and all that kind of thing. And then to do that you have to have the money, to do that you have to, all these different things. So it may be seen, I can appreciate Krsna in aesthetics in much less or more simple or more refined or something, and then slowly, slowly it reduces the need, because you are connecting it.

Devotee (7): The reductionist might also tend to some tinge of Mayavada if you are taking out the elaborateness and just making it...

Maharaja: No, because the thing is, fineness...

Devotee (7): Clear cut.

Maharaja: It's not a matter of clear cut is meaning that. It's a matter of because it's Krsna, therefore it's refined.

Because it's like you see in, what do you call it, this is really stretching, do you understand where this is going? We are still dealing with this same point, but we are trying to bring it into your house. Because we'll say, ok, great philosophy and I talk about the pillar, but I haven't got a pillar in my house, so it doesn't work. So the whole thing is there, it is going in, you have take Versailles, no one will say it's stark or Mayavada, but it's got one room and inside is one pillar and on it is one clock, but it perfectly matches. So you look in an architectural magazine, Better Home &

Garden, it says you generally have two kinds of houses, very clean and very few things that are there nicely, but well balanced, or you name it it's there, millions of things, but they are all nicely placed. In either case it's one aspect of Krsna, simplicity is a form of beauty, at the same time, the very things are very complex. You take the cauliflower, you steam it, you put some butter and salt and pepper on it, it tastes nice, it's very simple, but it's balanced. You take that same cauliflower, cook it with twenty different spices in a nice gravy, and it tastes nice, because it's balanced.

But the main point is according to your conditioned nature however complex or simple is required, that's what you use. But the point is, it's Krsna. It's not something else. The reason you like it is because it's Krsna. So therefore since it's Krsna, start to deal with it properly, you can't not deal with it... You can't just throw the pillow in the corner, because if that's Krsna or Laksmi you don't do that. You have to respect that pillow and put it properly. So that means everything in your house you have to actually deal with it respected, not it's mine, I deal with it however I like. No, it's Krsna, therefore you have to deal with it according to how He likes. (end of lecture) (end)

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Maharaja: Now we were establishing this point, the mind is something very important we have to deal with, it's real. It's not the illusion. The illusion is what the mind thinks is real, not the mind itself. All this is basically centering around the point that the mind's natural position is coming from the mode of goodness. In the creation it's manifest from the mode of goodness, therefore if the mind is in its natural position then it works nicely, it's not in its natural position there is always going to be trouble. So any anxieties, any difficulties with the mind are simply coming because it's not situated in goodness. Because Aniruddha is the Lord of the mind, He is also the Lord of the mode of goodness.

So this is very, very important, so the whole process is understanding how the mind has actually gotten from goodness into passion into ignorance. That's where the difficulties lie both in material life and in spiritual life. Because it's still the same mind you are dealing with. It's just a matter of how far you are taking the goal. Because goodness is very close to pure goodness. So the difficulty is the addition of passion and ignorance that's what disturbs the mind. So in goodness there is still some influence of passion and ignorance, therefore it's still called mundane, but it's a progressive situation to have the mind in. Because from the mode of goodness then the modes of passion and ignorance are reduced to the point that it's workable. You can with the intelligence look at it, you can analyze, you can deal with attachments. It's actually you can do something with it.

Just like, if you are sitting in the mud puddle, not a whole lot you can do. But if you are sitting in the shower, you still have the same amount of mud on you, but it's workable, you can do something about it.

So then the next point is, this mind then is being, that you are channeling it therefore towards Aniruddha, towards the Supreme Lord. So whatever it's absorbed in, whatever it thinks about, then you are trying to establish it back to that. What we are trying to do here is point out to make a distinction here, though it's non-different, but a distinction between the analyzation of this according to just our regular philosophy, and analyzation of this according to the psychology, the nature of the mind. Though they are non-different, because in both cases you are dealing with the mind.

The difficulty comes, we will tend to take these things that are philosophical and just say they are philosophy and they are not practical. That is an extremely popular position that devotees love to take. That way then they can go on with their passion and ignorance and looking outside Krsna consciousness for all the solutions to all their problems. Very popular.

So we have to show whatever it is that is required by human life is in this philosophy. Otherwise why would it be our philosophy? Your philosophy has to be a complete explanation of your understandings and practical applications and lifestyle for a human being trying to get back to Godhead, so it must deal with everything. And you are here because of the mind, not because of anything else.

So it's not a question of stopping the mind, or negating the mind, it's a matter of redirecting where the mind is going. The problem is it's gone into passion and ignorance, you have to get it to go back into goodness towards the Supreme Lord. That's what we are dealing with. So this aspect then becomes very, very essential.

So that transforms it into Krsna consciousness. Because Krsna consciousness is the natural state of the living entity, they are sane then. They are sane, they are not insane. And so it's a natural method. Krsna consciousness is the natural position of the living entity and therefore of the living entity's mind. And so it's not something, as Prabhupada says, it's not an artificial imposition. It's the natural position. The mind is part of the soul's nature.

We call it the mundane mind because the mind has absorbed itself within the material sphere. When it's absorbed in Krsna we don't call it the material mind. It's not called like that. We think, Radharani is thinking of Krsna, what is she going to think with? She doesn't use a mind, she has got a new quad-core intel chip, or actually they are spiritual, they got something better than that, 108 core. No, they are using the mind. It's just a matter of what you do.

Means you have a knife, if it's being used very nicely in surgery you connect it with a doctor, and it's considered good. You connect it it's cutting up vegetables you connect it with a cook. It's stabbing people and killing people then you connect it with a criminal. But is the knife different? No. That's the whole point.

This whole thing is, there is something else and there is this other enemy and all that, and I can do nothing about it. Technically speaking that's voidism. Because you are saying that these things are non-different and when I get rid of them then everything will be fine, which means there will be nothing. It's actually Buddhism. Popular also.

So in here, then we were getting down to the stages of how to situate in goodness, you are going through a mechanical process. Because of passion then the tendency is the intelligence doesn't work. So in those things that by chanting, keeping good association, you keep yourself away from bad activities, that's nice, that's the easiest. Why make an extra endeavor? Because this endeavor that we are talking about is very mechanical, it's a bit dry.

So if you can by chanting, associating with devotees, taking prasada, worshipping the deities, living in the dhama, if you can by these processes keep yourself in Krsna consciousness and the mind not being deviated to the point where you can't do these things, by continuing like that you have already connected everything to Aniruddha, your activities are connected. And you want to do, so your ultimate goal is Aniruddha, is the Lord. So therefore the mind is technically controlled, though from our perspective it's still a bit wild, but it's being properly engaged. And with time by being purified, the desires, the needs will be purified, and so naturally the mind will just come across to being absorbed in Krsna consciousness. That's the simple, straight-forward method that basically devotees talk about and every temple president talks about to his devotees. Because he doesn't want them to do anything else, because why? It's bad for collection.

So then the difficulty comes, now what if the mind is too absorbed, too connected with the material energy? So then the mode of passion comes up prominently, the mode of ignorance comes up, then you have to start using mechanical means to bring it back to goodness. That's what we are dealing with here.

So there is a distinction. So it is correct, just chant Hare Krsna, everything will be fine. It is correct, if that is working for you and you are able to absorb yourself, body, mind, and words in Krsna's service, why would one want to do anything else? Why complicate things? But if it's not working, then you have to wherever it's not working, because it's not in all things it's not working, it's only in specific things, so in those areas you use the mechanics, and in the other areas you keep to the very direct method.

So in this then it's being brought up that the question is there, how is it that a devotee who is absorbed in Krsna consciousness can do all kinds of crazy nonsense? It's a very important question. Because the point is we are dealing with devotees. And this idea if they are not perfect they are not devotees, that's not even a real question. One has to be very much situated in the mundane platform to think that this is a real position. Because you are dealing with the soul becoming purified. So when you come in contact with Krsna consciousness now the process starts very dynamically. But it doesn't mean that that unlimited lifetimes that we have been in

the material world is not still having some influence until the purificatory process becomes the prominent element. So if there is any flaw to throw it out, then this is very mundane, very, very mundane. And if you take this mentality, no one can become purified. Because as soon as they do something wrong, bang, you are out.

It's great in the political field. In the sensual field, who cares? The musician is a complete grunge, nobody cares as long as his music is good. What they do behind stage, the actor or the dancer, nobody cares. Business people it goes without saying. In the political field that's where it become very useful, because you want influence, power you can keep others out of this place by finding some fault. But it has nothing to do with Krsna consciousness.

So here then technically, that was just the background on why we should avoid this. We have to understand that somebody is going to be strong in one area, weak in another. So wherever the weakness is that's where we give help, not throw stones. Because the general rule is, if you have nothing to throw stones at, you can go ahead and throw them. But if you have anything, don't bother.

So getting back to this natural flow, now where it's gone out, how has it gone out? Because the mind is going to contemplate the objects of the senses. That's what the mind does. That's all the mind deals with. The mind doesn't deal with intelligence. It deals with senses, that's what it deals with. So it's going to see that. Now seeing that, you can see that in Krsna consciousness, you can see it from the mode of goodness, mode of passion, mode of ignorance. The point is, that's what the mind does, view your surroundings through the senses, and decide therefore what of these sense objects are useful and what of these sense objects are not useful according to your value system.

So therefore if someone takes a very strange approach to dealing with the material energy, that's because their value system is also strange, at least in this area. So as that value system is purified, brought to the mode of goodness, established in service to the Lord, that means then the way of viewing the world through the senses changes to Krsna consciousness. It's a very simply process, but there is a lot of technical mechanics behind this if it's not working in this nice, smooth method.

So right there then the key is how you are viewing things. So when you view something from material desire that will then generate according to Gita material attachment. Material attachment will then generate material action. Thinking, feeling, willing, these are the stages of the mind.

So then when the mind goes into the sense objects and looks, if it is looking simply from sastra, ok, this is this, this is that, this is this part, this is that part, then the sense objects are not entering the mind. So the mind is properly situated in goodness. Their interaction with the mind is based on scripture, so their interaction will not generate passion or ignorance. But as soon as we have the desire that I want

to enjoy through means the senses of the sense object, the sense object enters the mind. This is the point where they become non-different.

So this is the state of existence basically that we are in. We don't distinguish between the mind, the senses, the sense objects. We think that what I want is me. Excuse me, and throw in the soul here. We don't make that distinction. So therefore you can't separate.

So then here at this time, you have someone absorbed in devotional service, at the same time, there are certain aspects of the mind the sense objects that absorbs in that those are still very much connected with the mind. And so in those areas they will act in a mundane way. So this is Uddhava's question.

So now the Kumaras then are trying to understand, how does this interaction work? How does the one enter the other and all that, and why is this all going on? But to look at it from that perspective, Uddhava is, how is it a devotee gets distracted? But there is, how is it these are combined, the mind and the sense object? So that point is actually you are viewing it from the mundane platform. Because if you are looking from the spiritual platform, you are seeing everything in connection to Krsna according to guru, sadhu, and sastra. So what enters the mind is based on the transcendental platform, so there is no mundane mind. So to be able to perceive the mundane mind and say that the sense and the sense object have entered technically speaking that position is not very important.

So the Hamsa-avatara then is explaining if everything then is connected to Him then all these problems go away. So when the mind is absorbed in things connected to Krsna and engaged in those activities that will free one from the material contamination. That's real sanity.

Means the highest position of sanity is being absorbed in love of God. Your next position down that is we would consider sane, you are transcendental to the mundane, but you are not exactly situated properly in your natural service to Krsna, because natural means in prema. So it's developing, that's rati. Then down from that within the mundane that's workable is you would consider it basically sane, or workable sane, though not completely, you are functioning in the mode of goodness according to guru, sadhu, and sastra. Ideally those are being directed in devotional service, so it's very progressive, but even if it's not, it's pious, because it's according to sastra. When you leave this, then you are dealing in the realm of insanity seriously. Now depending upon how your values how far they move from what's recommended in sastra, basically to that degree you are called insane. And when that degree that attachment becomes so absorbed that you are not actually able to function socially with others or even be comfortable with yourself, then we say, you are clinical.

But we see it's a natural progression of the same thing, it's not something different. It's not that, well, there is this and then there is that. No, it's just one thing. It's just a matter of how much is the absorption in the mundane, and how

much then it's progressive connected to the sastras, and then connected to Krsna, and then connected to love of Krsna. So it's a very, very simple process.

So Krsna consciousness then deals with this very nicely. Because that's all Krsna consciousness is, how to get the mind out of the material absorption and into absorption in Krsna, that is Krsna consciousness. It's not something else. That's the impersonal concept it's something else. It will just be there. But what's that there, what are you going to be doing there? This zone, it means your mind is absorbed in Krsna, not that you just exist in this, because if you just exist in the transcendental state that's the impersonal situation in Brahman without Krsna. So therefore it's not something else.

The same mind that you are sitting there with now is the same that you are going to have eternally. It's just a matter of if you want to absorb it in Krsna or not, that's your position as a tatastha. Which you want to absorb in it? That's all. It's not that it's something else, some other kind of magic, some trick.

This is it, we are always looking for that little trick. I got this problem in my chart, I do this little trick, I wear a little stone, do a little yajna, everything becomes perfectly fine. The whole universe, all the planets change, they don't do what they do any more. They change all their nature, everything, because I put on a little stone. This stone is this big, and the planet is bigger than this planet, and somehow or another this little stone does the work. And I also got it for 300 rupees. So cheap. We are always looking for the trick.

Devotee (1): You said the mind is the same one will be with eternally?

Maharaja: Means you have mind, we call it the mundane mind because it's absorbed in Krsna.

It's just like you have it's your hand. If you stick it in the mud puddle you say it's dirty. But it's not a different hand. We have this idea that it becoming clean becomes a different hand.

Devotee (1): But the subtle material body...

Maharaja: No, it's not the subtle, we become covered by that, because that's the mundane mind we are covered with. But the soul has a spiritual mind and intelligence and identity. But it's all basically geared on the identity. So as long as we think I am the controller and enjoyer then we will always have something to control and enjoy. So that means the mode of passion will be in play. So our mind will become absorbed in the mundane sense objects.

So we'll see, because Prabhupada very much is talking about, distinguishes the mundane mind, he uses, he doesn't just say the mind, he uses the mundane mind, the material mind. So because he says the mind should be absorbed in Krsna. So the residents of Vraja, their minds is absorbed in Krsna. So just as the soul is covered by this body, but it has its natural spiritual form, then the mind is covered by the mundane, and so it acts in that way.

It makes it easier for distinguishing if we do the box system. The little boxes, you put them on your computer, here we are and then there is the spiritual, we put this little arrow. But the problem is, what is this arrow? What gets this box to that box? We actually know the philosophy, we know it, but we don't apply it actually technically. So then the problem comes, we have to turn to someone else, because we say it doesn't work. But here is the most technical psychology there is.

Modern psychologist cannot dissect the situation to this degree. They know how to inspire some confidence, how to create an identity that's workable, but to get you to the point where you can just enjoy your senses in the company with other people without making trouble. That's what they are able to do. So they can get you from clinical up to the mode of basically passion. But they still don't know, they can't distinguish in within the mind the actual functioning, how it's working technically in the matter of the modes and in the matter of how the senses and sense objects are entering each other. That they can't tell. So that's all the farther they can take you. When you are happy and enjoying your senses and comfortable in your life whatever your values, they consider their work is done. But that's where our work starts. Because we got to get you from there up to the mode of goodness, up to the mode of pure goodness, up to prema. So we need a much more detailed definition.

And they make it very complicated, because they actually don't know what they are talking about. So they have to define the mind off of so many other things that need definition that it becomes very big, it's like modern English grammar. There isn't actually any, they kind of put something together and they can't really define it very clearly. Because if you don't know, then you are working with your mind. But the point is Vedic is working with the intelligence and with consciousness, so that controls the mind, so it becomes much easier.

So now in those areas that work very nicely we leave it at that. Just follow Krsna consciousness, the basic program, it's perfect. But now in areas that the attachment is too strong, then what you have to do is technically break it apart. Because something dismantled is not attractive.

It's like after Jack the Ripper got finished with this girls, even though before he started his process they were properly very attractive. Afterwards no one was going, wow, this is a great looking girl. You take anything that looks really nice and dismantle it into all its parts and put it right there, it doesn't look nice any more. Your ...bag doesn't look good, it's been taken apart. Here is the zipper, here is the strap, here is the buckle, here is the this, it doesn't look good any more.

So that's then therefore what the mechanical process is for. Mechanical process is there for you dissect it and you see it for what it actually is, not for what you think it is. Then in that case then we are looking at it, so actually what you are dealing with, since the mind is to be absorbed in Krsna at all times, if you are doing it in the most direct fashion, I am just doing this and it's connected to Krsna, it's for Krsna, I am chanting Krsna's name, I am cooking Krsna's food, so therefore you don't have to need mechanics. But in the area where you don't see the goal, or the result, or the

method in connection Krsna, then you have to dissect it and figure out how actually what you are dealing with is already Krsna. You just don't see it that way.

Then is given the points about the internal and external aspects of it. Means that your action, or passion, or attraction to something, the reason you are attracted is actually because that potency is Krsna. Krsna's qualities are reflected, the effulgence of His qualities that's the Brahman. So if you can't see Krsna, you start with that Brahman element. And you work with the Brahman element, you can remove that and see Krsna. That's Isopanisad. Krsna's qualities are so overwhelming that we are not able to see the person who their qualities are from. So by seeing the person in the qualities you are looking for, you can remove that illusory Brahman platform, establish the actual Brahman platform, and because as devotees we know that Brahman platform is Krsna's qualities. So then we take it back to Bhagavan through these mechanical steps.

So therefore then we see that everything that's here is a transformation of the Lord's qualities through the mode of passion. And so what we are seeing is Krsna's potency in everything we value. That's actually what's going on.

Like your iPod, and it looks really good and you love the mechanics and all the different things. But what you are liking is actually Krsna. It's not the plastic and a few pieces of whatever else is there. Krsna's potency is there. That's why you like it.

If that is good enough, then you understand, oh, so it's Krsna, so therefore now I can use this iPod for Krsna. And then bhakta Bob and bhakta Jimmie and all these guys disappear, then you put on other things.

So then the difficulty comes up, if that works great, if it still doesn't work, then we brought out, then it's revealed that Laksmi is there also. Because then you are going to have the support of the thing, and you are going to have Laksmi as the active principle of the thing. Because Krsna does things through His energies. So His energies is Laksmi. But it's Laksmi, but for us in the form of material energy. But if you see it not as material energy, as Krsna's potency, then you are dealing with Krsna and Laksmi.

So the point is, ok, we have our iPod. Now this iPod can deliver music. Its principle is sound vibration can be stored and given out from there. The method of its storing and deliverance, that's Laksmi. The principle of sound, that's Krsna. So that's actually what's going on. So that's there in everything.

Your computer is there, the computer does stuff. So now the computer can also store information, work with information. That ability that this program can work with that, that's the Laksmi aspect. Or you can take it back further, you get into your keyboard and your mouse, because it's a Bluetooth, so it's the latest, whatever, then the thing is, then you bring it back, you take it, because it says, all the external form of whatever it is that you are dealing with that's Laksmi. So therefore the computer can do those things and it has that ability, but the form of it is going to be in what the computer looks, the keyboard, the mouse, because that's what's actually going to

do the work. I want to do the work, I have to push the bottom. So therefore the bottom, that's Laksmi. And then the computer gets the work done, that's Krsna.

So you can work from a very broad, or start narrowing it down more and more and more technical, more mechanical. So whatever is your degree of absorption in the material energy, Krsna is already there with Laksmi. You see it in connection to Krsna, you are dealing with Brahman, you are dealing with transcendence, that liberates you. You don't, then it contaminates you, you become absorbed, you become conditioned. It's very simple. But at the same time, we have been here a long time, so for us it becomes very complex.

So the trick is how to pull everything out and bring it back. Because now if it's you are dealing with Krsna and Laksmi here, ok, so that's the first step, but now that's the Brahma step, you are dealing with the qualities of it, the qualities and how those qualities are manifest. So for us it's manifest through the gross material energy. So you are dealing with that. So Laksmi has taken that form.

So as a first step to take it from we are totally absorbed in the mundane and then bring that total mundane, break that diversion into material energy, break it and make it progressive, we use this as a first step. Because the first step means you understand it's not what I think it is, it's actually Krsna, Krsna with His potency. But it's still the Brahman platform. We, of course, as devotees understand the Brahman is coming from Krsna, so it's not a dangerous platform. The impersonalists they'll follow this, it'll get them out of the material energy, but it won't get them into the spiritual world. Because they don't actually see its connection to Krsna.

Then the next step means then you are going to see, ok, then we have to take it further. Because Rupa Goswami is saying that devotional service means it's favorable to Krsna. That you can identify it as Krsna is the first step. Then the thing is make it favorable to Krsna. Because otherwise in the beginning we are going to use this Brahman platform, we are going to be satisfied in that that it is connected to Krsna, and we are going to keep doing the same thing what we were doing before, the same activity, the same understanding, and we are happy that it's connected to Krsna. But with time we'll start to notice that there is a difference between Krsna in this form and Krsna in His other forms. Then the element comes up, then as mentioned here in Bhagavatam 6.19. This is the verse before where he is explaining about Laksmi is in everything.

My Lord, You are the master of energy, and therefore You are the Supreme Person. You are sacrifice [yajña] personified. Lakṣmī, the embodiment of spiritual activities, is the original form of worship offered unto You, whereas You are the enjoyer of all sacrifices.

So we are seeing here, therefore the relationship between Laksmi and Narayana is service. So you have an activity, which therefore in spiritual terms is a sacrifice. But you have the activities that make the sacrifice work.

We are doing a fire yajna, it's a yajna, but just having said that it doesn't happen. Just having all the ingredients for yajna, because Krsna says, I am the ghee, I am the offering, I am the mantra, I am the person offering it, I am the person who is sponsoring it, I am the results, so you are dealing all with nouns here. So that is the support, that's the yajna. But then that yajna has to be performed. The performance of it that's Laksmi. So the verb comes in, that's the active principle, that's the feminine principle.

I want to answer, but the thing is there is a certain flow here and I am afraid that I am going to break it and it's not going to be clear. Means it's not a problem to ask questions in the middle, it's just that the flow is too long and too thin, I'll lose it.

So that means now the next step is bringing it to that aspect of Paramatma, now the Lord sanctioning activities, and those activities therefore have a good and bad according to whether they are according to sastra or not, whether they are connected with uplifting activities or not.

In other words, you are dealing first with something that may not be what we would call devotional service. Like the example given of the wino on Second Avenue being recommended that you are so much into this wine, but actually you are dealing with Krsna, and so since everything we take has to be offered to Krsna, therefore that pure water that's in the wine that you offer to Krsna, the rest of it is not very offerable. And so the wino did that. I was told that in two weeks he was moved into the temple as a shaved-up devotee.

So the point is, then therefore then the wine becomes Krsna, and the activity of drinking it becomes the element of Laksmi. But means that concept is devotional, but this particular activity is not. You have reduced it down to the minimal that within that you are still seeing Krsna, the connection is there, so therefore it's actually working, the person is purified. But if he says, this is natural, this is good, this is real, this is what everybody should do, that's nonsense. Because it's only working for his thing to the point it gets him purified.

Then the next stage is, now the point is you ingest things, now that process should actually now be connected more directly to Krsna as sacrifice, as something that is favorable to Krsna. The other one is how it's working, that's what's going on. Krsna is interacting with His energies and the wino is drinking his wine, and that's for why he is called a wino. So he is performing the activities that put him in his position, is his identity, everything is complete. If he is a wino, he is drinking orange juice, you might think something is wrong. So therefore it's complete. But it's not favorable to Krsna. The process of drinking something is. Therefore now he takes it to the next step, he is drinking things, but now it's prasada.

So you are taking this progress through. You can start wherever you are and understanding this principle it will move you forward. But when it moves you forward, then you have to take that move forward position. You can't say that, no, it's fine now, because it's Krsna. No. But it has to become favorable to Krsna. That you

identify it as Krsna that's the first step. Now having identified then you do something for Him.

I want to serve Krsna. So until I can tell it is Krsna how am I going to do something for Him? There is so many people there and so I want to do something for Krsna, I have to identify first who is Krsna, then I can do something. So the process of identification is important. But if you think, because I have identified, now I am the great devotee, I am situated properly. No, it doesn't work like that. That's the first step, which is important.

Just like to get to raganuga you have to go through vaidhi. The form of it is the same. Just one is being I am getting used to the rules, and the other one is I am habituated, I am comfortable with it, now the spontaneity of my own affection for Krsna can be manifest through these external form that looks like vaidhi. So it's the same thing.

So I have identified there, now I bring it to the point of yajna. Because Krsna is the enjoyer of that sacrifice, therefore why not offer something to ingest that Krsna likes, rather than something I like.

So we are going from something sinful, to something that I like, to something that Krsna likes. I gave up the sinful now, I am still eating, I am still drinking, but now I cook what I like to eat, some vegan this that, some other thing like that. But now at some point I get purified, then I understand, oh, what does Krsna like to eat? Then you are dealing with what goes on in the spiritual world.

But the principle of connecting it to Krsna and doing it, that's the essential element of the spiritual world. That's why it works even for the wino. But that's not the position of the residents of Vraja. Sitting around and drinking your wine is not going to get you back to Godhead. It's a matter of it moves you forward on the path of liberation. That you have done it for Krsna, that's the only element that continues forward. The form of it it's an inferior form.

Just like we'll say iron is a metal, gold is a metal. But iron is an inferior metal, gold is a superior metal. So you have to make distinction, that's intelligence. If you can't make that distinction, then it's not intelligent.

So that brings it forward to the point, then therefore it's offered to the Lord. Do we see this process here?

Devotee (2): Just Maharaja on this it's a process of transformation of energy and all that. Just if you could kindly elaborate on the process of Brahman being the composition of the living entities actually, then on side with mahat-tattva, that's the glaring effulgence of the Lord composed by the living entity. In here how we can focus on the understanding that the Lord is in Paramatma in every atom, and then when we talk about Brahman like we had...narrowing down... two elements...

Maharaja: Means what's the position of Brahman?

Devotee (2): Yes, in one sense, because we also as part of Brahman we are observers. But then there is the energy in the pillars and everything, which is not Brahman from the standpoint of view of the living entity, that could be there...

Maharaja: That's there, that's there. The thing is, Brahman is the transcendental substance. Krsna is Brahman. So therefore then everything actually that expands from Krsna is Brahman. But still within Brahman there are qualities.

Just like Krsna is Brahman, but we identify or work with let's say 64 qualities. He has unlimited, but 64 is enough for us to work with in our natural service and affection for Him. So in the same way, then you have the internal potency Brahman, the jivas Brahman, external potency Brahman. So now it's just a matter of the Brahman is the natural state of existence, now you are looking at the qualities of the Lord.

Bhaktivinoda Thakura says Krsna's qualities are so wonderful that that effulgence of those qualities that's the brahmajyoti that we would call the brahmajyoti. So this pervades everything. So Krsna's qualities pervades everything. So that's the underlying principles that when we are talking about the pillar, we are looking at the quality, or the Brahman aspect of it. Because we are going from the mundane. This is a bunch of bricks and cement to actually it's Krsna's potency of strength, of being able to hold something up. And so then that then takes it from the mundane to the Brahman platform. It hasn't brought it to the platform of love of God. But the problem is, our problem that is getting in the way is not varieties of love of God. And it's not even liberation is getting in our way. What's getting in our way is mundane desires that we are actually seeing stuff as not Brahman. We are not actually seeing it in connection to Krsna.

So the best is seeing it in connection to Krsna from the Bhagavan platform. But that then goes, we will many times take that as to be nice but a little bit sentimental or a little theoretical. The gopis see the tree, think of Krsna, embrace the tree. But that might not work for us. Because we are attracted by something in this world.

So then you have to see actually what's attractive is Krsna's qualities in that effulgence as Brahman that pervades everything. So actually it's the quality of that pillar that makes it attractive, whatever it is, the strength, the aesthetics of it, or some other aspect, the rasikaness of it, or whatever it is that is the quality, it's still Krsna's quality, and that's what's attracting us.

So that's the basic. From there it breaks it fine. If it's still not, you are still attached to it and working with it, then you break it down more, it's actually Laksmi. Because the pillar is there, so therefore that strength is manifest through these bricks. So the strength is Krsna, the bricks that do that service of manifesting that strength is Laksmi. And so that pillar is Laksmi and Narayana interacting with each other. We think it's my pillar, but it's actually Laksmi and Narayana interacting with each other. But their interaction between them that's their devotion. My being able to observe it is being able to observe the Brahman platform, it doesn't necessarily mean

it's devotion, it just means I am able to see it, which is a very important, progressive step.

Then it's a matter of, ok, if that's Laksmi and Narayana they are interacting, it's them, so this pillar should be engaged in Krsna's service, if it's engageable. So the pillar is. I have seen that in the wine, but technically the wine isn't something Krsna likes, so therefore it's not engageable. I have seen the Brahman element, I have, by that, broken my mundane attachment, brought things in the mode of goodness. Now I can see, actually in the wine is the principle of, let's say, if you are dealing with the thirsts or taste, then I have other things to deal with thirst or taste. And so I take it to something that is actually offerable. Because otherwise how do you get rasa if there is not something offerable, or how it's offered. If it's the other element, it makes me forget the mundane, then I absorb myself in Krsna consciousness, that makes me forget the mundane. Or it makes me happy or relaxed, it gives me I am comfortable with myself, so by identifying as servant of Krsna then I am able to get that.

So in other words, whatever is the element of the wine that is important that is broken down, and whatever it is take it and brought into its state that can be offered to Krsna. Because it's the potency, it's not the wine. It's the potency in there that does that. So I find that potency on a offerable platform. So that's what sastra is defining for us.

Devotee (2): So is it good we take it that from that platform, which may start to scrub let's say Paramatma realization, we can practice actually personalism when I see not only the energy of the Lord in the form of these Laksmi but also in the heart of the living entities.

Maharaja: Yes, means because everybody is connected to Krsna, so technically the karmis are devotees that don't know it and they are still doing the same things that a living entity naturally does, look for relationships, the element of sacrifice, the element of determination and goals and values and having ideals, they all have that, that's the nature of the living entity. But just they don't see it directly in connection with Krsna and they don't even see that what they are dealing with is still in connection with Krsna in an inferior form. So therefore they are called karmis, or materialists.

But the soul itself is the same soul that is in us or in the devotees. That's the mode of goodness. Mode of goodness is there is only one soul, means quality, that all the souls have the same spiritual quality. Mode of passion is here is a Christian soul, here is a Jewish soul, here is a Moslem soul. In fact, there is only 600.000 Jewish souls. If there is more Jews than that, those have been divided up amongst more. That's their idea. That's like real mode of passion. They even give you a number how many there are. So that's mode of passion. Mode of ignorance is you think the body is the soul. So then that becomes a difficulty.

No, we'll have to end here. If you can remember your questions then tomorrow we can start with them. Ok? Because there was this whole complete thing to get across it, because it was done in parts and it wasn't seen as a complete package, so there was some doubts about it. So we are trying to clear that. So tomorrow we'll go into detail of this and then any questions. Ok? (end of lecture) (end)

February 24, 2009

Maharaja: So there was some questions from yesterday?

Devotee (1): Maharaja, I have one question and I actually don't know if you want to take it to that level but you are very kind. The idea is that we have different... of the mind...and how it's actually descended we have to operate with people more. Obviously we are in different consciousness or awareness of this people conscious. As this is related to the quality of how the mind works and interrelates. I would like to if you could please, I don't know that's why I say if this is the stage I don't know if ...to take it, could you also...elaborate on the different degrees of what we are going to be exposed in our development of spiritual consciousness? Because in the pillar if Krsna and energies of Krsna or not is Krsna Himself. But we also know from the scripture that the ontological aspect of the degrees of perception of the different aspects of Krsna, from Krsna in Goloka, Mathura, ...Ayodhya, ...material world, how I where I will expect to see after that perception it's actual my inclination towards the Lord from this impersonal aspect and all the different moods...taste, there is not only the same rasa here, but it is the same rasa there in spirit let's say... So how we can start focus for our own self analysis in the different degrees that I am expecting. Because this is I have seen with the gross eyes that you are giving us and the acaryas in the spiritual are giving us, the eyes to see with the intellect...but then that will one day...in the spiritual vision that this is what the mind ultimately will rest on, on that sort of vision. But I have to be ready also to see the degrees, because that is the also more the aspect we say I have to be aware of the different tendency that I may have, my mind actually is pushing me to see the Lord in this or that way, that's why I say it may be a little bit more to rasa... eventually how it manifested anyway.

Maharaja: Could you hear? No? Ok.

So Maharaja was asking about these, that we were discussing the mind from the intellectual point of view, how it's seeing all the different things, but then from the aspect of the relationships or rasa, how does that transform, how does that progress, because we see in the spiritual world there is so many levels, Vaikuntha, Dvaraka, Mathura, Vrndavana. So we are taking the intellectual through to Krsna, there is that rasa, how does that work? Because the process of the mind in the material world is working technically the same as in the spiritual world, the difference is what is the absorption or the consciousness. So there is a doubt whether also it would be appropriate, because we are discussing this intellectual aspect of viewing the mind.

The rasa, means technically there is no different between your tattva and your rasa. Your tattva is simply explaining what is there in the way of rasa. Because if it's only pure tattva, no rasa, that's actually before our manifestation. We exist, but we are existing within Krsna who has not expanded the creation. As atma-rama Krsna is then, He is self-satisfied, He is complete in Himself, so that includes all things. But to expand that pleasure then you expand rasa.

So tattva is simply defining what are the positions of, at least for us, what are the positions of everything in relationship to each other and therefore what is the rasa that they have, what is the process through they go through that, let's say express that rasa, and what experience they get from that expression. So that's why in one sense, there is no difference in the definition of one and the other. It's just a matter of whether you are bringing out the process more, or the experience more, or the position more. But otherwise for us it's the same topic, this vastu-traya, this sambandha, abhideya, and prayojana.

No one is inspired just by tattva, they are inspired by rasa. Someone may say, no, but I am very intellectual, or someone is very intellectual and the more technically it gets the more in ecstasy they are. But the point is they are getting a taste from discussing that tattva. So the whole thing is everything is based on taste. Krsna can be atma-rama where the taste is basically just neutral, there is just the existence. But the living entities can't function on that. They can only function where there is rasa, where there is taste.

That's the difficulty, in Krsna consciousness then the taste is Krsna. The field of contemplation is Krsna. There may be other things there, who cares? But somehow or another we have become absorbed in the material and we are getting our taste there. So that's why then that taste is being controlled or restricted with the idea of directing it, not stopping taste, but redirecting taste.

This is an impersonal mistake that can be made, ok, we are not into sense gratification, we are not into being all sentimental, therefore we are not into rasa. And then this makes for a very dry social system. So rasa will be tasted actually or experienced in its fullness from the platform of dharma. So our whole impersonal approach even to religion then restricts the dharma. So then we think dharma is maya, because dharma gives emotional response, emotional taste, and then from that comes the artha and kama. So kama is a rasa, that we then throw out. Dharma will give a rasa, that we throw out. And the spiritual we haven't attained to, but the tendency is also, it's not like here it's something different, we imagine something that's not real, that's speculative. So technically what we do, we have negated rasa from our life. And so what is left for us?

That leaves us the two stations in between the three rasas. So in between sensual and emotional then you have the platform of artha, means economics, justice, and ethics or morality, very popular. And between emotions and devotion then we have liberation. So all the focus goes on to those two, and we try to make a culture or a social structure out of that. But there is no rasa there. There is a little bit of taste, but

they are substandard tastes. If you are dealing with transcendence, liberation is not really a taste. If you are dealing with rasa, it's also not a taste, it's a state of existence. And how much taste can you get out of artha, means justice, economics, and others, because you get it, you work with it, but what's the result of it? I established justice. Now what are you going to do? What will you do now that justice has been established? I am successful economically. What are you going to do with that facility? I am very moral, I am very upstanding. Ok, well, how are you going to relate to others, what are you going to do with that?

So the only place to apply it is in rasa. But we have already negated rasa because of the idea, something that has worked here then there must be something different. Spiritual must be very different. So we allow that position to remain to some degree to where it doesn't become overtly impersonal. But actually in that we control the material endeavor for rasa, but we also negate the spiritual, that's the problem. So the idea is control the material, because it's the wrong application of rasa, and try to cultivate and develop the spiritual, which is the proper.

Therefore the association of Vaisnavas, taking prasada, the service of prasada, this dadāti pratigāhēāti guhyam ākhyāti pācchati bhūkte bhojayate caiva. But what do we do? We try to reduce it from making arrangements appropriate for the persons that are there, sitting them down nicely in lines, like Kṛṣṇa eats, bāise sārī sari, and we are sorry if somebody doesn't agree with that. So then they are there, you come along nicely serve them accordingly everything that goes together, see that they are satisfied. After they are satisfied then you sit and eat. But that's a lot of trouble. Why? Because it takes a lot of dharma, it takes rasa to do. It's not a matter of efficiency, just getting the food out. You want to do that, check out Charlie Chaplin's modern times, they made a machine for feeding their workers. So if that's what you are trying to do, great. But then the point is actually how good of a robot are you?

So now what we like to do therefore is then turn it into something else. You have your ghee buckets there with the prasada in with the spoons sticking out of it, and whenever you like to eat whatever you like to eat you just come and put it on your plate and go sit down. That's what we like to turn it into. Why? Because it's efficient. Efficient for what? Just getting something done, an observable result. Where is the taste? Where is the rasa? It doesn't exist.

Devotee (2): I am wondering about that reading in Bhagavatam that Vasudeva controls the consciousness, Sankarsana controls the ego, Pradyumna controls the intelligence, and Aniruddha the mind. But it's separated. So I heard that when we are clean enough, we go back to the spiritual world, then it's not separated. Then it's the one inside the soul. So can we understand that we go back to the first expansion, like Balarama takes care for all different senses, intelligence, mind and so on? And this is the second quadruple expansion or the first quadruple expansion who controls our consciousness, ego, intelligence, the mind?

Maharaja: Means there is a connection between these two. Here we are dealing specifically on the mind, so we are dealing with Aniruddha. But the point is the mind

is just one of the aspects of the field of activity, so that's Sankarsana. Sankarsana is the field, what is the field, how it relates to each other, your sambandha-jnana. But to get to Aniruddha the mind, which is the attachment, then there must be an attraction, that is Pradyumna. So when within sambandha there is attraction for the elements of the field, then that moves forward to a need for the results of operating that field. Then there will be the operation of the field, that's Vasudeva.

We make the distinction here because we are trying to distinguish between the kinds of attraction, attachment, activities, and identity that we have. So that's why if you change the identity or the Sankarsana aspect you change the field, the approach to the field. The field is the same, but if I am the controller and enjoyer of this field, then my attraction to that field is going to be as the controller and enjoyer. If I am servant of Krsna, that's my identity in Sankarsana, then my attraction to the field in Pradyumna is going to be different. So therefore the result instead of being my pleasure is going to be Krsna's pleasure. So the performance of the activity will be spiritual instead of material.

Devotee (2): But is it the second quadruple expansion who takes care...?

Maharaja: Is Sankarsana going to take care of everything? Is that what you are saying? When you say second, who you are calling the second?

Devotee (2): There is the first quadruple expansion of Narayana, Vasudeva, Sankarsana, Pradyumna, Aniruddha, and that's the first, and the second quadruple expansion...

Maharaja: But who you are calling the first, who you are calling the second?

Devotee (2): Yes that but I am...

Maharaja: Not yes, but. You are saying the second or the first. Who is the first, who is the second?

Devotee (2): The second is that the controller of the mind or is it the first quadruple...?

Maharaja: No, no, the point is who are you talking about? We want a name. Means you are saying the first or second expansion but in which perspective are you talking about first or second?

Devotee (2): From the spiritual world, only I am interested in it who is the controller of that, or they have their own...?

Maharaja: No, but you have to have some names here, we are dealing with people. Are you taking of one, two meaning you are taking out of the four, the catur-vyuha that Vasudeva is first, then Sankarsana, Pradyumna, Aniruddha, or you are taking it that Sankarsana is first, then Pradyumna, Aniruddha, and then Vasudeva. How are you taking this? Or you are taking it Balarama is first, then Maha-Narayana second, and then Maha-Sankarsana, Pradyumna, Aniruddha, third. How are you...? Because you keep saying the first and second, who is in control? But what first, what second?

Are you talking about first base? Are we talking about the Yankees? Are we talking about the boys found a girl? What are we talking about here?

Devotee (2): It's maybe, maybe it was confused...

Maharaja: The point is such a specific question you have to be able to deal with the field. Just in other words, if there is that, if you based on that verse, go back to that verse, and then ask again on Thursday. Because otherwise I can't answer, because there is so many platforms you could take to start counting from.

Devotee (2): Ok.

Maharaja: Ok, so then we just leave that and continue here.

Is it in relationship to his question is rasa, or?

Devotee (3): It's in relation from yesterday's class.

Maharaja: Yes, but I am still dealing with his on that. Then we'll come to you.

So then in here, we have to be able to deal with the two things at once, the element that the only real meaning of anything or goal of anything is to establish or connect everything with Krsna. And if it's connected with Krsna, it's perfect. It's not connected with Krsna, basically it's useless. And coupled with that, therefore means all we are changing is its connection to Krsna. We are not changing what we are dealing with. Spiritual doesn't mean you change the field. Spiritual means you change the perception of the field. Naturally with that, once you change that, that starts to adjust your field. But the change in the field is the change in the consciousness. That's the important thing.

That's what we are saying. You are dealing with the mind. The mind works in the same way in the spiritual, material world. The difference is when it's contemplating spiritual activities and objects for Krsna's satisfaction, then it's called the spiritual mind. When it's contemplating material objects for our own sense gratification, that's called the material mind. But the function of mind is the same. The function of intelligence is the same. The functions of the ego is the same. The functions of the senses are the same. We are the same person. Just how you perceive yourself changes, but you as the person doesn't change. The soul doesn't change. When you go back to Godhead you are not a different soul. You are the same one. All you have done is changed the perception.

So therefore what we are trying to do is change from material absorption to spiritual absorption. So to do that we make a control or a restriction in the material for the purpose of guiding it to the spiritual, not for stopping action, not for stopping thinking, feeling, and willing, but to redirect it. The idea that I am going to stop it or get rid of it, that's impersonal or void. You are not going to, you are redirecting it.

Somebody has some money, they are spending it on drugs and alcohol and nonsense. So you don't have to get rid of money. You have to get rid of how he spends his money. And now spend it for good work.

He is cooking, but he is cooking nonsense. So you don't get rid of cooking, you get rid of what he is cooking. He cooks something now that's not nonsense.

He is seeing, he is in temple, he is just checking out the girls, that's not correct. So you don't take out his eyes. So you adjust so he is looking at the deities. I finally found a practical example. All these days all this esoteric, now we got...

So the restriction is not because the restriction is the Krsna consciousness, or the restriction is actually what's the good thing. No, the restriction is good, because it's useful to get us to Krsna. Otherwise it doesn't stand on its own. That's why we will as devotees we use economics properly, we are just, we are very moral. But if you make your stand and say, that is Krsna consciousness, then we will say, this is nonsense, this is bogus.

Even you take mundane dharma, devotees are religious, they follow varnasrama, they follow all the etiquettes and duties. But if you take it, I am this and this is perfection, then we will say, this is nonsense.

The devotee is purifying himself for what purpose? To get out of the material world. Why does he want to get out of the material world? So he can develop love of Godhead. Means if you are in material consciousness, hard to develop love of God. You are free from material consciousness, very easy to develop. But if we identify that getting out of the material world and liberation is very important and that takes precedence, then we'll say, that's nonsense.

Devotee (1): Maharaja, when Krsna says sarva-dharman-parityajya, could you please elaborate on the final... the danger of prematurely giving up the principle of...?

Maharaja: Ok, that's coming up. So we can see, this is the acintya-bhedabheda-tattva aspect, you are using it, at the same time, that's not what's important. We are using all the material facilities, but that's not actually what's important. What's important is the love for Krsna. But it's being used as a medium for expressing that love.

So that's the idea, we can make this distinction, then one can see within just as in the spiritual world you have gradations of rasa based on that surrender. Dvaraka is considered better than Vaikuntha, it's actually when we say Vaikuntha we mean Dvaraka on down. So in Vaikuntha then you are dealing with rules are prominent. But why are rules prominent? Because we like rules. We are comfortable with expression through rules. So it's a consideration of ourself. The elements of liberation are prominent, well, not that prominent, but compared to us they are prominent. They are there, they exist. You like being on the same planet, or being the same form, or same opulence, or being a close associate. It pleases you.

So Mathura is better than that, because the rules are starting to become not the prominent element, and the other aspects are becoming more, the bhava is much stronger. And then Vraja, the rules are simply in support of rasa. And one isn't interested in one's own happiness at all. You are only interested in Krsna, that's your happiness.

So the element of surrender, sacrifice, that's what makes it go forward. So the same thing works here. To that degree that you are doing it because of your own motivation, your own needs, that's lower. The more you are doing it for someone else's satisfaction, that's better. But of that someone else, if it's that someone else is Krsna, that's the best.

So connecting it to Krsna, that's good. Like we mentioned yesterday, we have given the example of the alcoholic, the wino and this alcohol. He connects it to Krsna, but still the whole process and why he is involved in that is all about himself, it's got nothing to do with Krsna. His approach to it, why he is drinking wine, has nothing to do with Krsna. But he is able to, by direction, see Krsna in it, so it's a step forward. But it's still all about himself. So then he has got to bring it to the point of that no, he moves it to the point where it's not about himself, it's sacrifice. So therefore he gives up that platform, which is just all about himself, and then moves to a platform where it's all about devotees, all about Krsna.

So seeing Krsna in it is the first step. But taking it further in the element of sacrifice. That's why we said, it's pointed out, Krsna is everything. Within that Krsna is interacting with His energies. Within that then His energies and Him are interacting based on platform of sacrifice, we can connect to that.

So the first thing is you are dealing with Krsna on the Brahman level. Then you are seeing the interaction, ok, that's better level. Then we see how the Lord's involved, He is controlling all this, making the arrangements, that's Paramatma. But where is the service? That you have seen it and connected it to Krsna, that's better, because it's pur... But it's still only appreciation, it's still just santa-rasa. And the acaryas basically when they are being very strict in definition, they don't count santa-rasa as bhakti. It's supportive of, it's in connection with. But for the jiva it's not taken as a position of rasa. Because the point is the internal potency expands plenty of trees and cows and grass and everything else, we don't necessarily need another one. That's easy enough. The sandhini-potency, the existence potency is already doing that. What we are looking for is jivas in the higher rasas.

Does that answer your question then on the...? It's the same principles that we are taking it a step by step forward. And so it's the same principles, it's the same formulas of taking it from yourself, connecting it to Krsna, and then making it more and more favorable for Krsna. So the process of connecting it to Krsna that will bring about liberation. But the element of sacrifice and doing it for Krsna's pleasure that will develop devotion or bhakti.

Devotee (1): What about, Maharaja, when the conception of Krsna consciousness is foreign to, since time immemorial in the material world, the mind is more inclined, actually the mind is there but you still have to control the mind. Intellectually I have to seek all the details about the spiritual consciousness. Why I want to surrender the most precious thing that I have...faith...? Although I have faith in so many other things, but still I have to check out with faith, and see with the eyes of intelligence. Do I need to know all these...?

Maharaja: Do you need to know these things?

Devotee (1): This is the question.

Maharaja: These technical things, or? Do we need to know them?

It's basically down to the individual. Means the principles of it, yes, we have to know. Because otherwise we'll go on the illusion that I am God and I am the controller and enjoyer. So at one point the stark reality that someone else has already taken the position long ago and nobody is putting up any advertisements for, God needed, inquire inside. There is no scope for that.

So that much we have to know. How technical that depends upon us. It's just like how many chapattis should one eat? Is there a set amount? That will be individual. So how much one needs to know to actually deal with the material energy so that body, mind, and words are engaged, that's how much one should know, how technical it should be.

So here we are presenting more technical just so that it's aware of what is available. Otherwise it's the tendency to think our philosophy is very simple and nice, but not very practical. So this exercise and this kind of intellectualism here is to show that what Krsna consciousness has to offer is way beyond what anybody else in the conditioned state, or even in the Vedic state, or even within technical within the Vaisnava state, has to offer. So that way then it develops faith, and at the same time shows technique how one can appropriately connect oneself to Krsna.

Because in other words, there is a maturity that is desired, that one will be able to take this knowledge and in an appropriate way look at oneself, because it's called self-realization. So one has to be able to see that, yes, I am not God. How am I not God? Or how is it that I know I am not God, but I still act as if I am, or I think that I am in very subtler, subconscious ways. So in other words, my realization or my devotion is mixed. So how to identify what's real and encourage that, develop that. And what's not real and get rid of that. Otherwise, oh, I am such a nonsense, and then give up Krsna consciousness.

Means I heard someone the other day, because they weren't able to practice nicely, I forget what it was, maybe they couldn't follow all the principles or something, so then they decided I am not qualified to chant Hare Krsna. So they are missing the point of Lord Caitanya says there is no rules when it comes to it. You should be chanting. So then they just make it worse, out of some sentiment, out of the concept of morality, out of the conscience my qualification. So it's nice that they see I am in a fallen position, that's good, that's progressive. But to have come to the conclusion, therefore I am unqualified to chant and do any service or come to the temple or be with devotees, that's wrong. So in other words, part of it is good, but part of it's not. So that part that's good they have to cultivate. I am sadhaka, I am not doing so good, but I still practice by chanting. I am not put myself in a particular prominent position or one that requires the purity, but it doesn't mean I don't follow the process of chanting.

Devotee (1): Then therefore I have to submit to this brainwashing process.

Maharaja: Yes, the brainwashing process is the brain is dirty, so it needs to be washed. The brain is absorbed in so many inferior things that it isn't actually able to see. In other words, you have to turn around. If I have my back to real understanding and knowledge and I am absorbed in things, I have to be turned around. So I have to be convinced that there is something back there.

Devotee (1): How do I know by my intellectual analysis that actually I am not getting on the right path?

Maharaja: How do I know?

Devotee (1): ...myself.

Maharaja: That is by contemplation, by seeing, observing. One is not saying to blindly just jump in. That's why example of the acaryas. It's like the first, after we have established Krsna is the Supreme Person and the process of devotion is the supreme process, and chanting the holy name is the best accomplishment of this process, developing love of God is the goal, we have established this. Now that's going to be based on authority, authority is the Vedas. Up to this point the essence of the Vedas that is being given by Vyasadeva is the Mahabharata, up to this point. So then Narada Muni comes and says, this is very nice, it gives all the essence as far as the mundane knowledge goes, the practical knowledge goes. But the Krsna conscious element is so hidden, because you have 100.000 verses, of that 25.000 is actually the main story about the Pandavas, and within that some verses are dealing actually with Pandavas and Krsna and pointing out how He is the Supreme Lord. So that means the verses are overwhelmed. Gita you know it's about self-realization, about Krsna, because the whole book is about. Bhagavatam it's obvious. But Mahabharata for us it will be, but for others it's not. So he is pointing out, as the essential scripture it's not actually going to do what you want it to. Now then having done that in two chapters, then what's the first chapter, what's the first story? And what do we walk into?

Everything else you have to nice background and everything like this and leading up and all this. Bang, you have Uttara running to the Lord and saying, protect the child in my womb, because there is an atomic bomb going off in my stomach here. So immediately you have protection, ...protection, nourishment, all these different things. Because why do we have faith in something? Because we think I will be protected and nourished by this, it will help me, it is supportive to me. So the first thing you have to establish is Krsna is the one who can actually do. Because if there is any material thing, having your own private nuclear explosion, you couldn't probably get worse than that around here. Here is then the Lord is taking care, He is protecting. So it's immediately that you'll just walk in on the shock of this situation that Krsna is going to protect. And then we see, Krsna is always there. With Bhishma.

Then He goes into Mathura, everybody comes out, He is the all-attractive person. Everybody likes Him. You see in all these things it goes in, it will mention something

that the prominent citizens are there, but where does it generally get into detail of how much the person is very much attracted? The ones on the roof. Means it goes very much detail in how the women are attracted. Because if the women are attracted to it, it must be good. You want to sell a resort that this is a great place, you just have a guy down there at the bar, these buddies, and then another shot of them out teeing up at the golf and then that's it and then you buy your ticket? No, you have to have smiling ladies there in the spa and sitting there with great laughing with their drinks in a nice environment, then you go, here is enjoyment. If the ladies like it, it must be good.

So here now you go, all these ladies are going gaga over this guy, so He must be something special. He is protecting in the most difficult situations, everybody likes Him. Then He is the ultimate goal, Bhismadeva tells how all dharma is actually ending in Krsna. So the First Canto is just establishing that you have the faith that Krsna is what it is we are supposed to obtain. Then when the actual teaching of Sukadeva starts in Second Canto, it starts with all this real, technical, esoteric Brahman level of understanding, and then from there take that Brahman and go right into Devahuti's and Kardama's bedroom. That's where we first apply the Brahman understanding. So that no one will say, oh, that's ok, but then I got my life. It's like, ok, try their life. How is your life compared to theirs? You got flying castles? You want to have kids, your husband expands into nine forms. Hey, ok, then like that, so you can't get more.

Devotee (1): Yes, but I want to be more specific also, because this is all about a particular analysis also, you are making all this description in a very scientific way I can see, I am beginning to accept kind of.

Maharaja: Kind of, ok, making progress here.

Devotee (1): ädau çraddhä tataù sädhu-saigo 'tha bhajana-kriyä tato 'narthanivättiù so forth, which is part of the formula... The idea is still I understand, I intellectually accept, because it's obvious that so many people that are intelligent are following this. At least this is my problem, because how to discriminate? My mind likes to associate...how I can develop this power of discrimination?

Maharaja: How do you develop the power of discrimination?

Devotee (1): My taste going to the other aspect, my taste is nice, but still I also read this kind of thing that Krsna says there are four kinds of people approaching... there is a fifth person on the top, which is Arjuna, which is a devotee. Then can you please elaborate I mean in the sense, this is all about the mind, so everyone of us has a different mind...

Maharaja: It's the same substance, the mind is the same substance. Just like all the ladies have their own gold, but it's still the same quality from the same source, it's still the same element. So the mind is one element. That's why we can deal with it in a common platform and speak in such a way that everybody can understand, because the mind is one entity.

So in this, so this is the technique that's gone through, basically by association of devotees one develops a taste, one is intellectually convinced, but one practically sees. One has some kind of experience that actually works for them and attracts their mind. Because until the mind is attracted there is no action. So there is some attraction there in that faith, or that you take up the faith, and then more that you take up sadhu-sanga. Something is more there, you take up bhajana-kriya, because you want to be like them. If you take up more, then anartha-nivrtti. So it just keeps there is more and more till you. But that is very steady and very...

Devotee (1): Elaborate.

Maharaja: Not elaborate, but very step by step, just one after another, it's more systematic, because it's more based on the intellect. Means that starts to neutralize at nistha, because then the bhajana-kriya is stable, is steady. But it becomes dynamic at ruci, because then the taste become the prominent element, rather than the faith, or the association, or the trying to give up, or being steady, because all these things are nice.

But when you get the taste, then it's directly you have that taste for the name, for Krsna, for that association of devotees, for the process. Then the example is given, it's like clearing away dry leaves like a storm blows away leaves on the ground. So it's not just going out and picking them up one by one or sweeping them up in a little bit a pot. This is a storm, it just blows them away so quickly. So that time then it becomes very dynamic. So until that then it's very step by step, very systematic, much more intellectual. So that up to that point the intellectual aspect is important, because the mind hasn't gotten necessarily enough taste to move forward in a dynamic rate. Because action is dependent upon the mind having the desire for that action.

So that's why ultimately is, you want love of God, that's what it takes to get it. It's not some other trick. You want it. It's just like, oh, I am so contaminated, how do I purify? You have to want to be purified. Oh, I want to be situated nicely in devotional service, how do it do it? You have to want it. Because all action is based on the desire for it, the need for it. So if the action hasn't started, means it's still on the platform of desire. You are attracted to it, the Pradyumna element is there, you are attracted, but it hasn't come, the contemplation isn't enough, therefore it hasn't become attachment. Because Krsna says, you contemplate something long enough, you get attached to it. So you contemplate Krsna consciousness, chanting, doing service, developing love for Krsna – long enough, you become attached to it. So the process works in the same way.

So intellectually then we have to try to convince the mind that this is good and try to get the mind to contemplate it. And so the more we contemplate, the more we become attracted to it, then attached to it. Once we are attached, then we will act. So to the degree of attachment, or the kind of attachment, that's what we'll endeavor for. So then it becomes very practical. So it's still the same process. But because it's connected to Krsna, it's progressive, that's called devotional service. That same

process not being used in connection to Krsna, that's called material life, material entanglement.

Devotee (1): I have one last question, how do I join the gurukula?

Maharaja: How do you join the gurukula? Well, you have two processes, or you probably have three. One is that you take the whatever is there in the what we have in the studies, and the study that and involve yourself, and in that case you then talk to Santi Parayana. The other is if you want to, the physical aspect you have to talk to Madhava Gauranga, but it will have limited effect. If you want to have full effect, then you have to take birth in the family of devotees, and then hopefully they will decide to walk over here and stick you in the school here. Many options are there.

Devotee (4): It feels like that intelligence is in service to mind, like supplying information to the mind, is that? I always thought the intelligence was higher...

Maharaja: No, intelligence is higher than the mind, means it can be in two positions, it can be in control of the mind, or it can be subservient to the mind. So when it's controlling means it's progressive. Ultimately the subtle body means the mind. And within that aspect you have subdivisions of intelligence and false ego. Because that's practical. Means they are three separate entities, three separate ingredients, elements. But the point is the intelligence all it does is distinguish between one thing and another or find a communality. It only does those two things. I think in the Second Canto it gives the five aspects of it, but in the practical working that's all it does. Memory is part of it, gratefulness is part of it. That's why someone is intelligent, they are grateful. If they are not grateful, means they are not intelligent. So it gives Second Canto one purport Prabhupada talks about these five aspects of the intelligence. But in practical working what it does, it notices the communality and notices the difference. You have to see the difference is first to see the communality. So that's what it does. But it makes no decision.

The mind makes the decision. So even if the intelligence is controlling the mind, that means the mind has understood that this is a good position to be in. So the mind has accepted that an intelligent decision is what it's going to choose, because the mind accepts and rejects. So that's why the mind is the central feature. It's the kingpin in this whole thing. Because Prabhupada could have said, connecting to Pradyumna, or connecting to Vasudeva, or connecting to Sankarsana. He says connecting to Aniruddha. Because if the mind accepts, then everybody else comes along with it. If the mind accepts, then you start looking at the field. If you take up devotional service, then if we are looking at it from the logical point of view, we take up devotional service, what's the first thing we do in surrender? Accept those things that are favorable, reject what's unfavorable. That's the field, that's Sankarsana. Then the next stage is, then we will see Krsna as my maintainer and protector. So that will be in the realm of action. That's your abhideya. The first one is your sambandha. Then the final stage will be identifying as a devotee and having that devotional attitude. So that's your prayojana. So that's the logical step that it will go

through. But for that to have happened, so it's always explained in this order, because that's the practical what it does.

But actually behind the scenes, we see Bhaktivinoda Thakura doesn't start there, he starts with first, identifying as a devotee, he starts with the fifth item. When the fifth item is there, then you can become meek and humble, because I am not God anymore, so now I can afford to be humble. If I am God, I have to have an attitude. But if I am not God, I can be humble. So if I am meek and humble and identify as Krsna..., then only I will take up the process and accept what's favorable and reject what's unfavorable. So that becomes actually the process. So one is you are establishing identity, that's the process, and then you end up is your final, your goal, you see Krsna as the protector and maintainer and so you just live in that environment. So it all goes back to the mind.

Devotee (3): Yesterday you have given the example of the computer, and different levels that devotees use as service to Krsna, and then you go down in the different levels and then you can see, ok, Krsna is this computer and then Laksmi is the... So the question is then when you go up, what happens to that Laksmi, that energy principle? Does that mean Laksmi is everything and that's all just energy?

Maharaja: Ok, as you progress through. It just depends upon where your focus in your consciousness is. So how narrow or broad it is that's where you apply it.

It's just like, if I am going to cook, and I walk into the kitchen and my eye spots some Maggie noodles, and so therefore that's all that I am going to deal with. So in that I have to see, ok, here is the noodles, that needs a pot, we need a fire, we need some water, we need a spoon. Depending upon whether you are a bachelor or not you may even take it to the point of a plate, something like this. You make adjustments here. And so that's all you see.

And so you apply the processes, ok, here the elements, the process is water and pot gets put on the fire, noodles go in the water, we boil it for a certain amount of time. Depending upon our expertise, then uncooked, completely soggy, or maybe ok. And then what are we going to do with it after that? And so then we go through the whole process. That's all we see.

So now if we come in the kitchen, we see a broad range of ingredients, the same process is going to be applied, but we are using a bigger field. So now we have to...the potatoes and the cauliflowers and all the different spices and all these different things.

So we are using the same principles. So if the computer itself is the all in all and its mechanics and we get right into how it all works, then we'll apply the principle on that. Therefore the form of it, the mechanics of it, that's Laksmi. And that the computer is compute, that's Krsna.

Devotee (3): The form is Laksmi?

Maharaja: The form is Laksmi, yes. Because what is the support of the form, why is the form there? Because it does something. Why doesn't a computer look like a Mercedes Benz? Does a Mercedes look like a Mercedes Benz and not look like a yo-yo.

Devotee (3): The function.

Maharaja: Because there is a specific thing you are trying to accomplish. So the actual support of the computer is its computation abilities. So therefore that form is manifest to accomplish that. You can also do it in other ways. Means you can take it and flip it, the form that's Krsna because that's the support, and then the activities that it does is Laksmi. So that's the thing, depending upon which one you are looking at you can move it around. That's why this is all seemingly confusing. Because you can take the same thing and looking at it from many ways. We like it just there is only one way to look at it. The guy is good, he is bad. That's it. There can't be anything in between. He is a bad guy but he really deals nicely with his mother. That we can't handle. He's got to be bad, rotten.

Devotee (3): It's the mental platform, accept and reject.

Maharaja: Yes, it's just accepting and rejecting. So then if that's all it is. Now if you are taking it bigger, ok, then I have a service, I am trying to accomplish something in a service, it's not just my interest in computers, it's service. So therefore then my service becomes the support, and then the computer becomes the element through which that's accomplished. Or the environment in which I am going to perform the service is the masculine principle, and doing the service is the feminine principle.

But it's just you just expand or contract according to what is your field. So that's why all these things have to be discussed as principles, because each person's field and breadth of the field is different.

It's like in an orchestra you have somebody who just sees his instrument, and so they are going to be a good musician, but they are going to be a better musician if they see their instrument in connection with the whole. Because then they know how they fit in, so they'll know loudly or softly or what mood to put into it, because they understand how it fits in. Otherwise they just try to show off their instrument.

It's just like you have a team, they'll all know what to do. You have a room full of kids, each one is trying to be the center of attention. It's cute, but it doesn't get anywhere.

Devotee (3): So the feminine masculine is always there...

Maharaja: The feminine masculine is always, but because they are unlimited there is also so many ways to look at it.

Devotee (3): So even though on the higher levels, like you said, the first thing is basic life, brahmacari life. You just fully just engage in some service during the day, but you also see Krsna there.

Maharaja: Yes, you see Krsna, because you are doing it for Krsna. You are in the feminine principle that you are rendering service to. Because the external manifestation that's the Laksmi element. So we are an element in the field of service to Krsna.

Devotee (3): So the higher then we see ourself as the energy.

Maharaja: We see as a support to the energy, we are never the energy. The energy is always Laksmi. We are assistant to her.

Devotee (3): So we become in tune with the energy.

Maharaja: Yes, so we become in tune with that. It's just like on there's your hands become, because they are doing.

Devotee (3): So we can't...

Maharaja: No, you are assisting by pushing the key that then does something on the computer, which then gets done what you want to do. So having gotten done what you want to do, that's the result, that's the masculine element. That to get that, that was the feminine element to get it.

So in every state in sambandha, abhideya, and prayojana, there is a masculine and feminine principle simultaneously. You can take it that sambandha is primarily masculine and prayojana is primarily feminine, and then the combination of those two to come together that's the abhideya, so that's rasa. You can take that overall. But within the sambandha you have the masculine and feminine elements. Within the abhideya that masculine and feminine. Means you have the action itself that creates the result, but then you have the experience that is gained while generating, that's the feminine. The masculine is get the result, the feminine is experience. So as prayojana you have that result, you can see it, but then there is the experience of having it. You have the field, it's there, it exists, but that feeling of safety, of identity, that's feminine.

So this is where you understand this, this is how relationships works. The man is seeing I got the result, therefore I am successful. But if the experience isn't good for the woman, she says it's useless. And you go, what do you mean? They are very valuable, I worked very hard for that. Yes, but she got nothing out of it, and she feels not security. So there is nothing in the whole relation of sambandha, abhideya, and prayojana that has anything to do with her. Therefore it's all about you. And your buddies will tell you, you are doing great. And that's the best part. It's called blind men leading the blind. In this case, idiots leading the idiots.

So it's just a matter of, that's why these particular kind of classes seemingly are so esoteric, because each individual it's going to be different. We can say everybody chants sixteen rounds, follow four regulative principles, that works for everybody, so it's very straight-forward. But when you get into these things of the mind, the senses, the needs, the desires, that each person is unique to the next. So you have to explain the concepts that will be able to be useful by everybody and give an

example now and again that hits home, which doesn't always happen. You talk about cooking, a few people catch that... Today we caught one everybody related to.

So therefore that's the difficulty with this, you are dealing with something that everybody can use. But how they'll use it the formula is the same, but its application in the field you are using it in will be different. That's why it's seemingly it doesn't make sense, oh, that's not practical. It's extremely practical, but you are dealing with something that has so universal an application that you have to try to find a way of presenting it that speaks on that universal platform. That's why many times when some come to these kind of classes, they can sit there for weeks and say, what is this guy talking about? And only after a long time then it makes sense, then it works. And it works for everybody.

Devotee (5): Maharaja, can you just inform all the students when the next stage of the seminar will be presented?

Maharaja: I think, because from what I understand Saturday starts the parikrama that I would expect that Thursday, Friday we could have the classes. Then it would stop until, we have to look at, because I don't know what the calendar is, we'll figure that out, we'll let it be known, I guess on Friday, that between the sixth and basically tenth, because Gaura-purnima nothing is happening. Somewhere near we'd have to see if there is Monday, Tuesday, Thursday, Friday's. I think if Santipur falls on one of those days we'll lose that day. But it's basically we would lose Gaura-purnima and Santipur from the sixth to the tenth. So if there is days there then we'll continue there.

In other words, means the ideal is we can go through the whole book, but I would rather go through how much we can and people understand it than just go through and not. On Thursday we'll progress forward, we'll start going forward to next points.

Devotee (6): ...

Maharaja: The book, this is Suhotra Maharaja's Vedanta Psychology. In other words, what happened is, he started for his own need started studying the Western psychologists to see what is there. Then they couldn't give answers to very technical points. So studying all of them, then he started seeing that the elements they are dealing with those are already in our philosophy, then started studying those in the philosophy and found that our philosophy, in Vedanta, Upanisads that's all they are dealing with. It goes way, way deeper. So therefore he put this book together, and now and again he'll quote from these other so-called psychologists.

So he is just presenting the Vedantic approach to the mind, which is the process of self-realization, realizing who you are and transferring the mind from material absorption and attachment to absorption in the Supreme. (end of lecture) (end)

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Maharaja: So this it's called, Maharaja called this Vedanta Psychology. Why Vedanta? Why not Vedic? Vedic is means in the specific sense then you wouldn't have to make any difference, it's the same thing. Because actually Vedic means that understanding, that lifestyle, the activities, the motives that are pleasing to the Lord, which is a medium for the Lord to interact with His devotees. That would be your strictest sense of saying Vedic. But because Vedic is being applied in the material world, means Vedic means it's based on the Veda. We have to understand Veda is not just something it's local here that's kicked around and gets old and dusty. One of Krsna's 64 qualities is that He always does everything according to the sastra, and when we say sastra we mean Veda. In Krsna's pastimes they talk about the different sastras.

We see in Krsna book that Nanda Baba, when Krsna is young, before He has gone to Mathura and Dvaraka, is saying that in the Bhagavad-gita it says, because the Gita has always been there. Krsna says He first spoke it to the sun god and then it came down. So since that time Nanda Baba is quoting it. It's just been lost to the general mass of personalities. He is quoting Gita.

So this knowledge is not something that isn't there in the spiritual world. It's the natural lifestyle, it's the natural medium of expression of relationship, of affection between the devotees and the Lord. So then that is reflected into the material world. Now in the material world then people are not necessarily interested in serving God with pure unalloyed devotion, that's not why they came here.

Like you go to a restaurant, it's not full of people who are interested in fasting. So the material world is not full of people who are here because they just wanted to come here to serve the Lord, that was their intent. They are here because they didn't want to serve.

But one has to remember, very important, when one chooses to come to the material world one is attracted by that particular expression of interaction. What is this expression? The expression is we are the center. While spiritual or the original culture means Krsna is the center. So you have to remember, we came here not because we didn't like the Vedic culture. We came here, we didn't like that the center of the Vedic culture was Krsna and not us. So therefore coming here the jiva actually expects that everything is going to work like it does in the spiritual world, the only difference is we are the center and not Krsna. That's all. So the same needs, same desires, same everything.

Means in the spiritual world you have five rasas, primary rasas. Is there a sixth one here? Or there is only four, not five? In the spiritual world they have five senses, how many do we have here? Over there they got a head, two arms, and two legs. How many do they have here? This is the whole point. So it's actually fruitless to try to find another approach. Vedic is old, Vedic is this, Vedic is that, Vedic so many things that I just don't want to do, because I can't stick it between two pieces of bread and eat it.

So the idea is, but when it comes here then the Vedic is expressed in very broad sense. Because in Vraja Vedic simply means serving Krsna according to authority. But there that service according to authority does not necessarily mean that Krsna is what we are trying to catch. So those different interpretations on the Vedic authority that can be taken as the broader sense of the Vedic. So then you get all the different schools of philosophies, your different sampradayas, even within those schools, all these different aspects. So their interpretation of the Veda depending upon what they want to do with it. Where do they want to go? What's their goal? How do they actually identify themselves? To what degree are they not God? And to what degree is Krsna God?

So that then will make for the broadest range of Vedic. So in this case he is specifically pointing out that within Vedic he means Vedanta, means the end of knowledge, that the perfection of knowledge is to know the Lord. The Vedanta is coming from the Upanisads. We see Isopanisad, the whole point is to know oneself, to know the Lord, and that relationship, how to act within that, how to reveal the Lord practically in our life. So that's Vedanta.

So that means this Vedantic psychology would mean that through this understanding, through the philosophy of Krsna consciousness you can understand your relationship with Krsna. And so how to remove all those obstacles that are thrown up by the mind. Because the mind somehow or another is still attached to the idea, great, I'll be a great devotee of Krsna, everything will work nicely, it will be fabulous, there will be no problems, everything will be very prosperous and wonderful, but I'll somehow or another still be the center of attention. So that kind of a thing is then what we are trying to get correct. So this is the psychology that we are dealing with.

Does this make sense why we use the terminology? Because otherwise sometimes these terminologies are loosely thrown around, because there is no specific definition. So then here it's very specific, because up to now we see, we are just quoting Bhagavatam, Gita, our acaryas, and from that understanding very fine intricacies of the mind, how it's functioning.

So now we brought it up to the point of that, we have seen that the mind being derived in the creation from the mode of goodness, its natural situation is in the mode of goodness, how it will best function and get the best result will be in the mode of goodness. But that's just a basic situation. Its actual function will be in connection with Aniruddha, the Lord of goodness, or the origin of goodness, the origin of the mind. So then seeing this that means everything that you see and interpret should be seen in connection with Krsna, whatever it is that you are attracted and attached to should be connected to Krsna.

So now in dealing with this attachment then it's very important to make that connection to Krsna, no matter what it is. If by, we discussed, if by understanding the uselessness of something or the unimportance and the more importance of something else, and the mind accepts that and moves on from it, the process is very

simple, it is only that much. The Krsna conscious process remains at that level. Oh, this is useless, so smoking, drinking, all that's useless, it won't help me going back to Godhead and that's my goal, so therefore I don't bother with it, it's done. So then that's very easy. So the psychological process is going very smoothly, very straight-forward, and very easy.

But now when this becomes a difficulty, then when the technicality that is there that the mind is not necessarily taking advantage of the intelligence, so it's not using any kind of logic other than just somehow or another we want. And because we want, we act. So there is some identity there in connection. We see that this want is actually going to fulfill our need. Then at that point this technicality of this psychology must be addressed more carefully. It's still directly the philosophy, it doesn't become something else.

So then we start to dismantle, what is wrong with the thing, why it's not so important. Because you are trying to break down the mind's absorption in the thing where the thing enters the mind. As we discussed, the mind will contemplate the field of activity, whatever it is that is your specific field that you see. It's not what someone else see, it's what you see that's important. It's self-realization, not everybody else's realization. That's for the puritanical moralist, it's everybody else. The society for realizing everybody else got a problem. No, this is for realizing ourself.

So that means what field you see that's what you have to deal with. Not what you are supposed to see, what you like to see, but what you are seeing. If by what you should see that then works for you, then that's what you do. But if it doesn't, you have to take what you see. So you see this field and somehow or another in this field you find an identity, to maintain that identity you then perceive everything in that field in a particular way, and from that you will get particular results that make you happy, and that's why you are inspired to do activities.

So now if you can by contemplating the uselessness of it, this is the element of renunciation, if you see the uselessness of it and therefore the mind will drop it, great. Then it's just been taken to the next step, but the technicality is still pretty straight-forward and simple. But it's purely the platform of jnana. So if it works, why use more? In other words, why for something useless use karma? Because karma means an action is an application. So if it's useless, you just keep to the intellectual platform, see it's useless, drop it, by contemplation of how it's useless.

The other one, you have heard it's useless from authority, so you drop it. This one, you have to contemplate how it's useless and then drop it. That's why on this stage this is why so much of the time then anything to do with the senses the devotees don't have anything good to say about it. Why? Because they are using this process to drop its importance in their life. Otherwise why would somebody even mention it? If it's not in your field, why would you mention it?

Little kids are sitting around and talking about the world economics and politics and all that, and therefore when they play their kings and ministers then they are working out all these problems? No, because it's not their field. They don't even notice it.

So know it that the field that what you are talking about is what the field that you are working with. So if you are talking about all those people and their sense gratification and nonsense, that's your field. Otherwise you wouldn't be talking about it. So now that approach to the field has to be in connection with Krsna. So therefore you are taking it, seeing its uselessness not for serving Krsna that aspect with the idea of dropping it. If that works, nice. But remember, it's self-realization, not how to get everybody else to do all the things I think they should do.

Now if that doesn't work, then we are getting into the technicality of what's going on here. Because psychology is not necessary, we don't separate it or isolate it if we are dealing with a sane situation. We get out psychology when we are dealing with insanity, remember. Otherwise why deal with it?

You are dealing with pots, putting them nicely in the kitchen, you are a kitchen helper and doing these things. If you are dealing with dirty pots, you are a pot washer. You deal with a dirty pot different than a clean pot. You are dealing with pots. But the nature of it, the tools of it, change because of its situation of not being usable.

So when the mind becomes annoying, then these techniques are used. We are seeing, ok, here is the field and from that I am identifying in this field. Because of that my absorption in it, those things have entered then very deeply into the mind. They become my attraction and attachments, therefore the basis of all my action.

Then it's a matter of, ok, now just itself its aspect of karma that it's not useful for us in Krsna consciousness, means looking at it from that angle means from a point of detachment means it's the jnana-marga, but you are contemplating karma, in action.

So then now we are going into it, I am absorbed in this particular aspect of the field, so now how is that functioning actually? Because I am not giving up the idea that it's important. I still think it's important. Ok, so if I think it's important, what is important about it? Instead of wrestling with it or running away from it, now you are looking it straight in the eyes for what it actually is.

So now this attachment, what really is it? Because what are you going to be attached to? It's going to be some form of dead matter. It's going to be within the 24 elements, if you are here. Means if I am not noticing it, you are not touching the ground here, then please ignore this comment. But other than that you are dealing with 24 elements. So since when, as we were mentioning before, you will only see things that are according to your need, since when does dead matter have any need or interest for the spiritual soul? They have nothing in common. There is no interest. Dead matter is not going to get you anything.

My dead wok, without you, my whole life everything is..., without you in my life... How much you are going to go like that? So just because it becomes animated and

even talks doesn't mean it's any different than this piece of rock. So it's not the rock that is attracting the attention. It's not the body, it's not the hair, it's not the skin, it's not the glitter, the shine. It's something else. So how what is it?

Now it's pointed out by sastra, it's Krsna Himself. Not as Vraja-Krsna in Vrndavana. Krsna says by a spark of His splendor He maintains His place. It's a pretty dead place, it doesn't keep much to keep it going. You are dealing with dead matter, a little bit of life in it, then everybody is jumping up and down. It's not self-effulgent. So Krsna has entered it. So what it is you are attracted to in this particular aspect of the field that has absorbed itself so much in your mind that you can't deal with it in a natural straight-forward Krsna conscious method, now you have to approach it and see, well, it actually is Krsna, it's not what I think it is. And so if understanding that it's Krsna's potency that's making it attractive and therefore take that item in Krsna's service if it's usable, or if not, drop it. Because now you are seeing, well, actually it's Krsna, so I can get attracted to Krsna in much better forms than this. So that's your next stage. Then if that works nice.

Now if still it's having a problem, because we have to remember, Prabhupada defines insanity as basically attachment to the point of dysfunctionality. Because the more you become attached, if the intelligence is not at work, you can't even deal with your attachment properly. You can't function normally. So normal function is being able to engage the senses in the field of activities in a progressive way, and that progressive is defined by authority, we don't make it up. We are sorry about that. We don't want to disappoint anybody, but somehow or another.

So now the next thing is, ok, we are looking at it that I am dealing with this aspect of the field of activities, the senses and the sense objects are interacting. But I am taking it that I am the controller and enjoyer. But if it's Krsna is dealing there, if it's Krsna that's the potency, the point is we are never the controller and enjoyer of Krsna. We are always the assistant, the servant of Krsna. So that means who are we serving? Gopé-bhartuà pada-kamalayor dāsa-dāsānudāsaù, the servant of the servant. That means we would be assisting in the Lord's potencies in pleasing Him. So now what would Krsna have within dead matter, what's going to be there for Him? Anything? Nothing. He is not in illusion. And it's His dead matter anyway. So that means the svarupa-sakti has expanded herself as He has transformed and expanded into the material creation, she also is there, appropriately interacting with Him on the particular level of manifestation of qualities that He is performing. So what quality He is manifesting, she is then creating the environment and the activities and results that are pleasing to Him.

Let us say, Krsna is beautiful, or let's say all-attractive. So now, He is all-attractive, great. That's nice, it's a good quality. So Prabhupada mentions, Krsna on His own is not that beautiful, not that good-looking, He is ok. But when His internal potency expands, there is something different. I'll take it that basically most everybody here has been to Vrndavana. Ok, now in Vrndavana you have Krsna-Balarama in the middle altar, they look good, no? But if you just look at Krsna there

and then just move over and then look at Radhe-Syama, there is a very difference in mood. Why? Because the internal potency has expanded.

So now if He is going to be attractive, how does He just be attractive? In a vacuum? And do you appreciate beauty or attractiveness in a non-attractive environment? No. So appropriate for attractiveness is an attractive environment. Therefore the internal potency will create an attractive environment, Vrndavana, within that specifically attractive for the relationship that's there.

A nice big house and court yard, and all kinds of servants, and all kinds of household paraphernalia for mother Yasoda's attraction to Krsna. Or a nice forest and lots of open space and cows and other boys and lunches and everything for the cowherd boys. Nice kunjās and romantic areas within Vraja and in the forest and next to the Yamuna for the gopis. Then within that then according to what His mood is then they have something. He has got some attitude, He is young, He is fired-up. There is the good-looking girls and then they are over there not looking at Him, and telling Him which bridge He can jump off of. It matches. So that's what the internal potency does. He is manifesting qualities, they then follow that. And based upon then what they do, He responds to that. And then taking that lead, they react again. Like this it eternally goes on.

So now if Krsna has come as a potency in the material world, Krsna has come as the strength in this pillar, then what's Laksmi going to do to support that, to serve that? If it's strength, then there must be something that that strength can be shown through. So therefore she is the brick, she is the mortar. And unfortunately for us she is the bits of cement that we didn't bother to wash off in time. That's our bad. So therefore it could be manifest as a nicer pillar if we had done our service to Laksmi in assisting Krsna manifesting the quality of strength.

Or if we are taking it as accomplishment, we can reverse this, then the pillar itself is the strength and everything like that, it's getting something done, holding up the building. So Laksmi is holding up the building to please Krsna in His manifestation as a pillar.

So now what has happened here, before that we are using our intelligence, that we are identifying that this is not for me. Whether it's for Krsna or not it's another thing, but it's not for me, so it's useless for devotional service, therefore I've dropped it. Or brought up the point it's Krsna's potencies, so therefore that's what I am absorbed in, I don't need to get there to be the controller and enjoyer. If I don't see that, then I take it all the way inside, what is actually going on? That's what's actually going on. Laksmi and Narayana are interacting in Their pastime as this pillar, and it's going to go on whether you are there or not. It just happens to be here, you happen to have the building in your control, or so-called control, so you think it's my pillar. No, it's Their pillar. We can assist in their interaction by appropriately dealing with that pillar.

So now we have re-identified ourself, because we couldn't do it before, I am servant of Krsna, therefore I don't get involved in this. Now we bring it down to, there isn't something else. You have no control, you are no enjoyer in this interaction. It's already going on. You are there, not there, it's going to go on. If you are the controller and enjoyer, why is it when you sell the building, walk away, the building doesn't collapse? Because it's got nothing to do with you. So we can appropriately assist in that.

Then it's a matter of you brought it back to the interaction. Because that's our problem, we want to interact with it, we want to be the center, the controller or the enjoyer. So now we have proven we are not, we are assistant. So then we brought it down to this level. Having gotten to this level, now one is seeing the Lord in the mundane element that you are working with.

And at this point you don't look at what it is. If we are dealing on this level of psychological introspection, it doesn't matter what it is, because if you are working at this level, the thing you are dealing with is bad. Because if you have had to take it to this level means you are really attached and there is a good chance that we are not necessarily attached to the most pious things. We might be. But we might not be. So that's the point, at this point, piety, impiety, isn't the question. The question is, what are the actual interaction of the potencies here. So that interaction of the potencies then the next stage, so we are seeing it what's really going on, so that breaks this whole cycle of us becoming more and more entangled, because then it's dealing with the Lord. So we are seeing the Lord here. But it doesn't stop there. This is simply the Brahman understanding of Krsna's potencies and His interaction, His pastimes. It is not Bhagavan, until you get to Bhagavan and prema you are not there, you have not arrived.

So then the next stage is, once one is seeing this, one is comfortable with this, that one is able to see with this perception then it breaks that, just direct humbling just into material entanglement, it stops that, it neutralizes it. But now one has to bring it forward again. It has to move forward. That's not enough. You can't say, oh, I have done that, so now it's great, so it doesn't matter what I am dealing with. No, now it's a matter of moving it forward.

So the next step that's being brought out is the real truth is that interaction. Why is Laksmi, it's sacrifice, that's what she does for Krsna. So now you have to then connect this to Krsna that is being used for His pleasure. Not just on a neutral state, but now on the positive, the element of sacrifice. So therefore what's going on here, it's being done for His pleasure.

So pillar is there holding up the ceiling, because that makes Krsna happy. Have you ever noticed in Vrndavana? There are pillars there, nice pillars, and they are holding up buildings. Why, why would that be? Because Smith & Johnson is a great architectural firm and that's why it's going on? No. It's because Krsna like this method of manifestation of His energies, that environment, He likes columns, He likes

buildings, they are very nice ways that people can interact. So that means then whatever is there has to be used in His service.

So one starts off then that element of connecting it to Him. Not just now as static in the way of just seeing the working of the potencies, but dynamic that now I am engaging it or assisting in its activity in connection with Krsna. Now when you get to this point, the intelligence will start working again. Up to this point, of course, it's taken intelligence to do this, but it's simply been part of the process, it hasn't been dynamic. But at this point it become dynamic, because as soon as that, because the intelligence discriminates between things.

So now if that's it, now then it's a matter of Krsna in this form and rendering service to Him through this form with those potencies that are in that form, is that really a great service? How does that compare to be fully absorbed in His name, form, quality, and pastimes in the spiritual world with His pure devotees? Then we start to see, well, there is a bit of a gap between where they are. So then it's a matter of making, still making progress, ok, what's the next step, the next step, the next step. I am working with this now, but it's not ideal, it's not, now I justify, it's ok, it's connected to Krsna, so I am ok. That's not good enough, I am ok is not good enough. We are trying to get it, is Krsna ok? We notice that, I am ok you are ok, there wasn't anything about Krsna being ok. So it works as a first step. I am ok, I can figure out, hey, I am here, I still got arms, legs, still all here. You are ok, ok, I have noticed that somebody else other than myself exists. And you are ok, it's not that I am ok and you are here to help my okness. You are actually seeing. So that's great. But the point is, where is the original ok? So it has to be taken progressively back.

In other words, our consciousness is going into the material energy, we have to stop it and turn it around, so it's going out of the material energy. That's the process. So this Vedanta psychology is how to do that, how to just take it and analyze. So I mean what we discussed here is the process in a nutshell. He'll get into more and more finer detail of this, but it's not something different.

So now we have seen, now He is the controller and enjoyer. So then that will then establish the mind. So now it's a matter of intelligence and making that progress, ok, now I deal with now, because we are working on the level of karma. We are applying the intelligence, so it becomes buddhi-yoga, but it's karma. And by applying it with practice, it will bring one forward. Until we get whatever is this object that is completely off the radar in devotional service up to the point where it's either dropped or properly, nicely engaged, depending upon what it is.

Devotee (1): Maharaja, there are different stages obviously from the black to the white and the middle area, the grey area, that means if I observe externally a person driving the road as you mentioned having a relationship with...then the same person a devotee drives...I have no relationship and I don't understand but still I see a similar aspect but is an internal...a vision, a consciousness. So in this grey area there are so many other..., which complicate according to each individual. We cannot find a... particular form or formula for everyone.

Maharaja: No, formula you can find. Form is varied. Formulas are set.

Devotee (1): Let's say, there is always remember Krsna and never forget Krsna and we have this formula and it still applies in a way that each of one. The question is, is this particular element where each individual analyzes his own position where start to take place, and not judging as you were explaining the others, starting to take place the comprehension for that varnasrama-dharma exists in my body and everybody else because the modes of material nature. And then by progression to that I can enter into by daiva-varnasrama...

Maharaja: Oh, how to use that and connect it into daiva-varnasrama?

So see, the daivi-varnasrama will be the transcendental, or let's say its natural form, but for this we'll say the transcendental manifestation of the Vedic culture in the material world. So that is a platform of where the field becomes in line with authority, and therefore its use in Krsna's service for His satisfaction is more natural, or is the basis. Vedic culture means that what you are dealing with has its natural connection to Krsna. So dealing outside of this means that one's basically dealing with something that is its form is by nature not pious.

Devotee (1): Maharaja, could you elaborate the specific aspect, how individually also, not only socially, but as an observer, observing my own position...

Maharaja: Ok, how to get the individual. Because the point is, as we are saying, when you get it down to seeing it's Krsna and His energies working, and then what service would I be rendering here by dealing with this item of attachment, then it becomes a matter of once that is understood, the element of sacrifice, then you start to compare it to other things that are elements of sacrifice, like your japa, or going to mangala-aratika, or cooking for the deities. Then one may start to see that there is quite a distance between your position and that position that's recommended, your natural sadhana-bhakti.

Then one's going to see, first of all, the quality of it. The quality of what you are attached to and its interaction is very low. It may be high also. I am just taking it from my perspective being from the background we are from. But it may be one's very Hindu and pious and all those kind of thing, and so one's just misunderstood that attraction and thing in all these pious, nice, religious activities is actually Krsna, and so therefore then it becomes very easy to connect those, and it's not so difficult. But it is difficult, because in the mode of goodness one gets attracted and everything. More difficult is when the form of it, or its results, or its application, is not pious. So many we find get distracted from devotional service because of that, its impious form, not its pious form.

You do still see some people can't take up Krsna consciousness seriously because of their duties to the family and everything is going so nicely, the worship in the house, respecting the elders, and doing all those nice, nice things that a good follower of the Vedic culture would be doing. And so there is millions of those people. You go into any kind of especially religious..., Varanasi, Hardwar, but anywhere where

cultured people are there is a lot of that. But that would be, if they can understand this very easy for them to correct, if they do, bang, they are way ahead. They are way ahead. It's like the heir, it's way ahead, but it's fallen asleep, so if you can wake it up, it's right next to the finish line.

But if not, if one's been influenced by this modern society, then the individual's tastes many times aren't exactly, or the forms aren't exactly what you call pious. So then it's a matter of seeing, ok, right now I am working with this impious manifestation, which obviously when you compare it on this level is inferior. It just becomes so obvious of its inferiority. Because as soon as you actually bring Krsna and Laksmi into this, then you start really seeing that your interaction with this on the platform that you are involved is really inferior. Before it seemed something very nice, but it's pretty not so nice. Then one will start to see, well, what would be, as long as that attachment is still there, what would be a better form to work this through. In other words, I have to actually be seeing the qualities and potencies at work here in what I am attached to, and then find those same potencies in a higher form. Because beauty is there in everything, but I am telling you these really wild Brazilian beetles that are there with wild colors and horns and teeth they think each other looks really good. Just like when the Mardi gras hits the street there is some wild stuff, they think they look great.

So it's just a matter of, ok, it's Krsna's form of beauty or attraction, now by my being in Krsna consciousness and hearing about this range, what would be a better form where I can still deal with my attachments. Not, I don't throw it out the window, that's what Maharaja made in the beginning, you are not stopping the mind, you are redirecting it. So I am attached to this kind of beauty. I got the white face, the black eyeliner, I got stubs all over anywhere I can find something that's not going to get in the way, and I got my unlaced barber boots on, and all these different kinds of stuff. And so what would be a little bit nicer manifestation of attraction, or being cool, or being powerful, or confident?

And so therefore then you try to move it up, seeing that, then see that in something higher. By doing that the purification is there. One can see the next level stage up, take it. and then working with that, take the next state, until it comes however many stages away it is from something proper within daivi-varnasrama.

But the point is, it's not ideal if you have to go through ten stages, but if that's the reality, you do it. You don't say, oh, I don't, or that's nonsense. It is nonsense. But the point is, that's what you got to deal with. So to then rationalize and say, this is fine, that's nonsense. Or to ignore it, that's also not useful.

So this is maturity in self-realization, understanding where we are and where we are trying to get to. Do we see what we are dealing with here these processes?

Devotee (2): Just going up on that from yesterday that we become the assistant of the energy. One place, I can't remember the book, but Bhaktivinoda Thakura says

that the jiva-sakti in the pure state assisting, there is practically no difference between the sakti-tattva and the jiva-tattva.

Maharaja: Yes.

Devotee (2): So could you explain that?

Maharaja: Why in the jiva in its pure state in serving the internal potency there is basically no difference seen? Prabhupada gives the example of iron and fire. It is iron, so you can still say it's iron, it could go to the spiritual world, walk through Vraja, point out jiva, internal potency, jiva, internal potency, you could do that. But because it acts as fire nobody cares. Nobody is worried, Lalita-devi is internal potency and Rupa Manjari is a jiva, nobody worries about it.

Devotee (2): So there is still a distinction even in the...

Maharaja: Yes, the distinction is for us, so that we break it down, because by breaking it down we remove mundane attachment. Then once we have addressed spiritual attachment, then we put it back together. And when it's put back together, we don't worry about it, it's not important. (end of lecture) (end)

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Maharaja: We were discussing how then to see these different aspects and connect them to the Lord. Because what we are dealing with, we are dealing outside of basically the devotional mentality. Because the devotional mentality will be that we are doing all the different aspects for Krsna, for His pleasure. So then naturally it will look in its more traditional form, the activities that are being done, basically in the activities and the situations in which the service is rendered. So when we are dealing then outside this, that will be something that will be seen as jnana, or as karma, dhyana, and whatever it is that is attracting us in this world. Then these aspects then when they are dismantling, or deconstructed, when they are deconstructed, then it starts to break down those attachments that we have. Now this deconstruction process then is you are basically applying it, you can apply it anywhere, of course, but in this case what we were discussing, we are applying it in something that is not specifically we are seeing it necessarily in line with sastra, or devotional activity, or pious activity. So then one is trying to bring this back into the devotional path by making that connection so that one will give up the attachment.

The difficulty comes, we are dealing with the Lord's internal potency. If we say, something is Krsna, that's a little bit more understandable. But the difficulty is when we are dealing with the internal potency, then because she is all sakti, the svarupa-sakti, then she can function in everywhere. Just as Krsna can manifest in stone as the deity, so that whole process she is also part of. So Prabhupada mentions here in Bhagavatam 6.19.11:

...Mother Lakṣmī is extremely difficult to understand because she is so powerful that the jurisdiction of her power is difficult to overcome. Mother Lakṣmī is

represented in the material world as the external energy, but actually she is always the internal energy of the Lord.

So she is always the internal, but she may manifest as the external, because it's all part of her jurisdiction. So these aspects then we have to understand are being used in pursuance of devotion. So that the endeavor is made, that the field one is working in is not necessarily what we would call devotional.

We have to remember, we are not discussing here, I mean it is applicable in the natural unfolding of devotional activities, but at the same time, we are trying to address what is not normal devotional activities, because we are dealing with the mind. Generally psychology comes up, because someone is not doing normal. If everybody is by definition able to be satisfied, is able to interact with others properly, is properly situated, is endeavoring in activities that are according to their nature, getting nice results, everybody is happy in the interaction, would there be a need of the science of psychology? No. Psychology is designed because people are crazy, and in that craziness they are unable to function with other living entities. That's the problem.

So therefore we are looking at situations that aren't ideal in Krsna consciousness, how do deal with that. Things that you can deal with in a practical, just devotional way according to the philosophy, that's the best. So here you are dealing with the ones that are not.

So now in this we have connected this. So seeing it then it becomes difficult, because we don't think, well, this is necessarily a devotional element, or if it's a devotional element, I mean we see it in that way, then we think that it's fine, this activity is nice and devotional, when it's not. The act of trying to see Krsna connected with it, that's devotional. But the activity itself may have nothing to do with anything with devotion.

So that's why it's important to be able to make these distinctions that you are trying to deal with the Lord's potency. You are starting with the external, which is where the point of attachment is that the mind has been absorbed, and bring that back to where that's not happening any more. So by bringing that back you are trying to transfer from these external forms into the internal forms. So that would mean a change in the field. So the gross manifestation of our particular attachment, as we see it in connection to Krsna, that purification is there, then we try to bring it to higher and higher forms of that would be devotionally favorable, it would be favorable to Krsna.

We are starting off, what's favorable for us, what we like. But where we have to end up is what's favorable for Krsna. So we start from us and then we try to move towards Krsna. So it's us and Krsna, but in the beginning the emphasis is us, and in the end the emphasis is Krsna. So it has to adjust like that.

So now another aspect we have to be careful of in this is voidism. We have discussed a lot about the impersonalism in that the vivartavada, then there is the

understanding that there is no transformation. No, this is the way it is and an illusion has covered it. Therefore we are seeing it in this way. There is an illusion. The illusion is our perception. What we are perceiving is not illusion, it's real. What's unreal about it, when we say, the world is unreal, what's unreal is our perception that it's not connected to Krsna, that's unreal. But it exists.

Like if I take this rock here and say that this is very, very valuable, I can go and buy Manhattan with this. I mean they did before for 26 bucks, so I got a little more than that here. So that's illusion. The rock exists, money exists, or the concept of economics exists, Manhattan exists. But my connection of all this, the relationships I am developing in this, that's illusion, that's the illusory element.

One thing in the performance of your duties, Sir. Excuse me, we are addressing the cinematographers here. Because there is in the vivartavada there is an illusion amongst cinematographers that because they have a camera they are God and they can do whatever they like. So you have to understand, what's going on here is a relationship between someone speaking and those who are listening. So the efficiency of that is what should be seen. So if you want to document it, that's nice, we are very happy, but you have to do it without disturbing what's going on.

Like you have a group of ladies there, generally even though it's more efficient to cut cross and you could probably step on a few that would even shorten the distance by another half a meter, you can go around the back. Because otherwise then they become disturbed, when they lose it, because I am working on the collective mentality of what's there, there is a mood, there is a vibe, and as soon as it gets distracted it throws off the whole thing.

Because if you do that, then you find that, the best photographers, cinematographers I have seen they are invisible, you don't see them, they come in, they get their shot, they leave, you don't know. The worst ones are the ones because they have a camera they are the center of the universe, everyone has got to move and adjust and understand that this is saving it for prosperity and generally you never see their photographs or movies ever again.

I remember once, it's in the BTG, it's a big double page in the BTG, Visakha Mataji took it, she came in, 120 kids, she set them up in about 10, 15 minutes, ok, you guys sit here, you here, this and there, like that. She went, sat down in the bushes, because that was the best angle on it, took two or three shots, done. And that picture is very prominent.

I remember others, they would come in and this and that, and doing so many things you never see, because they disturb the mood. The trick is to be able to get in without being seen, get what you want. Like we had one guy yesterday, he's sitting here and then moving around, taking the shots of everybody, he's completely missing the point.

Just on that, if you do that, then it works very nicely, and then you also because you are not disturbing the devotees you yourself are able to have a finer perception,

because that's what's very important, because you are trying to capture the moment, the interaction, not document just the bodies sitting there. So the more subtle you are in understanding those relationships the more you will be able to see them and catch them.

It's an important thing, but it also has its place, because it can't disturb everybody else. Just like you can't say, ok, you can't take them, that's also a disturbance, because in the temple they don't let take pictures. So that balance between it then works very nicely and then it's good.

So another thing that will come up in this is the voidism. Impersonalism will mean that we have taken it that it's an illusion, it doesn't exist. So we'll take that, things are maya, so we are taking the element they don't exist. So in that maya then there is no, let's say, emotions are maya, but they are only a maya if there is an illusion about it. That there is an emotion, the emotion exists. The illusion is that what you value if it's not in connection to Krsna, that's the illusion.

People interact nicely, people become happy. So that happiness is not an illusion. If you think, that's it, that's the supreme, that's the ultimate goal, that's an illusion. So it's ultimately, if it's connected to Krsna, there is no illusion. If it's not, there is.

So in this then the tendency is throw out everything, throw out the..., throw out the emotions, throw out the relationships, throw out everything, because those are the source of all these illusions. But we are actually taking it factually that the illusion is not real. No, the illusion is real. The illusion is that it's not connected to Krsna. Krsna is there, it's all going on, it's real, it's happening in live time, but we are not making the connection, that's the illusion. So that definition is important.

Then on the other side is then not being able to see that you can't separate the elements of the illusion and remove the illusion. Because the idea is they are interdependent. The mind is contemplating the material energy, and then by becoming attracted or attached, the material energy enters the mind. So then the idea is, if we separate this, then there'll be nothing. That's voidism. So then there is the element, you can't do it. It's not possible, because then where will we be, where will our experience be? Because we are taking that our existence is that experience.

So it's another subtlety that's there, because we come up with these. God doesn't come up with these. God is not an impersonalist, God is not a voidist. He doesn't have these problems. The energy can have these problems, because it's dependent. So you are connected to something else. So then cutting off that connection that makes it spiritual somehow or another, because spiritual means I become God. The impersonalist means I become God. So God is independent. So if I cut off my attachment to something, then I am independent, I become God.

Or all this is going on, so therefore we are in illusion, I get rid of it all, because when I get rid of it, there'll be nothing. So in that state of nothingness there is nothing to disturb, so I'll be happy.

So here then we have a discussion, who was bringing this up, oh, Devahuti, then she is bringing up this point, page 44:

In frustration, under the influence of passionate mental speculation, we worry our brains about how to negate the natural relationship of the energies of the Lord and His consort. In Srimad-Bhagavatam 3.27.17 Devahuti asks her transcendental son, Lord Kapila a question very similar to the one the four Kumaras asked their father, Brahma. She, too, employs the word anyonya.

Sri Devahuti inquired: My dear brähmaëa, does material nature ever give release to the spirit soul? Since one is attracted to the other eternally, how is their separation possible?

We saw before that Lord Hamsa regarded the inquiry of the four sages to be anarthaka, useless. In his purport to Devahuti's question Srila Prabhupada writes:

This question asked by Devahüti of Kapiladeva is more or less impelled by the philosophy of voidism. The voidists say that consciousness is a product of a combination of matter and that as soon as the consciousness is gone, the material combination dissolves, and therefore there is ultimately nothing but voidness. This absence of consciousness is called nirvääa in Mâyäväda philosophy.

So we understand, the consciousness is focused on the material energy, we remove that, then that means the whole thing doesn't exist anymore. Still there is the element of control and all that. So I keep myself involved just so that the material creation will exist, our own existence. So these elements are coming up, we are having Devahuti talking to Kapiladeva, and we are having the four Kumaras speaking to Lord Brahma.

So they are basically the same aspects, how is it that these are combined, why is it it's combined? But it's not actually combined. And then the idea is, it is combined, so if we separate it, then everything will just dissolve. So in both cases what's missing here is seeing it's the Lord and His relationship with His energies. So that aspect of seeing the Lord with His energies, then this makes everything come into proper perspective. In this proper perspective then you can actually deal with it in a progressive way. Otherwise it's not progressive, there'll be something used here, something will be just thrown out, or you say you can't function.

It's just like, all this is just maya, it's just illusion, you don't need all this, you don't need all this interaction with the family and all that, just get spiritual, just let's move forward, why you are getting caught up in all this, says the grhastha temple president on a stipend from the temple with insurance with the house with a car telling the other people of the temple how they just got to surrender and give it all up. So what are we dealing with here? This is impersonalism.

Then those ones having been frustrated in going through that for so many years and being emotionally not satisfied and all these different things, not their security, they move out of the temple there in the community, and then they are saying, well,

we are just being practical, we are just being real, you can't actually separate this from the other. This is voidism.

So does that make sense why many times a day we are saying nirviṣeṇa-
gūnyavādi-pāṅcātya-deṣa? We are thinking, no, we are not Buddhists, we are not those big Mayavadis, we are just practical people, normal, ordinary. But these are the points that actually distract us. This is where the mind actually becomes crazy. The mind dealing with senses, sense objects that's natural for the mind, that's what it does, or in the cliché, that's what it does best. The point is then, it's how we perceive it then makes it crazy or not.

We have to remember, the mind is dead matter and it has a function, it has been empowered by the Lord's potencies to do. And so it dealing with the senses, sense objects, in other words, there is the mind, it's dealing with all these different aspects, the working senses, the knowledge-acquiring senses, the sense itself, and then the sense objects. So all that together basically is the whole field of activities, you just have to throw in the three modes of material nature and polluted consciousness, bingo, you have the 24 elements. So it's all about the mind and its dealing with the senses, sense objects. So that's quite, that's just what it does, that's mechanics.

So the problem is not the mind dealing with what it deals with. The problem is how we understand that. That's the difficulty. So when our understanding is wrong, then the problem comes up, then the craziness arises. Otherwise before that, where is the craziness?

Mother Yasoda, does she have hands, she have legs, she have a voice, she have eyes, nose, all those things? Yes. So they are interacting with sense objects? Yes. Are sound, touch, taste, smell, and all these different things, are they there in her field of activities? Does she have a mind that's attracted and attached to Kṛṣṇa? Yes. So what's the problem? There is no problem here, because she sees it all in connection with Kṛṣṇa.

So we are in the same position, but we are crazy. Why? Because we don't see it in connection with Kṛṣṇa. So therefore from these elements of just I am the controller and enjoyer, and I just perform the activity and gain the results of this of the karma or these elements of jñāna, where I just see, oh, it's all illusion, or if I separate it and if I play with the illusion then it will all dissolve. So if I want it to dissolve, I do that. If I don't want it to dissolve, I am very careful about it.

Because we see that the Buddhists do think that they are the controllers. They say it in a very subtle way, but their contemplation, like everybody has their funny little contemplation that keep them busy. The Christians, how many angels can dance on the head of a pin? That one. And then their one, if a tree falls in the forest and no one is there to hear it, does it make any sound? So that means you are in control, because I am there, then sound happens, everything happens. The amazing thing is, why did they think a tree could fall if you are not there to see it. Does a tree actually fall if there is no one there to see it? You could just keep going. It's just like the

angels, how big are these angels? That's obvious, if it's a very big, like the jolly green giant, one can't even dance on the head of the pin. But if they are the size of protons, then a lot of them can dance on the head of a pin. So it all depends on your size. So they are just not taking it far enough the questions. Are we catching what's going on here?

So now to bring the mind to its natural state means trying to find an environment of goodness in which then the proper knowledge and understanding we can actually take away all these things that are actually disturbing us. So therefore the process of devotional service is also the natural and perfect process of psychology that makes everybody sane. So even if you don't understand psychology, still it works if you follow the basic process.

So then Kapiladeva replies here:

The Supreme Personality of Godhead said: One can get liberation by seriously discharging devotional service unto Me and thereby hearing for a long time about Me or from Me. By thus executing one's prescribed duties, there will be no reaction, and one will be freed from the contamination of matter.

Srila Prabhupada comments:

...the liberated soul is not affected, although he is in the material nature. Even the Supreme Personality of Godhead is supposed to be in association with material nature when He descends, but He is not affected. One has to act in such a way that in spite of being in the material nature he is not affected by contamination. Although the lotus flower is in association with water, it does not mix with the water.

...Yajñārthāt karmaṇo 'nyatra: all activities should be performed simply for Yajña, or the satisfaction of Viññeu. Anything done otherwise, without the satisfaction of Viññeu, or Yajña, produces bondage, so here it is also prescribed by Kapila Muni that one can transcend material entanglement by acting in Kāññea consciousness, which means seriously engaging in devotional service. This serious devotional service can develop by hearing for long periods of time. Chanting and hearing is the beginning of the process of devotional service.

Ok, so now then Srila Prabhupada adds another point from Bhagavatam 10.1.4:

Actually, chanting can be perfectly done by persons who are already liberated. But those who are not liberated? Then he says, bhavauñadhi. But it is the medicine of this material entanglement for becoming liberated. That is also, it is also medicine. When we are liberated, we'll chant and relish what is actually love of God. That is liberated. But even if we are not liberated, this will act as medicine to become liberated. So any stage, nivāṭṭa-tarñair upagéyamānād bhavauñadhác [SB 10.1.4]. Those who are chanting, they'll be liberated.

So here we are seeing, we are taking this point and bringing it to its best possible position, that of chanting. Because in that stage, then that chanting you are dealing with the Lord with His energy in the perfect, proper situation, perfect balance. From

this then there is no need for worrying about, is it separated, is it illusion, none of these different things are important. You are just skipping all that. Because why get involved in so many things if it's unnecessary. So then one is coming immediately to the point of devotional service and which is centered on the point of chanting. When that's there then everything is taken care of.

So yajna is the process. We mentioned before, when we are going down into this analyzing the Lord and His energies how they are at work, what's their relationship within the finest point of our attachment, still the practical working element is yajna.

Means first step, of course, is to identify that there is some kind of attachment that is getting in the way of devotional progress. Second stage is we are going to actually identify it. Bhaktivinoda Thakura says, when you identify, then you can work with it. So that identification then we can now understand how to apply the philosophy to this situation. Having identified it, then one analyzes. Having analyzed, one sees what is the nature of the attachment. Because what the external form is there, that's one thing, that's the gross understanding, but why you are attached to that gross form, that's more important.

Someone is attached to a car. Why they are attached to the car? Somebody is attached to their car, because it belonged to their father, so they are attached to their car. Someone else is attached to the car, because it's just practical, it gets him to work, back, it's convenient, and they'd rather take the car than take the tram. Another one is he is attached to the car because of prestige that he gets from having the car, either nobody else has a car and he is the only one down in the slum that's got one. So he is the dog that got all the eight academy awards. So that's what he likes his car. So that's another. Someone else is that the prestige that it's a pretty snazzy car, so therefore everybody notices, wow, this dog's got this car.

So what is the reason it keeps changing? It's not necessarily the same for everybody. So that's why the first thing is it's the step is that there is an attachment and it's this car and it's getting in the way of something, some development. So then what is the nature of it? So having seen that, then it's a matter of seeing the Lord in it. So the actual working principle then is that quality that he is attracted. So having seen that quality, then he is seeing this form that it's manifest through. So the quality is Krsna, the form then is Laksmi. Because that then is what is assisting that quality, the form is assisting the quality. Because a quality is there, it manifests through this.

The man is very strong, he can pick up a 300 pound barbell. But the strength is not dependent upon the barbell. But the barbell manifests his strength. You can identify his strength because of the barbell. So the barbell technically is serving the, here in this one. But now the perception of that or dealing with that, then you are working with the senses. So as we were discussing in rasa, Bhaktivinoda Thakura has defined that in parthiva rasa, means in other words, sensual rasa, then you are still dealing with the asraya and visaya, means in other words, the Lord and the devotees. So the asraya is the one who is the shelter of that rasa, and then there is one who is

enjoying that interaction, the visaya. So then in here, we see, it's the sense object that is the masculine principle, is the visaya. And the asraya of that is the sense object. He gives the example of a rasagulla.

You have a rasagulla then we'll take it that I am the enjoyer and the rasagulla is the enjoyed, but that's our idea that I am God. But in actuality, this rasagulla has so many aspects to it, but the tongue it is the asraya of taste. So therefore when the tongue comes in contact with the rasagulla it draws from there then the element of taste, and of that taste then the sweetness. But it also has its shape, it has texture, it has density, you could also probably figure out what atoms and molecules are going on there, so many other things are there. So it draws that. So then the tongue being in contact with that, that's service. That's why we can take prasada, we are rendering service. So those who say, no, you can't enjoy prasada, that's coming from a person who thinks they are God, because they think, I am enjoying the prasada. No, you are serving the prasada and you are being enjoyed by the prasada.

You go up to a little kid, you pat them on the head, and then they smile at you, who is enjoying? You are enjoying. So the point is that when you taste the prasada and you go, this is nice, then Krsna as prasada is enjoying that interaction.

Devotee (1): It is amazing.

Maharaja: Yes, it is, pretty far out.

What's so amazing is how we have it so wrong in our idea of how this place is working. It's basically 180 degrees. Because we are feminine, we are trying to be masculine. So that's in the opposite side of the, that's 180 degrees of what it should be. So therefore our perception on everything in this world is basically off in that way.

So therefore then the strength is there, the person is manifesting it through going there and picking his barbells in the clean and jerk. We are seeing that and appreciating it. So in other words, we are assisting Laksmi as the barbells and the environment, the guy's funny little bathing suit he wears, all these little bit of things, the oil on, the little bit of sprayed water to make him look good, all that, and then the strength. So we are by appreciating what's going on there of the externals that Laksmi has manifest is assisting her in her service to Krsna as strength. So that's what's going on. That's the yajna.

So we perceive this, it becomes yajna, then we progress. So of all yajna, this is definitely not the best yajna, sit around and watch the world championship to weightlifting. That's not exactly what you'd call the perfection of yajna. So the best is hearing and chanting, of all forms of sacrifice then this hearing and chanting is the best. So Prabhupada is just taking the same principle and she is dealing with this in the mood of voidism, and Kapilamuni and Prabhupada are just taking it immediately up to what's the best form. So if you can work with that, why bother with this? But if despite the chanting you are just still so attached to the world championship of weightlifting, then you have to understand that this is actually what's going on. And

when you actually understand that, then you'll start to think, why am I sitting in front of this television and watching this when I could be chanting?

But until one understands that process, one will think it's something separate from Krsna, therefore something you can enjoy. Because if it is connected to Krsna, hard to enjoy, we have to serve. But if I can find something that is separate from Krsna, that I can enjoy. So I remove that illusion, because it's actually Krsna. And I remove the voidism that, well, they have to be combined and in that way then I enjoy it. Then I come to the platform of proper Krsna consciousness and yajna. Now it's a matter of as Rupa Goswami says, is it favorable to Krsna? So how favorable is it my going, wow, that guy really lifted a lot of weight there and appreciation of all that? How much service is that being rendered?

Because you are dealing simply with the energies that is there. You are not dealing with Bhagavan. So when we say bhakti, that bhakti is the Bhagavan. Bhagavan has expanded as Paramatma and Brahman. But we don't have bhakti to Brahman, or bhakti to Paramatma. It's bhakti to Bhagavan.

So that means if we actually want to take this expression further, we have to come to the point of Bhagavan. So then in Bhagavan, then Krsna has that strength, now He manifests it. Why watch 300 kilos being picked up? Why not watch Govardhana Hill being picked up? Govardhana Hill, that I know of, is two yojanas high, sixteen miles high. Mount Everest they say is one mile.

Devotee (1): Eight kilometers.

Maharaja: Eight kilometers, so five miles, excuse me. Five miles. So you are taking something half the half size and picking it up on a pinky. So that's strength. That's a little bit more than 300 pounds, or kilos, or whatever the guy is impressing these days. So therefore then that brings it there. This guy is strong, but Krsna is even stronger.

So this is what, even if they see it that way, what the gopis are working with. They'll say, this is so intellectual, but the gopis do this like breathing. It's just a tree, it's black, Krsna is black, and then they think of Krsna. So that quality of blackness, that beauty, so it's manifest through the form of the tree, the blackness of the tree, Krsna's beauty and the blackness of that that Laksmi then manifests that's going on, that's their relationship in this form. But then the highest form of that is then Krsna with the devotees. So then naturally then that just transfers into this.

So this ability to take it and transform, in other words, it's transformed from that down to this. So it's just a matter of reversing the transformation and taking it back. But you can only reverse it if you understand what's going on.

Krsna is interacting with His internal potency, that's all that's going on in all the realms, even here. But here then we don't see that, therefore it's illusion, it's maya. In the spiritual world they see it. So they connect everything, and naturally according to how they want to see Krsna, they are going to bring whatever they perceive in line with that.

Devotee (2): Maharaja, throughout this whole analysis actually one can go narrow it down to different...element analysis. So in this age this is the sankirtana yajna, this is the sacrifice for everyone...obviously everything connected to Krsna is beneficial, it doesn't matter if one is completely polluted or whatever it is, depending on how you take to the process of that connection to the name, the name came and he mentioned this is most important, the chanting ...the harinam, kirtana, and there is the individual. If we take this as the original therapy session and I am chanting my names, I mean the names of the Lord, my japa beads.

Maharaja: Chanting my names, Sadhu, Sadhu, Sadhu. You tried it? Did it work?

Devotee (2): Still I think I am God. That's why I am asking.

Maharaja: Maybe you should try chanting svadu.

Devotee (2): Svadu, that's a different. But actually that's analysis, self-analysis, that I am God, I am the center, and the name will give me all the respect... Hara, please engage me in your service...Because we are in the presence of harinama Prabhu, whether we like it or not for this analysis, therefore I can go through analyze like Prabhupada will open up this revision that he had, yes Rama means Balarama or Ramacandra and so forth. Could you elaborate on that how we can concentrate on this therapy session...?

Maharaja: Oh, ok, in the chanting. The question is about in chanting if you are applying that, then how does that then work as therapy, means that you are bringing the material consciousness to the transcendental platform.

Means you are in touch with the Lord as Bhagavan when you are chanting the names, because it's directly Him. These other forms then you are going to see Him or not, because He is in some form that then like here, let's say we just take hardness, then that stone is a nice manifestation of hardness. If it was whipped cream, it wouldn't necessarily be, we don't measure that according its hardness, it's generally softness. So then that's there, but the manifestation of Bhagavan then is very hidden. While the holy name is direct. So then in that chanting, by being in that association, then we will be purified, uplifted as long as we are careful about offences and that we have gotten it from the proper source. So by that in that purified state then that will generate jnana and vairagya. So knowledge will come, detachment will come. With that proper knowledge and detachment we can actually look at our situation better, our self-analysis. So it will be more progressive. It will be easier. So this is the most direct way of dealing. You just chant, by that you have the qualification to deal with the material.

In other words, Prabhupada mentions, we have our process, by the devotional process then we become qualified to do all the material things. And we can take up material activities that we may not be so qualified for, but because the method we are using by the devotional process is so much superior to anybody else's, even not being so qualified we will become qualified. While the materialists, they to get results, have to be very expert at the field of their qualification, then only be recognized and

they'll get their results. Because their results are being seen in the material energy, while our results are being seen in the spiritual.

So therefore even if it's not going so well, that the endeavor is being made with all attention, submission, and sincerity it will get the spiritual result. And with time the material will come. Because if Laksmi is pleased in the spiritual form, why then she won't be pleased in the lower element of the material form? So therefore all that comes. So she'll only not manifest that if we are not going to connect it to Krsna, because remember, we are seeing that. So Laksmi comes as facility, as money, as whatever it is that we need for our service. Now if we understand that this is Laksmi and it's connected to Krsna, we can have unlimited. But at that point by having more, we become proud or we start to see it separate, then why she'll come? So that's the whole thing, we get facility, things are coming, it manifests nicely.

Like we see down on, where were the devotees, I can't remember if it was in 26 Second Avenue or in San Francisco, but in any case, some hippie joined, he donated his bus. This bus had holes in the floor, no seats, nothing. When they took Prabhupada out for a drive they had to actually take a chair and just stick it in the front... But Prabhupada...it's our bus, it's the first Hare Krsna bus. And the devotees, they are hippies, they are happy. Now if that had been some very fancy bus, then it might not work for the mentality, and they might become proud and all these different things, then the whole process of assisting the external manifestation in the quality of Krsna is lost.

So therefore for us it's dependent upon the devotional quality and that practice. While for the materialist it's dependent upon their endeavor and their previous karma. So the devotees can become more expert, it just depends upon how much of a good medium of devotion they are. So to that degree then one can have facility. So it naturally then progresses.

Devotee (1): You mentioned there that if we don't perform activities that's service to Krsna it's actually binding. Does that mean the impersonalists and the voidists, the Buddhists and the Mayavadis, they think that they are acting for liberation, they are actually further entangling themselves by their activities?

Maharaja: Yes, especially voidists, because there is nothing of any value there. Impersonalists, their process of getting liberation is the same as ours. Means in other words, devotional service is the process. You take an aspect of devotional service, remove it from the context of devotional service, it takes on a different nomenclature. So then being freed from the illusion of material entanglement being situated on the spiritual platform, that's called liberation. It's part of the devotional process, you become freed from material entanglement, situated in Krsna. So it's part of the devotional process. If you remove just that part only from devotional service, then it's called impersonalism.

Devotee (1): So it's sort of connected to Krsna, so they do get some benefit.

Maharaja: They get benefit in that they may be on some state of liberated platform, but because it's temporary technically it's not liberation. Madhvacarya makes the point that actual liberation is when the jiva is situated in his natural, eternal relationship with Krsna. That's real liberation.

So brahma-bhuta is we are at the platform that the impersonalists are, but we are situated in our relationship. So that's actual liberation. Then we will take it a step further that then of real liberation, the really real liberation, the vastava-vastu as Bhaktivinoda Thakura says, is then when you come to the platform of prema, because that place is eternal. The other one you are situated in eternality, but it doesn't mean you are eternally situated there. Because even from bhava one can fall. Generally one won't, but one could. So even though you are situated the best that you can get in the liberated state, it's still not ideal. Prema is ideal.

So there is some benefit. That's why sastra is important. People were misusing the sastras, so therefore then Buddhism was established. Buddha took them away from the Vedas, because guru, sadhu, and sastra is the basis of everything. They are completely misconstruing that and saying it's there. So all of their activities are always going to be bad. So you have to take them away from there, because they were using it for bad activities. So if you preach good, they'll say, no, but the sastra says this. So you get rid of sastra, then if you get rid of dharma, means your mano-maya platform, the next one down is your artha, so your upa-dharma comes in. Then it's be nice, be good, that's more universal. Varnasrama, even though it's actually universal for the conditioned living entity, he may accept it or not. But everybody, be good, be nice, even a thief will take that, amongst their community you are supposed to be good, be nice. So that makes it more universal. Then you can get them to accept be good, be nice, be non-violent, don't hurt others, like this. But the problem is it's atheistic and there is no basis, because there is no sastra. So then Mayavada is actually Buddhism, but it's brought in line that it can be explained through the Vedic scriptures, so you reestablish authority. Once that's established, then the Vaisnava acaryas comes and show what's the proper way of dealing with the sastra.

So actual impersonalism is part of our system, because it's based on the sastra. So it's not a misunderstanding, it's not technically a perversion, anything. What it is is a lack of full knowledge. We are talking Brahmavada, we are not talking Mayavada. They understand everything is Brahman, I am Brahman. But they are not saying that I am God, they are saying, I am Brahman, everything is Brahman. So they have no problem that Krsna is also Brahman. So they are not jealous of Krsna, they are not envious. The Kumaras in seeing Krsna, they don't mind going in front of Visnu, they don't mind bowing down, that's the way you interact with this kind of Brahman.

Just like if you are walking down the road, you walk around tree Brahman. You stay in the air Brahman. Because tree Brahman and your walking Brahman don't go well together. So therefore they can understand that in Brahman there is still vari..., and they are interacting. So they don't mind.

But the Mayavadis then they think they are God, so they won't go into a temple, they won't bow down, because they are God, why they have to bow down to themselves? They don't mind bowing down to their wife, but hey. But they won't bow down to God. So it's a problem.

So that aspect of it there are elements of it that are based on actual real Brahmadava, but most of their stuff is useless. That's why it's said that Sankaracarya himself we can deal with, but his followers we have nothing to do with. Because Sankaracarya what he is saying, he is speaking actual position of sastra and everything like that, but he is in a hidden way presenting the proper thing, the external then looks like Mayavada. But his followers are sincere Mayavadis, so that's completely useless. So their commentaries and everything like that, that we have nothing to do with. But we can deal with his original stuff, because he does all kinds of fun stuff that they have no idea.

He has written a book, I don't remember the name, he has written a book about Radha and Krsna's pastimes, and if you ask the Mayavadis, means the sampradayaic ones that are well read, they will admit it's there, and they have no idea why he wrote it, absolutely no idea, it just doesn't make any sense to them. So he does things like that.

Or establishing the worship. They attribute the worship in Puri, some of the things they are doing, to him. Like in Kerala in Guruvayor, that worship is established by him, they sing Gita-Govinda, they do the processions, very nice elaborate worship there, very unique, it's established by him. They are all Mayavadis there, all the pujaris, everybody. We can see in there the real Sadasiva there as a devotee, but they can't. So it's common in what we are dealing with. It's very common.

Ok, so then we'll end here. No, I said we'll end here for today. You are supposed to in the beginning ask the question, what's leftover. It's like if you have something left over today from eating, then you eat it first thing in the morning. No? Isn't that it? Because class is, we are ten minutes over... (end of lecture) (end)

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Maharaja: So then we are looking at nature here and this nature is not something that we make up. It's not something to speculate about. Means we contemplate, we try to understand, we try to apply, but it is not a matter of speculation. This modern concept that whatever you think that's reality. But basically that then we see borders kind of on the element of the voidism, if the tree falls and no one is there to hear it, does it make any sound? That means it depends upon you, the creation depends upon you, you establish the standards. So we see this in the Western thing we'll call it vox populi, we won't call it Buddhism. So it's just it's a matter of if it's popular, other people agree with it, and so therefore then it takes on, yes, then it's real.

But we have to remember that this method in another, means vox populi we'll take it because we are using whatever it is, Latin or something, it sounds pretty

good, but in a normal terminology it's called gossip. Gossip means it's just what other people talk. It doesn't mean it's fact. It just means what people believe. Because what is gossip? Gossip, is it actually just presentation of the facts? No. Gossip has its own language, its own emotions, its own everything. Why? Because you are trying to generate experience. Gossip is no good if it doesn't give you some experience.

If it's just, oh yeah, yesterday this one his husband ran off with someone else. Oh, really, ok, cool. Ok, going to the temple now? It doesn't, oh, did you hear? No, what? I can't believe it. No, no, what is it? You develop the whole thing, the introduction, the person gets really into it. Then you have to say it, and all the things. He ran, and you know who he ran off...? Oh, no! I don't believe! It just goes on and on and on, right? Because that's the whole thing, you are just trying to churn out of it, squeeze something.

So you are creating it, it's your feeling, it's your opinion. It actually has nothing to do with necessarily reality. It's based loosely on some facts. Just like the material existence is based loosely on some facts. There is the material energy here, pradhana, mahat-tattva, that's been expanded, what you are looking at actually is there, but actually what you see is your opinion, it's not necessarily the fact. So they are taking this element of this illusion to the point where we authorize illusion. So therefore if I am in illusion and other people also are in the same illusion, then we can get together and create a party. So it's actually political.

Just like now, instead of saying it's opinion or gossip, we call it political correctness. But that's all it is. All it is is still vox populi, it's still just what people's opinion. It has nothing to do with actual reality. Though they always say that no, we are just being factual, we are just being up. No, all it is they are trying to authorize gossip. Part of the society, it's everyone's right to know, like this. All they are trying to do is saying, prajalpa is now a bona fide aspect, instead of prajalpo niyamāgrahaù, that this is it doesn't go. Like prajalpa is bona fide, niyamagraha I choose what rules are there, what not.

So now all this is based on ignorance or passion. So that's the situation that doesn't work so good. We have to look at the reality, Aniruddha is the Lord of the mind, the mind is generated from goodness in the creation. Means it needs to connect to a reality, but it itself is not actually the facts. The mind isn't the facts, the mind is what experiences the facts. You have a situation that's there, the mind then gets an experience from it. So that means then the environment in which you want to place the mind is the mode of goodness, because then the result you get from the mind is the best, then it will be properly situated. Because if you situate it in an environment of passion, in an environment of ignorance, then the quality of experience or quality of its perception is going to be reduced, it's not going to be very high-grade.

Now here comes the hard part, now to get to goodness it's not really that it's a problem. Situating the mind of goodness isn't the real problem. Accepting that situating the mind of goodness is what should be done, that's the problem. Because

goodness means you are working according to authority, guru, sadhu, and sastra, that's the only way it's in goodness.

Animals are living in the forest, they are in the mode of ignorance. A human being living in the forest for the purpose of self-realization, because they see it's the sattvic lifestyle, upliftment, progressive, that's the mode of goodness. So the same environment can have two effects.

The demons are in Vrndavana. Does it inspire their devotion, they are big, big demons, they are with Kamsa, yeah, get this guy, and as soon as they walk into Vrndavana they are overwhelmed with the devotional mood and seeing the Vrajavasis, just like Uddhava, rolling on the ground in the dust, and then they just come and see Krsna, they just go and surrender to Him. Isn't that how it goes? That's how the story works, right? In Gokula there is no demons they are not killed, they just come in and fully surrender. Is that how it works? No.

So what happens when they see Krsna? Do they become more inspired in devotion? No, they become more angry, more envious. So there you are dealing with transcendental environment, that's pure goodness, not even goodness, it's beyond goodness.

So it's how you perceive the environment that's actually the thing. The environment doesn't change. The person who is totally absorbed in material life, completely attached, going through the whole ringer of material emotions and needs and desires and happiness and distress, if they become self-realized they are in the same situation, they are happy.

It's not that one thing is, no, you got to change everything else. No, you have to change how you perceive it. The environment is there, it exists, that's the fact, that's the facts that we don't want to take. What we take is our emotional experience is the fact, because I felt like it. I hear nowadays perception is more important than fact where everyone talks truth and fact. No, actually what they are talking is perception. They couldn't care less about truth or fact. Truth of fact is important if it goes with the per...what do you call it, what I just said? Perception. Because I was going to say perfection, no, was it perfection? Perfect perception, that's the political correct..

So therefore I will accept or reject facts based on still my perception. It is an accepted bureaucratic method that we use in our society of perception rather than what is Krsna's actual view, what are the acaryas' view, what does the sastra say. It's not based on guru, sadhu, and sastra. It's whoever happens to be sitting in the seat their perception if they have some support, that's the way it goes.

So now the whole point, why we are going through all this, we are establishing the point, or we are trying to get to the point of, establishing oneself in the mode of goodness comes from guru, sadhu, and sastra, it doesn't come from ourself. Maybe a little New Agey, vegan, organic. We don't live in some apartment or stuff, we live in a place there is a palm tree sitting in front, so we are more in the mode of goodness, stuff like this. We have our eco car. We only shop at Trader Joe's, stuff like this. Then

we are considered we have situated ourself in goodness. No, you can be like the animals who are living in the forest, very nice environment, God created it. But they can't recognize God in it.

That's the whole..., mode of goodness means you recognize a superior authority in your situation. That makes it the mode of goodness. Why? Because mode of goodness means I am doing it because I am supposed to, this is my duty, this is how I am supposed to be situated. Not it's it may be what you want to be situated, but it has nothing to do actually with your opinion. It may work for you.

Just like you go to buy a pair of shoes. Then when you go there can you just create a shoe, or you have to buy what's there? You find one that the design you like for the situation that you are going to use it in and that it fits your foot, and the price range you can afford. So all the time we are working on this principle. I want to drive from this side of the city to that side of the city, I think I am independent I got my own car I drive myself, mummy doesn't have to drive me. But still you have to go on the streets where streets are, you can't go through buildings unless you are Arnold Schwarzenegger, but you have to go the way that you are supposed to go. You have to follow the rules, stop at the lights. Otherwise these guys with these little flashing lights and noisy things come and talk to you. So you have to follow.

Means in other words, you have choices within something already preset. That's the way it is. You are born in America, it's preset, you are in America, you are not in the Bahamas. Actually you could in the Bahamas, you are not in Tahiti. You are there. You are born in Europe, you are in Europe. You have to change the situation, but once you change, ok, my free will, I am going from Europe to America, ok, but still America is already there, you don't create it. But it doesn't become part of your consciousness until you are there, then it's like it's happening. So we are not creating it.

So it's already there, we do it anyway. Even the most politically correct, modern, speculative person still follows this. They still follow it. So now the point is, but they are following it, because it's their choice rather than it is a choice within a superior authority. These others I don't notice, I don't notice so much the manufacturers unless it's a brandname or something like that. But I am not noticing the factories and the people who is making it and all those things. What I am noticing is just how it will affect my environment.

So the Vedic concept is, the human being is aware of what's actually going on. Therefore he is established in goodness. Because the environment is created by superior authority, and that superior authority means it's coming from Krsna. That's religion. That's religion, because it comes from God, it's actually the way it is. It's the environment with your nature and what should be done in that environment, what are your actual options of what you could do that would be progressive. Because there is many options. The Vedic society is very broad. So all that is there.

So the mind has to be situated in goodness, so here is the point, it has to be in goodness, because that's how it's created. Aniruddha, the Lord of the mind, then it's being created from the mode of goodness, so it must function in that way to be satisfied. So that means then the position that is there, so that puts it by when we are dealing with vastu-traya in the position basically the feminine position of being in prayojana. You have an environment that's there, that's the masculine element. Then it's a matter of what you are going to do in that environment, the experience you'll get from that environment, that's the feminine aspect.

Devotee (1): Maharaja, can you contrast the mind, intelligence, and false ego from goodness, passion, and ignorance...how the mind is actually manifested from goodness?

Maharaja: Yes, to some degree, means the false ego will be ignorance, the intelligence will be passion, if you are putting it in this way. You'll categorize according to how you are, that's its position, that's what it works through.

Because your false ego is working in the illusion that I am this body, I am whatever I falsely think I am, so that's an illusion. Now if we have real ego, or if we bring it into pious ego according to sastra, ok, I am a brahmana, or I am a grhastha, or a brahmacari, then that's the mode of goodness within the environment of the mode of ignorance. That's why these become complicated. They become complicated because of this.

And it's intelligence, in other words, the intelligence is the masculine principle, therefore it's considered that would be in the aspect of sambandha. While the mind will be in prayojana. So then when the intelligence then acts in the environment that is favorable for the relationship and the experience of the mind, or the feminine, that's abhideya. So the intelligence is placed in both places, the mind also. In other words, the intelligence is getting the work done, the mind is experiencing it. The intelligence has generated the result, but the mind is what experiences the benefits of that result. Means the intelligence, the masculine element is establishing the environment, but what are the possibilities that you could do in that environment to generate various varieties of experience and result, that's the feminine.

Devotee (1): So intelligence and mode of passion, because it's creating that, and then the mind it has to be goodness to experience that.

Maharaja: To experience it, yes, because the mind in other modes becomes agitated. In ignorance it's crazy, in passion it's basically borderlining crazy, and in goodness it's peaceful. That's why the environment must be very nice.

It's like, one always has to remember that there is the just element of where everything is just very nicely situated and it's all nice, but there is no interaction, so there is no good and bad, there is no right or wrong, there is none of those kind of things. As soon as you expand that environment, then you get these two seeming good and bad, but they go together. You are good, because you are not bad. You are bad, because you are not good. They go together.

So once you expand the masculine and feminine principle that working always works together, so the sambandha and the prayojana always works. That proper combination that's abhideya.

So therefore the mind is situated in goodness. The environment then is situated you could say in ignorance in that it's dealing with the material environment, it's the physical. The mind is going to be the subtle of that. In other words, the masculine will be the gross environment and the working of that gross environment. The feminine will be subtle or the experience of that. The security in being connected to it, the experience of performing an activity, the experience of a result or this happiness from the result. So security and happiness, gain and safety. That's why it says, the mundane gain and safety must be given up. Because the point is, so our safety is in Krsna, rather than material environment. Our gain is being absorbed in Krsna, His pleasure, rather than our own. Because that's the real problem. The problem is not the masculine element, Krsna is there, He is doing His job right. It's the feminine, we are the ones that's nuts. We are the one that is not recognizing.

So in this then, this was just an offshoot of this, this would be where you get the thing, where the men are thinking, yes, the women have to get it together, I am creating the environment. But the point is, they are creating environment, but they are not creating the interaction in that environment, therefore they are actually not doing their duty. So the women can't be normal until the men do what they are supposed to do. Because if women follow men, if men aren't doing their duty, they can't do theirs. That's why then it's a false position. The men will sit around and go, yeah, my wife this, wife that...

Devotee (1): It's actually that.

Maharaja: Yes, it's actually that. But by vox populi it's not.

It's like you can take any bar stool at any bar in any country of the world and all the men are thinking the same thing. The problem is, they are taking that aspect, but they are not taking the interaction. So therefore where is the relationship?

So the situation in goodness means we have to accept the authority of guru, sadhu, and sastra. It's not a matter of we have an option not to. There is this false concept in the present time that I can choose it or not. Well, I don't know, Vedic or not, or this, I want to be practical. But practical means it's God's creation, since when is it not His? It maybe made out of complete all out of cement and glass and there is nothing else sitting down there in Manhattan. But who made the laws of nature that cement works?

Cement is made out of lime, in the Vedic culture you built things out of lime. You see that between the bricks there? That's half cement, half lime. And if you go back and you have that kind of time and you want to use that architecture, then it's much heavier. You get rid of the cement, you just use the lime. All the old structures, part of the cement has been around for 60 years or something. But that it works, because still it's lime. They just found another process so they don't have to sit there and soak

it for years. I think the perfect lime has been sitting in a pit wet for 26 years, then it becomes the perfect consistency and... So in previous cultures they just had lime pits and that's what they did, and then you wanted it, you go and get it from them. You don't have 26 years to get it together.

But still they found a way that you can take it, keep it in a sack dry and just add water and bingo, you just put it together and haribol, the next day it's dry, because the lime takes a little longer to dry. But still it works by Krsna's rules, how thick the walls have to be, how high, therefore how high the building is, it's still Krsna's rules. The effects of the wind on it is Krsna's rules. You can go and get a degree in these things, in the construction, in the wind, in the acoustics, in all these different things, because they are all following God's laws to some degree or another, but they are based on the laws. But they are speculative, because they don't see God in it, therefore it drops from goodness into passion and ignorance.

So it's not that you have an alternative. God and His laws and His place, that's the reality. Now the point is, do we want to be in illusion or not? If we are in illusion, that's the mode of ignorance. We get some activity, mode of passion. That means the mind won't be peaceful. So it has to be situated properly therefore in goodness.

Now to get it in goodness. Now does that make sense there? Is there any questions on this? So in other words, what options do we have? So it's God's laws and that's kind of it. So now then the matter of how to get it there? Means one is if one is very, very pious, one is born in extremely, these families, very religious that are situated nicely in goodness, then great. If it's not, then you have to get yourself there. So it's not the focus on goodness, it's a focus therefore on what will get you there. And even if you are in goodness, in this day and age to keep yourself there. So that is by chanting. By chanting the holy name, that's the only way. So by cultivating pure goodness, then the external environment in which we'll be dealing is minimum goodness. The material environment is goodness, but the effect it's having is pure goodness. Because you are recognizing Krsna in everything, therefore the devotional element is drawn from it.

So if you are following God's laws according to that direction, then you are situated properly in goodness, trying to get yourself into pure goodness. Because pure goodness means the spiritual platform. That's the way. Because otherwise if we go by our own generic background, it might not be what we'd call the ideal platform of goodness. You wake up one day and you find that your father and mother own the MacDonald's food chain, then it's you may not be situated ideally in the mode of goodness. So therefore it's what you do with it. So that you are going to do by chanting.

So this whole process can't be separated from the process of devotional service. Because there never is such a thing that's supposed to be. Present-day psychology and all these things then that is separated, because they are not recognizing God in it. Devotees will go on and pontificate about the mind and how to deal without even bringing God into it. They just say it's a technique, people have been working on it

for over a hundred years, and it works in some situations for certain things. But still it's atheistic, it's not connecting to God, it's not recognizing God and how He is actually controlling and running it. Because He controls and runs it the same way He controls the whole devotional and our philosophy and everything. It's Him, it's not someone else.

God in Goloka, God in bhauma-lila, and God here in the environment that we see in the material pastimes, He is still the same person. It is just a matter of how much He is manifesting Himself personally. Material doesn't make much, just some of His energy goes there. In His eternal pastimes then He is a person fully is manifest.

So then in that then we saw, so we have the environment and then we have how we perceive the environment. So the environment may be whatever it is, how we perceive it or deal with it that's what's going to make the difference between what mode it's in, its effect on us. Now the ideal, the Vedic concept of the ideal is the environment and your dealing with it should be on the same platform. The environment is in goodness, your dealing with it in goodness, so pure goodness, that's the ideal. So that is what the Vedas is talking about the perfect environment. But we take the perfect environment and then we try to just deposit onto a not perfect environment. But we miss the point, the Vedic rule still applies. You still are going to perceive and deal with it from that angle of vision. But the environment is not ideal.

So now if you have a choice between a more ideal, less ideal, of course, you choose the more ideal. If you don't have the more ideal, then whatever situation you have that's where you apply the proper perception and the proper understanding, identity, application. Then the mind can stay peaceful.

So this would mean then, you would never choose a lower one over a higher one if the higher one is available. Or if due to one's own needs and attachment one is impelled to, one never rationalizes it and says that it's fine and it's the same. You have to be an idiot to say the mode of ignorance is the same as the mode of goodness, or the mode of passion is the same as mode of goodness, and that the mode of goodness is the same as transcendence. You really would have to be foolish to do that. So add a few years onto it, add a position onto it, doesn't make it any less foolish. So that's the thing, all you are adding onto is false ego, more ignorance. And so therefore then trying to pacify the ignorance, then one is rationalizing, justifying, which means the mode of ignorance and passion. So that's why then the modern concept doesn't work, because it's not actually real, it's based on a false perception. Because simply you are trying to make yourself or your friends feel good, because you are attached to something less than ideal. And you don't want to say, ok, I am attached to something less than ideal, therefore let's get it together.

But I have to start where I am. I have fallen in a mud puddle, I am covered from head to foot with mud. Now you have two choices. One is, go, wow, I am really a mess, and then go into a situation in which you clean yourself up, take off the dirty clothes, take a shower, put on fresh clothes, purify yourself. Or you can take the

modern politically correct method and just go, hey, what's wrong with mud, hey, come on, we are equal here, what are you complaining that I have got mud and you haven't got mud, you think you are superior or something like that, all these Vedic are so puffed-up, like this and that. And then rationalize, and I got my other friends who also just came out of the ditch, blind leading the blind, ditch, mud. So then they are all standing, hey, what's the thing. Hey, there is ten of us, there is only one of you.

So would that be intelligent or would that be foolish? That's the whole point. So therefore rationalizing the modern is not intelligent. Recognizing that that's one's position, one's attachments, one's needs, that's intelligent. Because those who rationalize are not using their intelligence, they are using their own attachments, they are just using the mind, but claiming to be modern, intelligent, progressive, it's spindoctoring, it's just pure political spindoctoring, that's all, based on false ego. There is nothing glorious about it in any way, shape, or form. It's actually very useless for the devotees.

Karmis use it because they have to have an identity. Means without an identity you can't function. They don't have any real standards. Whatever is their, you work on the curve, so the curve means, let's say, everybody in the class flunks, so whoever got the best flunk, then they are considered the A, who got the worst flunk is the guy who flunked. So then they'll judge it according to that. They are practical. The main thing is they have to be able to maintain an identity to function as a person. So they have to rationalize, because they don't have knowledge. So for them to do it is normal. It's normal.

Like a small child doesn't have any other alternative, don't get what they want, they'll cry. They can't use their intelligence and this and that. It's the like the kid three year old comes into the kitchen, mummy, can I have a cookie? Mummy says, no, it's too close to whatever it is lunchtime. And then the kid cries. So he could just go, well, actually at the state I am in now, as I am in a growing spirit, even if I eat the cookie, I am going to be hungry in ten minutes anyway, so it doesn't matter. I could actually eat ten cookies before dinner and it wouldn't matter. So the real thing is, if you want to give the cookies or not, or you are busy doing something else, you are not going to get something out of this cookie business, so that's why you don't want to give the cookie. Or you are thinking, now I got to work it, I cook so many more cookies, so therefore you are putting this fascist cookie regime controlling all the cookies and everything like that. And then the mum will just go, yeah, I guess you are right, ok, yeah, go for it kid. Kill yourself, know yourself out. The kid is not doing that, because they don't have the capacity.

Devotee (1): Lord Caitanya did that.

Maharaja: Yeah, yeah, He would do that.

Devotee (1): The Lord did that.

Maharaja: He is smart. He is smart. Or we see Krsna in Govardhana-lila, eight year old kid and then changes everybody..., because He uses intelligence. He has a capacity, He can do it.

Ok, we are going back, basically the main point was, therefore it's not intelligent to rationalize something. To be practical and go, this is where I am at and this is the reality what I have to deal with. That's intelligent. It's also not intelligent and go, ok, well, that's where you are it, that's nonsense, that's maya. So you can't start from there. You have to throw all that out and start from where I say you should start. That doesn't work either.

So self-realization means actually understanding where you are, where the intelligence is, where the mind is, where the senses are, what facility and environment you have. So therefore then when you do use an environment that is less than ideal, you know that and you know what is more ideal or what is ideal, and you draw a straight a line as possible between those two positions, and start at the one and move to the other. That's real.

Just like to give an example, it came up in the mind this morning. Ok, just use from Gita, Krsna in the Gita He says, sex life according to religious principles I am that. But He says, just developing the desire for it and acting based on the desire, He says, He is cupid, the cause of that. But He doesn't say, He is that. What would be the difference between these two? The one is you have the right people in the right situation performing the right activity according to guru, sadhu, and sastra, therefore it matches, therefore Krsna is that complete combination. The other one is the situation isn't ideal, but you are still acting within the realm of desire. So therefore within that you can still find Krsna, but it's not the appropriate situation, it won't be the mode of goodness.

Here is an example of where you have the ideal and you have not the ideal. So that formula is applied. Ok, I want to follow varnasrama, I am sitting here in the center of town where there is not even a tree, let alone a nice open field with a cow and all kinds of things. If you take your dog out, you still have to curb it. There is still no grass for the dog. But in that environment you still then work with what's the narrowest thing that is available. So in that I can still perform my occupational duties with the family in relationship how I get my money, my asrama aspects I can still perform.

Means whether you are sitting in the forest or in the middle of the city you can still teach. If you are in the forest or in the middle of the city, you can still administrate. You are in the forest or in the middle of the city, you can still do business, maybe you can't deal with cows, but you can still do business. The forest or that you can still assist the other three whatever they are doing.

So therefore practicing varnasrama in the middle of a modern city may not be ideal, but it has elements you can work with. Those elements available you work with. You don't rationalize, no, this is fine, we can't do. No, you still can do. It's still God's place. It's not the ideal God's place, but it's still God... The garbage dump still

belongs to God. It still works on God's rules, you throw something there, it rots. It's just the way it is. So it's not..., but it narrows... So that's why the natural is the broadest manifestation of it, and the narrowest is that...

You have a family, you have all the relatives, there is 50 members of the family. I heard of some of these, some get together is down in your Louisiana, there is 150 people come. Just so many, 27th cousins, stuff like that. But that environment in which the whole family, they are working together, that's your ideal manifestation. But otherwise if you have a father and a mother and a kid, then it will work. You get the experience, it's not as broad as having all that support, but it still works. So in other words, there is a principle of the ideal, which is the full manifestation, which has all the elements, the environment that Krsna recommends is fully manifest and you are performing your duties within that. That combination that's your best. And, of course, then that being in relationship to Krsna, then it makes it transcendental, otherwise it's pious, it's mode of goodness.

But if you don't have the ideal situation, still you have to find with it, how much of the ideal has been narrowed down. Because if there is nothing there, that means you are actually not in that situation that you say you can actually get that stuff done.

I am next to the Ganga, I can take a bath. Ok, I am next to a little pond or creek, I can take a bath. I am next to a well, I can take a bath. I got a tap, water comes out of it, I can take a bath. I am in a desert, there is no water, I can't take a bath. It's become so narrow, it is not existing. Sand bath.

So in other words, then the environment whatever is there that then is seen in connection with Krsna. But if you have the opportunity to use a more expanded, why would you use less? Means if I have a tap coming out of the wall and I have to take a shower out of it and next to it there is a regular shower, which would you use? But we have our devotees are sitting there turning on the tap, saying, the shower doesn't work these days and taking a bath there, and everybody is going, yeah. When you have an environment, use it. When you don't, you don't. That's the reality.

This is how the mind becomes peaceful, because it's properly situated, even in a non-ideal environment. Because within it you can find the mode of goodness. Nothing is pure in this world. So there is nothing pure ignorance, or pure passion, there is always some goodness in it. Just like in goodness in the material world, there is never pure, there is always some passion and ignorance.

So even in the worst scenario, the guy is going out robbing a bank, still there is a proper way to hold the gun and make it look real. You are going there, look like an idiot, and you don't know what you are doing, no one is going to take you seriously. You have to do it right. So there still are rules. I think there is a school, I am not sure it's not in Amsterdam, it was opened like 15, 20 years ago or something like that, it's a school for pickpockets. They actually teach you how to pick pockets, how to actually go out and do that. So those your tried and true, I guess probably you would have to spend some time in jail to be your higher, your lecturers and other higher elements

of the things. Otherwise if you are good at it but haven't gone to jail yet, you are just a tutor and stuff like that. Who was the guy, Oliver Fegan, he would be someone who is your top guy.

So there is technique, there is rules that is still governed by God's laws. Krsna says, of the cheaters I am the cheat. So that cheating has a rule. But cheating is not, taking that narrow rule is not as good as not cheating. So therefore the thief can even become God conscious by following his duties as a thief, and then with time he starts to see, well, I am following this nicely, but there is higher laws. I am following a very narrow detail of this higher law, of correct action.

In other words, I am acting as a thief in a correct way, therefore I am successful as a thief. But being correct in activity, there are higher laws, like not stealing. So I could follow that and get my money. Then the higher than that is that I am doing it in God consciousness. So that can be brought down. So even there they can see Krsna how He rules. You don't bump the person properly, then he'll feel your hand. You bump properly, he doesn't notice your hand. So there is rules. Everything is God's laws.

So the mind becomes situated in goodness, and from that, that's why you are following this, you see it for what it is. We'll say, oh, it's nonsense, you can't engage that in Krsna's service. That means that you are saying, it's outside God's laws. Someone who does engage it will be situated properly in goodness, their intelligence will work, then they see, this is an inferior position, because this is not actually what I should be doing. It's outside the natural varnasrama system. Because it says, the forest dwellers who live outside the city who don't necessarily follow all the refined details, if they are not thieves they can come into the city. But if they are thieves they can't come in the city. It's just based on that. You can interact with civilized human beings if you are not a thief, even if you are uncultured.

Therefore you see there is higher and lower elements. So you are going to situate yourself properly. You are going to see that whatever is the situation I am in, here is the actual proper situation, this is the situation I am in, what can I do to get it there? But the main things is seeing it connection with Krsna, seeing it in proper understanding, seeing according to guru, sadhu, and sastra.

So you may have not ideal environment that I am using ideally. That will bring us to more ideal environments. But if we take the non-ideal environment and rationalize it, it's fine, we are going to stay there, in fact, you are not going to stay, you are going to get worse.

Devotee (1): Your attachment.

Maharaja: Yes, your attachment will just develop, because you are not connecting the attachment to Krsna. Because the motive to work is attachment. And that motive, that drive is still Krsna. Krsna has to inspire. It says in the Gita that the worshipers of the demigods that's motivated by desire, by need. He says, I give them the faith to have that, that this demigod will give me what I want, but factually Krsna gives it.

You won't take it from Krsna, you'll take it from this demigod, so Krsna gives it to you through this demigod. But He has to give you faith in that demigod. So demigod, the crack dealer on the corner, whatever it is, you have faith. I am going to get my money this way, these guys are my home, they are going to take care of me, if I go to jail, they'll be there. So you are still using. So Krsna is giving that faith.

So even in the mundane, Krsna is giving you the faith. But we can see, what a waste of faith, using the faith in something and not seeing Krsna in it, since it's Krsna arranging it anyway. Therefore then their progressive step from ideal use of an unideal situation, and slowly, gradually comes to more as close as possible to ideal situation that's ideally used.

Devotee (2): ...you are creating that faith by following that process.

Maharaja: Yes, you are creating the faith. That's why then we read, we hear about. The Puranas are so important, because we hear about great personalities in a not ideal situation.

Prahlada, can you say it's an ideal situation what he is born into? It'd be hard to say that's great. Your father is the biggest demon in history. At least he follows Vedic culture, but other than that, but he is the biggest demon. He uses everything in it for himself. So that's not ideal. Being in a Western family... throw that all out. Being in Vedic family that uses everything for their self-centeredness, that's more difficult to deal with. But he dealt with it perfectly. So really bad situation dealt with ideally. So that's the thing, he is not..., well, I am in this demon family, what can I do anyway? And afterwards he is still in the demon family king of the demons, but he is Krsna conscious. So those stories are to inspire us, so that we have that faith. Otherwise they are taking stories from somewhere else. You read a self-help book, they'll say it's the point, but then they have to give a story, some personal experience, or something they have heard, this one did this and that, and then like that they became great.

Devotee (2): It's giving faith in the mundane.

Maharaja: Just they are giving faith in yourself, they are giving identity in the mundane. In other words, they are giving you faith in the environment, you, and your application within that. The environment, your identity in that environment, what you can do that you can get it. Yes, you can do, you can be successful, you are born rich, all these kind of things like that. And then you act. So you follow the rules, it works. But the point is, God's been left out in this whole thing.

The principles come from God. They don't come from these...they are smart, they figure, they have observed, they picked up some things. But it doesn't mean that operating in that way has any good aspect. So it may be an unideal situation, but you still have to use it in the ideal way, connecting it to Krsna, then the faith works. Otherwise the faith will go into material energy. As we are mentioning, the mind is entering material nature, and material nature therefore enters the mind, so therefore

you are materially stuck. You increase that, you go crazy. You decrease that, you become sane. That's the whole point, crazy and not crazy.

So the idea is you are therefore seeing the environment as Krsna, understanding the workings of the mind and what it needs to get done in connection to Krsna. So therefore what enters the mind? Krsna, not the material energy. So if what is entering your mind you connect to Krsna, Krsna is entering the mind. But in this is what we said, not ideal situation that you are connecting properly, move it forward, not, oh, I see Krsna in it, so it's fine. That's why we went through all this time of talking, so that in applying this we wouldn't make that mistake. Because Krsna says, I am that when the environment and your behavior is connected. But when the environment and behavior there is some disparity, then there is elements of Krsna in it, but it's not that that's what pleases Krsna. So you are trying to get it from the non-ideal to the ideal through the process of seeing everything in connection to Krsna, that's pleasing to Krsna. (end of lecture)

Devotee (2): How can you become self-satisfied, which is...

Maharaja: ...they only take it that you are self-satisfied, because you found your niche in the material world, and your friends and environment, your identity, it all works according to the modes and karma.

Devotee (2): ...

Maharaja: Yes, they are just helping you find, ok, this is your karma, this is the environment you are in, and this is the interest and direction you have, try to find a balance of those and then you'll be happy.

Devotee (2): The other one is adjusting with Krsna...

Maharaja: The other is taking those same three things but connecting it to Krsna. The environment and its connection to Krsna, you and your identity its connection to Krsna, your karma and what you have, that's the environment, so your endeavor.

Devotee (2): Because usually we are unhappy with environment is important for us. But you are making it seen that whatever environment we are now in see how to connect that to Krsna, and we'll get purified from that...

Maharaja: Because environment, what environment is nice in the material world? Hiranyakasipu had everything, he still wanted more.

Devotee (2): That's the misconception that has to be...

Maharaja: Yes, that's the whole point of this psychology, how to get the mind to actually accept dynamic Krsna consciousness.

Devotee (2): Just acting dynamically instead statically.

Maharaja: Yes, I mean that's the first step, unless you are acting dynamically, you can't be dynamic in Krsna consciousness. So unless you are conscious, you can't be

Krsna conscious. So they are making you aware of what's going on. So in other words, it's going beyond the modern. But the point is, if you understand all this, if you are working in the modern psychology, you will be able to apply these things there with much greater effect, but the tendency is they don't, because then it changes the whole mood and everything like that. It takes it out of the mode of ignorance. Because if it was in the mode of goodness, why the psychiatrists have the highest suicide rate? If they are really working in goodness, really doing something with the mind, why would they be going nuts?

Devotee (2): They pick up association...

Maharaja: Yes, by association, because they are teaching them how people how to get into material energy, so they are going into material energy, so attachment increases, or the opp..., repulsion, whatever it is. So it's not doing. But a preacher he can deal with the craziest case, but you deal with it and everybody moves forward.

Devotee (2): Reminding everyone about Krsna, discussing it.

Devotee (3): Recently I had a conversation with a devotee...and he made one argument, he said that because it says in the scriptures that for a thief to be punished the head must be cut off, because that's impractical nowadays, therefore the whole thing...

Maharaja: So therefore in Singapore and in Saudi when they but off their hands, that it doesn't work these days? In Saudi Arabia when they cut off a thief's hand, which they do today, then they take the knife and they are whacking that, and the hand just won't fall off. Therefore they just have to reject it, it doesn't work, right? Isn't it? Right there that throws out the argument.

Secondly, where does he get the idea that that's the only way you deal with a thief? It depends upon who the thief is, what they have stolen, what's the situation. If they are have stolen from the government treasury, you don't cut off their hand, you kill them.

Devotee (3): So it needs a broader understanding of...

Maharaja: Yes, so that's the whole point, people who don't know what they are talking about should keep their mouth shut. The point is, Prabhupada was trying to establish and encourage us to follow Vedic culture. So what service is that or any other devotee doing for Srila Prabhupada, the previous acaryas, Lord Caitanya, Rupa Goswami, or Krsna, by saying that these things don't work and you can't apply? This guy was living in the gutter somewhere and Prabhupada's movement picked him up. He never even heard of Vedic culture and now he is pontificating and saying Vedic culture won't work. He was some dog, slum dog, no millionaire, sitting somewhere. And now Prabhupada picks him up, he hears about Vedic culture, now he is going to use that against Prabhupada and everybody else. What service is that for Krsna in any way, shape, or form? What has it to do with Krsna consciousness? You can say, being practical, being real. I say, it's being atheistic and nonsense. You can say, it's

difficult to apply. So you really have to use your intelligence to find out how to apply the principles. But this is a person he thinks a detail is it, that's it.

Devotee (3): He also makes that statement that Rupa Goswami that he should accept what's favorable and reject what's unfavorable.

Maharaja: Yes, so what is favorable, who decides what's favorable? I don't like this guy, I go out find a bamboo and hit him over the head. So is that favorable?

Devotee (3): No.

Maharaja: So then what's favorable? Who decides what's favorable? This is the point, he is saying, he decides, he and his friends decide what is Krsna conscious, what is favorable, what is Rupa Goswami's direction. Let Rupa Goswami speak for himself. Çruti-småti-puräädi-païcaråtra-vidhià vinä, if it's not according to that, it's just a disturbance in society. So what he said is a disturbance in society, it's not according to Rupa Goswami. He shouldn't utter his statement and Rupa Goswami's same in the same statement. To use Rupa Goswami's name to justify his nonsense, his atheism, that's not good. I would avoid that. Not good for devotional service.

That he is intelligent and can see that you have to have some discrimination that part of his mentality that is useful. But the rest, his conclusions, his method how he has got to those conclusions, not so useful. But that he can discriminate and he doesn't just sentimentally accept it, that's nice, he has got a brain, good.

Devotee (3): The thing is how can I deal because he is to me very much senior?

Maharaja: Don't talk about Vedic culture. Talk about something else that he thinks is good, GBC is crazy, sannyasi fell down, grhasthas are disgusting, something that he can relate to. Just don't discuss those things with him.

In other words, that's the point, the nature, the environment, that's the environment the two of you, he has his nature, so therefore there is only so many things that you can deal with. So therefore if you want to have a relationship with him, you have to base it on those areas that he can relate to.

Devotee (2): But connect to Krsna.

Maharaja: Yes. But you are dealing with him, because we deal with Vaisnavas properly, so that's your thing. So even if it's not necessarily so great connect to Krsna, or he'll only deal with those things directly connected with Krsna, chanting and reading and sankirtana, so that's great, those are direct, nice. Has anybody who is inspired and can inspire you, then that's great, then you deal with that. But as far as the indirect aspects, then the person has no qualification, so you don't even discuss that. You don't ask him, what shall I do in this that, don't even ask the guy. Just ask him, whatever it is, how do I distribute the book, or how do I get that, what areas he is inspired in ask of that, don't ask outside of that, otherwise it doesn't match the environment.

Devotee (4): You were speaking about one has to accept the environment and apply himself accordingly. But it seems to me that somehow everything seems to point that in order to work expertly in an environment one has to become educated in order to deal with that environment.

Maharaja: Yes, that's why we have Prabhupada's books.

Devotee (4): But the thing is, it also seems to in order to deal with any kind of environment properly you have to be in a good enough environment to cultivate the knowledge to be able to deal expertly in that environment. So in order to deal with the good environment you have to be in one to understand it.

Maharaja: You have to have good association. That's the point. Whatever the environment, you have to have good association. But that comes if you want it. The knowledge is there if you want it. The association is there if you want it. You don't want it, then you won't find it.

I remember, it was only years later when I found out, I was living five blocks from the Los Angeles temple. And whenever I go out for a walk, I walk in the opposite direction. It may have been less than five blocks, it may have been like three blocks, I mean if actual distance. But it may have been factually two blocks away by city blocks, because that Watsika Avenue is a really long block. So it's like I didn't want to know, so I didn't find out. I could have easily just walked the other way, bumped into devotees, walk down and what is this? So easily. I just go out for walks, but I never walked that direction. It never crossed my mind to walk that direction.

So the whole point is Krsna arranges, you want, you get. That's our philosophy. It's not these new, what is it, David Proctor, whatever it is, and all these guys, this is what they profess and then they are gurus in it, because they just said, you want it, you get it, power of attraction, the law of attraction, that's the terminology...

Devotee (3): The secret.

Maharaja: The secret, all these different things. That's all our philosophy. Just they have cut parts of it, but not connect it to Krsna. So it works to some degree, but it won't make you Krsna conscious. So you want it, you get it. The knowledge is there, the association is there, it's always been there. It's just you want it, you get it.

Devotee (3): Maharaja, just connected to this, my father recently told me about that he is also into this law of attraction and whatever he desires that will become true. How can I connect this to Krsna, if he says, if he only develops good desires and everything will be fine?

Maharaja: Yes, but who decides what's good? Where did the concept of good and bad come from? He made it up?

Devotee (3): No, he thinks that material prosperity that's the good.

Maharaja: Ok, but where is the concept that there is such a thing as material prosperity, where did that come from?

Devotee (3): Well, that's what they say in the media or whatever.

Maharaja: That's there, where did it come from? It was there before they found it. Newton is sitting under an apple tree, an apple drops on his head, he figures out gravity, he figures out Newton's third law. So gravity wasn't there before the apple fell on his head? He created gravity?

So that's the whole point, those laws are already there, people are clever, they are able to catch some parts of it. But the point is for the law of attraction to work means will it work if you are in an environment that's not connected with that? In other words, if you want it to work, you have to put yourself in an environment in which an application of action will get that result that you want.

Devotee (3): What does it mean, the karma, you are talking about the karma?

Maharaja: No, we are talking about endeavor.

Let's say, I want to get my school degree. So that means you have to put yourself in contact with an authorized educational institution that can give you a degree, and then register, and do all the things they say. But if I don't put myself in that contact, just sit at the bus stop on the bench, just say, yes, PhD, PhD, PhD, it's not going to happen. So in all those, they will say, since it's the law of attraction, therefore you have to establish yourself in the right environment, have the right identity, you can do it, that you connect with this, you can be educated, you can find out all the things how to get educated, you can do the work, keep your goal in mind, I want this degree, and therefore and make the endeavor.

They are all going to tell you sambandha, abhideya, and prayojana. Just they are going to do it from one point. He is doing it from the point of Pradyumna. Someone else does, your born..., they are already from another thing from Sankarsana. Someone else does it from Aniruddha. Someone else does it from Vasudeva. They conclude all four of them, but they look at it from that particular key hole.

Devotee (3): How can I connect it to God? To show that it's based on God's laws?

Maharaja: Means where did economics come from? Did men make them? Why does it work for everyone? Even the animals, the birds they'll come and steal all your shiny stuff and put it in their nest. So this concept of economics that is so universal, or family life, or position, or all these things, they are eternal principles created by God. So therefore there is God's laws that govern these things. You follow those laws, it works. So this law of attraction, it's just one of God's laws. But to attract it means you have to be something that is worth attracting it to. And then specifically what it is you are trying to attract and apply it..

Devotee (3): I just have to make sure that the right goal is achieved from this.

Maharaja: Yes, but still they are the same laws. It's not a different law. (end)

March 9, 2009

Maharaja: So last time then we established about the mode of goodness, position of the mode of goodness, the importance of the mind being situated in goodness. This can't be underestimated. This whole idea that we are modern people in a modern age in modern everything and all this takes priority over God's laws, that's basically just false ego. It's conditioning, it's attachment, it sounds good, a lot of people in the room will agree with it, you got to be practical, you can't be fanatic. But everything that has been said in those syllables has been false ego.

Now, it's not that there is not some important points there, that one can't be fanatic meaning that you are just following a rules because you are supposed to. But better you are following a rule that you are supposed to that God gave than following a rule that you are supposed to that man gave. Because in the same way they will be very, very strict about stopping at the light, and not driving on the curb, or driving on the correct side of the street, and if you don't, they'll say you are crazy. You can't do anything else other than follow the state laws. But somehow or another following God's laws whether you understanding them or not, then that's fanatic, dogmatic this that, where is that coming from? Atheism. We have to remember, we are in this material world not because we are pure devotees. We are here because you have taken up an atheistic mentality. What's that atheistic mentality? We are God.

So therefore we cannot overestimate the stress on trying to follow an appropriate lifestyle, and at least if not the mentality, because the point is the mind. As we discussed, it doesn't matter what situation you are in, it's what you do with it that counts. Karma is created by what you do with the situation, not by what situation you are in. You are in a situation that's good or bad, it's my karma, we'll say. But you have to remember, that's the results of your activities. It's the result, it's not what you are doing now. And the environment that you are in may have a bearing, but in one sense it doesn't have at all.

You go into a kitchen, everything is there, ready to cook, now there is a good chance you'll cook. But you could also decide just to curl up in the corner and take a nap.

So the whole idea is, therefore you try to create as positive environment as possible. The environments that people are in nowadays is from the previous activities. You change your present activities, you change the future situations you are in. So the present situation that everybody is in this modern this that bla is because they have acted in a modern bla way. So if you want to continue in that modern bla way, then you keep doing dealing with the present in a modern way. You want it to change, you change it.

We see throughout history depending upon the mentality of the people then the age changed. Parasurama, He went around killed all the ksatriyas, now they are in the Treta-yuga, and in this time they are behaving badly, they don't accept authority, they think whatever they think is the way it goes, it's vox populi. Does it sound familiar? So then Parasurama took His little axe and went around and chopped off all their heads, and He did that for 21 generations, that means 210 years. So after

having done that there is no ksatriyas. So it's Treta-yuga, so then niyoga can be applied, so all the ksatriya women they approach elevated brahmanas for children. Then those children that were born, then they were very, very elevated, and so all they did was everything in connection with God consciousness. It's still the same Treta-yuga, in fact, it's 210 years later, more degraded, but it turned into Golden Age, it was Satya-yuga.

So in other words, we say all this stuff, you work out your own destiny, you write the script, you do all these things, we'll say all that as long as it's modern. But we say it's Vedic, then it's, oh, you can't, we can't do, it's Kali-yuga, we can't do any of this stuff. Do we see, it's just a cop-out. We are just cheating ourselves, we are cheating others. It is not anything else. And who is doing this? The mind. Not somebody else. The mind. And we are buying into it.

So therefore being situated properly, then that helps a lot. But most importantly is the mentality. So mode of goodness means it's progressive, you accept authority. Progressive means you accept authority. That's progressive. And what you are going to do with that understanding gotten from authority, you are going to use it to move your life forward. That's progressive. Not being liberal where you have no standards. That's not progressive. It's just terminology people throw around that changes every ten years.

So you are establishing yourself by mentality following authority. Now this brings us to another question, why would we do this? The mind is going to work on accepting and rejecting, that's what it does, it doesn't do anything else. So now the basis of this accepting and rejecting is why would we accept something and reject something else? There is going to be something we call good and something we call bad. So what's good we accept, what's bad we reject. So now the question comes down, means this is stemming from this mode of goodness, how do we choose what's good and what's bad? This is very, very essential. So then if we say, we are modern, we have to do this that, that means then we are accepting the good and bad based on modern popular ideas, not on what's authority, not on necessarily what's progressive, what's Krsna conscious. No, it's by what everybody in the society dictates. That's just the general.

And specific even within that what we take. Because if you look at it, how much of the planet is America and England and bit of Australia, well, it's pretty small anyway as far as people, and a smattering of people in Europe? Put it all together, how many million do you get? I mean 300 million out of 6 billion. So what does that mean? That means most of the planet is actually to closer to following the principles that we talk about in the Vedic culture. Whole of Asia, Middle-East, Africa, parts of the East block in Europe, parts of the Mediterranean, South America, Central America, even the Canadians are a little bit more normal. So what does that leave? So that means modern is based by this. Then even we go into America, how many are these liberal and this and that, where do they live? They live in the cities, kind of around New York, or around Los Angeles, maybe Chicago. The South is pretty conservative. The

North-East is very conservative. The Mid-West is conservative. So what are we leaving with in there? You go to England, how much is these liberals?

What it is, there is just a few people who are smart enough that they can write things and say it very nicely and somehow or another get it published. They are the ones that are setting the so-called modern concept. It's a very small percentage of the population, very proud percentage, very qualified percentage, but very small. So this whole thing can change like that.

It's like this, no, no, it's so difficult. 9/11, people where liberal, Anti-Americans, so many things like this. Bang, the next day after 9/11, everybody had American flags hanging. People put up flag poles in their front yards, every third house had a flag pole, not just hanging a flag from their front porch. The last time you saw stuff like this was World War II. Going down this drive in New York, cars from the back they are hanging in their window, even someone put off the back of their car this little flag is hanging and going. That was one day. And it stayed like this for years until Iraq, and then everybody took the flags down again.

But it's just like that (flick). You are dealing with the mind. You are dealing with modes of nature. It accepts, it rejects. In a moment.

So now means what's good and bad is going to be based on your perception. How do you decide? The mind, it's like, we go back to our pillar here. Now our pillar here, what do we look at, what do we see? Because we are going to have, the mind is going to have to do some accepting and rejecting on this pillar here we look at it. So what's it going to be based on? How am I going to look at it?

I can look at it, is it the appropriate construction for this building? So I can look at it from an engineering point of view. Those are 15 by 15 columns, these are 15 by 20 columns. Why? Because it's in the center of the building, so it carries more weight here. We can look at it that. So that's appropriate, well, or at the same time I think it's overbuilt, so it could have been 15 by 15. Or it's like, why those outside ones are 15, why they are not 15 by 20? Or we can look at it, ok, finishing, how well is it done? Ok, they put the bricks, are they straight in line, is the pointing, is that what they call it, they call it in the West, pointing, what do you call it in between the bricks, the mortar?

Devotee (1): Oh, gravity.

Maharaja: Yes, the gravity, the finishing. Is that straight, is it even, and everything like that, how well done is the workmanship of the construction? An engineer couldn't care less. And the guy who is bulding it, he cares about that. And he just looks at the blueprint and whatever it says he builds. So a completely different perspective on the same thing of right and wrong. Then you look at the aesthetics of it and all things like that. And the nice cow dung smeared all over, because when they did the ceiling, they forgot to wash it off, so it's plastered all over the place. So we can say, that's nice, hey, it gives a very natural kind of rustic look, we can say, that's disgusting, how come they didn't clean it properly?

Does this starting to make some sense here why we are going down this road? It's very arbitrary which one you are going to pick. So depending upon you, why would you do? If I am an engineer, I am going to look at it from that perspective. If I do construction, I look at it from that. If I am an interior decorator, I am going to look at that. And if I am a dog, I am not going to look at it at all, I am going to be looking for something else. The column is just something I have to walk around. So your right and wrong, I walk this direction my head hurts, I walk with two feet over my head doesn't hurt.

So it's all going to be according to your conditioning. So this idea, modern this that, that means they are looking through modern ideas. Why? Because they themselves have personally accepted and committed to it. So this principle of right and wrong, how you view things, now this is where we really get down to the question, what do you choose is right and wrong, what do you choose is your perspective? That's what makes you who you are. So all these self-help things they are going to all talk about how to make an identity, the psychology, they are going to try to create an identity for you. They create your identity, what's right and wrong. They won't tell you, they'll kind of lead you there in some very strange way. Because if they tell you, then bang, session is over in one time and that's it. They lead you on, you can get at least 10, 20 out of it and at 300 dollars an hour you make a lot more money. So that perspective also has to be there. So now you are going to choose.

So we see, what are the acaryas always doing? What are the scriptures always doing? They are giving an identity, they are giving a perspective by which you can view the world around you. That's practical. They give you a sense of what's right and what's wrong according to that perspective and your identity and your goals. So that's what Vedic psychology is for. It's for creating the Vedic perspective on things, who you are, what you are trying to do, what is your goals, and therefore how to go about it. If I want to go back to Godhead, I have one set of rules and what's good and bad. I want to go to hell, I have a different set. They are all going on at once. You have the same school, some kids are getting straight A's, some kids are flunking out, they are in the same classroom, same environment. So it's what you do with it. You can say, yes, but then the home environment is this and that. Yes, it may be true, you can be affected by that. It's natural, you are going to be involved in it. But there are also kids that come from all kinds of not very nice backgrounds and they become very, very prominent citizens.

So the whole idea is, what are you therefore going to choose? It's down to you. What are you going to choose as an identity? What are you going to choose as your perspective? And therefore what is the list or the grouping what is right and wrong, what's appropriate? Because they'll say, means the modern and liberal, oh, it's so many perspectives. Yes, we agree, there are so many perspectives. But still there is a hierarchy of perspectives depending upon what you want to do. So many are there, but what do you want to do?

Oh, anybody can say anything, freedom of speech. But then we don't want the kids to become polluted and set up a bad environment. So then there is a specific perspective here. You want people to be able to speak their mind, at the same time, not ruin other people's lives. So where do you find that? So it's not that scientific, it's not defined. So the Vedic idea is, everybody can have their perspective, but everybody has to respect everybody else's right in their perspective. So that means then you have to base your perspective on something that is broad enough to accommodate all that. Liberals can't accommodate it, conservatives can't accommodate. Who can? God. He created it, so He knows all the different aspects that will make it work.

So in other words, it's not arbitrary what's right and wrong. There is a set standard right and wrong that was there before, is there now, will be there again tomorrow. It doesn't change, God's laws don't change. And if we notice, it's done so nicely, the variety is so unlimited both in shape and form and situations and everything that you may consider. So that means then the application of God's laws are just as unlimited. So that means there is no such a thing as the Vedic system doesn't apply now, because this is a different time. It always applies.

Do you think the trees actually care whether you are a liberal, a conservative, whether you are this religion or that, or from this country or that country, does a tree care? Does the dirt care, does the air care, does the water, does the sense of taste, touch, smell care, does gravity care? What cares? What of God's laws care what your mentality is? They go on despite.

So this idea we can see that I am special and different and separate, we got to adjust everything around me, what does that mean? That's self-centered, not self-realization. So the whole idea of Krsna consciousness means that we review this, we look at this with a very cool head how to understand our position, who we are, and therefore from that what perspective, because there is unlimited perspectives you can look at it.

They say, well, it's not modern. What is even modern? If we sat down and got a whole bunch of people saying what's modern, there would probably be wide variance of opinion. Very few people would agree what's good or bad. If it was so easy, then why would they even have to elect a president? Everybody just automatically wants the same guy. Why are they fighting? Why are there wars? Why are there anything? Because everybody has a different idea. So the only way to bring all that together is following God's laws. You don't have another way.

So now these laws, because the application of the laws is unlimited, that means there is an application for every time, place, and circumstance, of the laws. So now that means you have to be aware, you have to be conscious, you have to be educated to be able to apply that. Now this is where the false ego really gets agitated. Because one doesn't know, therefore one can't be anything less, therefore one has to try to establish your own position by attitude. That's the problem. Because I can't handle that, ok, I am 50, 60 years old, and I still don't know all these things.

So I can't handle that, so we don't be fanatic. What does don't be fanatic mean? Do what they do, because you'll hear them, if you are not fanatic, how is it that they can sit all day and criticize everything that everybody else does. So if you are not fanatic, you'd be cool, yeah, hey, he is doing that, oh, that's great, he is doing, oh, that's fine. No, he has something to say about everything. So what does that mean? That means very narrow-minded. It just means if you are narrow-minded and this is in line with my narrow-mindedness, then we are cool. And if not, then you are an idiot. Whoever's ego is bigger wins. So this is a problem. It's not real.

So the idea is, anybody anywhere can bring their perspective in line with this Vedic, because it is the universal principle, and it's universally applicable to everybody. Because God's laws function on everybody. The modes of nature get everybody. Birth, death, old age, disease catch everybody. So why everybody couldn't use this mentality? So these perspectives these are given, all these technical, that's why these perspectives are there. Why do we have these perspectives of the 24 elements, earth, water, fire, air, why do we have that? Why sambandha, abhideya, and prayojana, why do we have these? So that we can start looking at everything according to this. Because you are going to have to have some perspective. So the soul being servant of God, these are the most important perspectives, because these are what creates self-realization. Then according to your position on the conditioned platform, or we say even you are not conditioned, within the material sphere, just the material functioning, then according to varna and asrama you'll take those perspectives to perform your duties. You are a grhastha, you look at things this way. You are not a grhastha, you look at things in a different way. But the common point is that spiritual thing that's overarching of everything.

But otherwise even the Vedic it's worked in that all of them work together. So that means if you have a body, they all work together. The arms work with the legs and work with the head. There is not a problem. The knee is not trying to eat all the food and so the mouth has to go and complain. Everything does what it does. So that means if the varnas and asramas are fighting, that means they are not understanding what's Vedic. Because varnasrama is the body of the Lord. So the Lord's body doesn't fight with each other, the different parts don't fight. So therefore that means it wasn't varnasrama, it's not varnasrama. The brahmacaris and grhasthas don't get along, means that's not varnasrama. They are not following God's laws. In other words, the perspective isn't right. The center of self-realization is not right, it is based on the conditioning. You are a brahmacari you are ok, grhastha you are not ok. You are grhastha you are ok, you are a brahmacari you are faking it. So the perspectives aren't right. Therefore then there is anxiety, there is fighting, there is all these different things that come up.

So the idea is what the acaryas say, their mentality, that's what we accept, that's what we make work. Then we try to, we use our intelligence and as best as possible apply that to whatever we are doing right now.

So we are seeing, showing how we, means you have to choose right and wrong, otherwise you have to have an identity, you have to have some method to perceive everything, otherwise you can't function. You are only going to be active if you have goals, therefore you have processes to get those goals. But how do you determine those? Make them up, get them from friends, or base it on guru, sadhu, and sastra. Then you are going to apply that as therefore what's according to guru, sadhu, and sastra that according to my position right now, that's good. What's according to guru, sadhu, and sastra that's not according to my position right now, that's not good. So I have to figure out what rule applies, what concept, what perspective applies. That's the whole thing.

Why are kids kids? They can't tell the difference. They are at home, they yell and scream. You take them out to a formal situation, they yell and scream. Therefore they are called kids. And... at home they can kick back, and they go out they are wearing black tie, then they are very formal and everything and very nice.

So that's the whole point, you have to be able to know what perspective to use in what situation. That's why the Vedic gives so many, that's why it seems it's confusing. It's not confusing at all. It's just different perspectives to use at different times. But all those perspectives have the same purpose: God realization, pleasing Krsna. They don't have something else.

Does this make sense? Is this all kind of pulled together? This is what you are trying to do with the mind. If you are not doing this, the mind will give you trouble. Because if you let it straight off into passion and ignorance, it will be unsatisfied, because it's natural in goodness. Fish is in water, it's happy. You take it out of the water, it's not happy. So you take the mind out of the mode of goodness, it can't be happy. And the mode of goodness is what you create, not what you are in.

Why do we take people in history as special? They were in a situation. France is in chaos, Napoleon comes along, all the other nobility, all the other aristocrats, all everybody else is in the same situation, they are overwhelmed by it, he comes along and takes control of it. It's the same Palestine, the same people are there, the Romans are there, everything is there, it's the same political mess, it is the same oppression and everything, but one person stands out, because he is unaffected by it.

So if you just want to be another face in the crowd, then say that, don't come up with all this modern this that. Just say, no, I would rather take the blue pill. That's all. It's just I just want to fit in, I don't want any trouble at all, I just want it to work so that my eating, sleeping, mating, and defending goes along smoothly, and then on the side I am a little religious and how much I think Krsna consciousness needs to be there, that much I am going to follow, but it's me that's going to say that. To say like that. That should be the full explanation when you say, no, it's modern. That's all. Just expand it, don't leave it in such mystical terms, just bring it right on the, we are honest these days, straight-forward and all that, just say, I am attached and this is the way I am.

Devotee (2): Thank you, Maharaja. Actually the question that you kindly elaborate regarding display from the conditioned or spiritual mind, the mind, the power of discrimination, which depends on the intelligence, and actually how this...out by my rasa, my tendency to taste... But actually before that I wanted to...what I have heard in the position, and actually also there is nothing particularly understood please interrupt me. You started explaining how actually Krsna and His energies all...so in this if I take it as a conglomerate mass of energies I still use my impersonal identity and don't understand the variegatedness or the parinamavada, which Bhaktivinoda Thakura says, if one doesn't understand this he continues to be a Mayavadi. So in this broad spectrum of variety they say like in a rainbow we cannot discriminate exactly where one color ends and the other ends, but I can see through the scripture that Krsna has, since He is everything the source of everything, this also has to be the source of the original shrink, therefore I have to...

Maharaja: Third Canto and Eleventh Canto, those are Krsna's shrink sessions.

Devotee (2): Actually Prabhupada in one commentary says that since Krsna has psychology...that's why we have it. And we can see also how Krsna according to, because you say that the mind predominates the spiritual world, so according to his mood he stays, he relates according to the need of the other ones that they relate to him. So we have the conglomerate mass of energy, but actually there is a separate energy also of the Lord, that is the jiva, and the separate let's say in the sense of the material world, still He is the controller, but this part is given to others to manage. I am here right now, I try to understand to be connected again. But when I see Krsna acting in Vrndavana, in Dvaraka, in Mathura, in Ayodhya, so I have to really see this changing of energy, not changing because it is the same person...

Maharaja: Means it's on here, means I will just say it's like that, then you continue. Means this element of acintya-bhedabheda-tattva where it's simultaneously one and different, that you have these energies and they are all functioning in the same way. But the difficulty is, how the material energy functions and how people relate and deal in that is exactly the same way they do in the spiritual world, there is no difference in that way as far as mentality, psychology and all that, the fundamentals how it's functioning. The difference is in the spiritual world it's all about Krsna, He is the center. In the material world we try to make that center ourself. So that's why there is so much difficulty and argument and all that. If you go back in the Kali-yuga everybody makes themselves. You go back into the Dvapara, then there is more of a tendency towards the sastra and all that. So it's 50% more about God. In Kali-yuga it's only 25. In Treta 75, Satya 100%. So there is no problems at all there. So as it goes it's just getting more and more self-centered rather than God-centered.

So the point is, so what you are trying to do is switch from the material consciousness to the spiritual. Now how the material and the spiritual work are the same. But if we simply emphasize so much the sameness we won't make the distinction, and like the sahajiyas then will make the mistake that I am doing something mundane and I'll take it as spiritual, or I'll take something they are doing

in the spiritual world as mundane, because I don't distinguish. So that's why then the Sankhya and the breaking down of everything and the making distinctions between things is therefore a very strong element of Krsna consciousness. But in that distinction it also can't be taken to extreme that there is actually a separation.

One time one devotee was making some comments about Visnu, about Visnu is that, Krsna is that. And Prabhupada said, don't make so much distinction, it's the same person. It's just the mood is different. That's all. But they are making as completely different.

So the thing is the energies is there, it's the same, but there is a slight flavor difference in them. So when you make such a strong thing between the internal, the jiva, and the external, then the whole existential position of the jiva becomes too prominent in the equation. Means it's got to be blended more. But that blending that takes thought.

Because just like you are saying, you can't separate where the yellow stops and the red goes, but actually if you can see yellow, you can see where yellow is in the whole spectrum, and it does have a beginning and an end, though that beginning and end overlaps with the blue and the red. But you can see, you look at it that brick that's red, but it's got some blue in it plus a little highlights of..., little highlights of yellow. So you can see the color.

So that's why you learn sambandha, abhideya, and prayojana as separate entities, but when you apply it, the sambandha goes through the whole thing, the abhideya is connected to the whole thing, the prayojana is connected to the whole thing, it's just where is the prominent.

Like yellow is through the whole spectrum, but here it's yellow-yellow, here it's red, here it's, like that. So you can say, here is red, here is yellow, here is blue, but at the same time, those blend and then that's the whole thing.

So that's the Vedic culture, you learn the separate colors, but you learn to apply it. Means academically you learn the three colors, but when your application, you have to be able to tell, is it yellow, or yellow with red, or yellow with blue, or yellow with red and blue, and what proportion?

Devotee (2): That's why, because since the question tends to lead towards rasa, I am just trying to...

Maharaja: No, I was just correcting, because I felt you are making too much distinction in the energies there.

Devotee (2): No, for instance, the energies are the mood of the Lord. Therefore the city of Navadvip, the city of Vrndavana exist. We cannot deny that this is an area of activities of the Lord. And Dvaraka and so forth. I had to really enter into the personal aspect now regardless of what the jiva, position it is whatever it is.

So in this perception I also come up even if I want to analyze and I should if I analyze the acintya-bhedabhedatattva includes everything, the Buddhist people, the

void area exist here, or the place where the Lord manifests, the Lord doesn't manifest any activity that's... We should accommodate that according to Bhaktivinoda Thakura also that that's there for the Buddhists. We cannot analyze now that. But the point is Krsna consciousness and particularly acintya-bhedabheda-tattva accommodates everything. That's why yes, you are right it's very difficult to discern where starts something and will meet the other. And I want to bring this now just to the devotional angle of field, not just in the mood of loneliness, my mind had to analyze... Because the mind is meant to become in visuddha-sattva, be established in visuddha-sattva, how this element of entering into the transcendental...it has to be reality, not something ima...it's also depending on my imagination, right?

Maharaja: I just say one other thing, it just comes up, on here, let's say, you have Vrndavana, you have Mathura, you have Dvaraka. So now when we'll put it, we'll have Dvaraka is perfect, Mathura is more perfect, Vrndavana is most perfect. Because Mathura technically is that blurry place between the two. Vrndavana is very clear, Dvaraka is very clear. Mathura is not clear. About discussions about Mathura is not very clear in the sastra, because it's where the two meet. It has the elements of that very enthusiastic attraction and elements of rasa of Vrndavana, but it's still within the... Krsna and Balarama are walking into Mathura with four arms, and the ladies on the roofs are completely going nuts. So you have these combinations between these two. So that's there. But at the same time, these combinations are necessarily where the clearest rasa is tasted. So from the perspective when you are dealing with the tattva and the positioning it looks one way, but when you apply the rasa sometimes it switches.

Therefore when we see we apply the elements of, let's say, surrender, then when we take the gopis, because it's the only example where they talk about this generally. The gopis, not the gopis, means Kubja is taken as the head of the mahisis of Mathura, but that's the lowest state, because she is interested in, means she sees her sense gratification fully in connection with Krsna, but it's still her sense gratification. The queens at Dvaraka they are married, so therefore it's 50% them, 50% Krsna. They please Krsna, He pleases them. The gopis in Vraja it's 100% pleasing Krsna.

So we see here that there is a clear, just like in rasa, rasa is sensual, emotional, transcendental. But there is five stages of consciousness. Between sensual and emotional there is the platform of economics. Between emotional and devotional there is transcendental, or liberation. So even though technically prana-maya is higher than anna-maya, when it comes to rasa, the rasa is tasted at anna-maya. Extended sense gratification means it's someone else's sense gratification, but you are still tasting sense gratification. That's why it drops down. That's why we make a distinction between that and the emotional, which is based on religion.

In other words, you see the mother interacting nicely with the child. Means the mother is interacting with her child, that's on the platform of the senses. Then she sees another mother interacting with a child, and she thinks, oh, isn't that cute, isn't that nice? So that is extended sense gratification, but it brings her back to the

platform of her interaction with her child. So the taste is still anna-maya, though the platform that you access it through is prana-maya. But mano-maya, or religion, means it's isn't that nice, she is a good mother, see how she cares for her child. That gives even a deeper feeling of rasa than simply the mother is interacting. But it contains the other, so the religion contains the sensual. But the sensual doesn't contain the religious.

So that's why when people talk morality and economics and justice, their platform of rasa is the senses, and then if they throw out the senses because of their morality, their puritanical, what do they have left? Nothing. They just dry up. And because they are dry and frustrated they make it a point in their life to make sure everybody else is miserable by taking the rules of their prana-maya of morality and banging them over everyone's head. And if you say mano-maya, then they'll say, oh, don't be fanatic. But they are the most fanatic.

So there is always going to be that switch in when you are, means it's just like in tattva you go sambandha, abhideya, and prayojana. But when you are dealing with emotion and rasa, it goes sambandha, prayojana, abhideya. So that's how it functions. The mind, as we were saying, it perceives a field, so that's what we were talking about today, are you going to deal with that field in the mode of goodness according to authority and choose your perspective based on self-realization? Then having done that you get attracted to be active in that field, because there are now goals that you can get from that. And then when I see that goal, I have the identity, then I will act.

Devotee (2): That's why we are the followers of Srila Rupa Goswami as the abhideya-acarya.

Maharaja: Yes, that's why Rupa Goswami is the most prominent. So abhideya becomes the most prominent element. Sambandha is there, you have to have that, that's why Sanatana Goswami is considered the elder brother, because without sambandha-jnana, so Nectar of Devotion is based on the essential principles defined in the Hari-bhakti-vilasa by Sanatana Goswami. But it's looked at it from the perspective of abhideya.

Do you all understand what's going on here?

Devotee (3): I have no clue actually, but it's ok.

Maharaja: Ok. So because we are taking it, means because we have been talking about this for weeks now so if you just come today, it may not make as much sense. So we are taking, because in one sense we'll look at, well, this is psychology on one side, but it sounds more like Krsna consciousness on the other side, but that's the whole point, psychology has to be applied where? In your life, you are a devotee, so therefore it's going to look like Krsna consciousness. If you are not devotees, then that's not the psychologist's point, he doesn't want you to get to Krsna consciousness.

When you go into his office, make an appointment, sit down on his couch, he doesn't say, ok, just let it be clear here, we are trying to get you back to normal, back to Krsna consciousness, so you can go back to Godhead. He doesn't open like that. It will be, no, we just want to see you happy and situated nicely and remove all your fears and all those kind of things, so that you can function as just another face in the crowd in this ocean of birth, death, old age, and disease, completely trying to absorb yourself in sense gratification, and get whatever you can, and work progressively with others, so that you get what you need, they get what they need, and it's all nice, one big happy family of sense gratification. That's their opening statement.

So therefore, it's going to look like, because it won't smell like the other thing. That's the whole point, when devotees deal with any body of knowledge you have the choice what you want it to smell like. You want it to smell modern, you want it to smell karmi, all you have to do is go out and get a book, use their terminology and that's what it smells like, that's what it smells like. Saying, everybody is equal, we are making no difference in everything in here and all this and that, and everybody has the same say. Where does that come from?

Is it on that point?

Devotee (4): Yes, I believe it is.

Maharaja: Ok, if it's on that point, otherwise we are still on his question. If it's on that point, then go ahead.

Devotee (4): I am not too sure, but...

Maharaja: Try.

Devotee (4): I was just thinking that this narrow-mindedness doesn't it come in, like for example, as a devotee sometimes may have a tendency I sometimes have a feeling that because of my conditioning that we are more narrow-minded...

Maharaja: Narrow-minded means sex, money, facility for that, and prestige. Now does the modern culture work outside of these four? So is that narrow or is that narrow? So the devotees have the same four problems and they add into it Krsna consciousness, so it's a touch wider.

Devotee (3): I am sorry, prabhu, I have to defined modernity here.

Maharaja: You want to defined modernity, not maternity.

Devotee (3): Not maternity, modernity.

Maharaja: So you are against women? You won't defend maternity?

Devotee (3): What is modern?

Maharaja: But what about the maternity?

Devotee (3): The wideness, the width of modernity?

Maharaja: The width, you are discussing band with here?

Devotee (3): Yes, it's very wide.

Maharaja: Very wide, it's very wide.

Devotee (3): Just choosing the right hand bag it's a whole universe.

Maharaja: Yes, but the point is what hand bag are you going to pick, and you pick the right one and your friends will say, it's great, and you pick the wrong one, then they'll say, you are a jerk. Where is the broad-mindedness? Because you and your friends you have picked from the universe your bag, but anybody who doesn't pick the bag within yours, you have picked a Gucci, they picked the whatever it is, Louis F..., but someone else picked, but someone else picked the safeway model and then you'll say, oh, they are out of it, that's not broad-minded. Broad-minded is, that's their bag they like it, this is my bag.

When I left, it was two years ago I left England we were in Sainsbury's, we are in Sainsbury's and there was a bag there they were selling, because they want to be, they are trying to project they are environmental friendly, so they made this bag out of cloth that you can put your groceries in instead of using the paper bags and they had it there, it was five pounds a bag. And I remember walking by and I asked the devotees, hey, you want one of these bags? And they said, no. They were very fashion conscious, who wants a bag like that? That was there. Then about six weeks later, when we left England, I was looking in this magazine, I think it was Time or Newsweek, and the latest hottest bag was that bag, because they are not available any more, and you could buy them on amazon for something like 250 pounds. It was the bag.

So therefore it moves around. It may be a universe that's working from, but that universe is created by God, not by modernity. God created that. Now the problem with modernity is, only this much is right, anything outside of that is stupid. And the Vedic is, the point is, God consciousness is the ultimate where you want to get to, but depending on your consciousness you have all these other levels that you can function at, and so therefore a kid is functioning at their level, they just have as just as much rights as an adult, but their rights are going to be applied as a kid, not that now he can do whatever he wants. No, he is a kid, he has to learn what's right and wrong, then when he gets to practice, then he will have his say.

So the thing is it's very narrow. The intellectuals think everybody else are idiots. The common street person thinks the intellectuals are puffed-up. The guys that are good-looking think anybody else are some kind of animals out of monsters incorporated. And the other people think these guys are just puffed-up. So where is this broad-mindedness you are talking about?

No, there is a lot of variety, that we accept it. But narrow-mindedness is standard. Otherwise how do you create an identity for yourself? If I don't go, ok, I am an intellectual that's good-looking, a little bit upbeat yuppish, but I am really good at my money and stuff like that, then therefore I drive this kind of car, I wear this kind of

clothes, I live in this part of town, I go to these parties with these people. But you change that, you change where your parties are, where you live, what car you drive, and everything like that. Because they have to have an identity.

So what we are saying is, you create an identity that is more universal, if it's based on the soul and God realization, therefore you can relate to any other living entity no matter where they are. The externals aren't important. The externals are for their conditioned needs, how they make their money, how they live their life. But it's not actually what's the main prominent element of God consciousness in their life.

Devotee (3): I had some practical questions actually, I mean, I am not a Vedic psychologist.

Maharaja: No, no, wait, wait. Don't point that way, because see he has been around a long time and he is very thoughtful. So his question takes ten minutes, because it's ten minutes of material that he is trying to pull together, he thinks about all these things and he is trying to find where they fit together. So this isn't a ten minute question based on he doesn't know what his question and he is going around the universe trying to find and just expressing himself, what do you call that kind of literature where you just free flowing free, the mind is just...

Devotee (3): Automatic writing.

Maharaja: Automatic, yes, so it's something like that, it's just go. It's not that. You get those questions, and if it was one of those I'd stopped it immediately within the first five seconds. But his is he is bringing out this thing and this thing, all these seeming contradictory things, so he is trying to present all the aspects of the field, then at the end he'll bring it together in a one-sentence question. And so what we were doing, he was dealing with one part of it and then we were discussing that, then he'll deal with another part, we are discussing it. But in that she had a question on one of the parts, and then you have another question.

So it's very practical when you are trying to actually use these things. Because then it's a matter of, ok, I am going, do I pick this or this? Which one do I pick? This one is practical and all this, but this one is smaller. And then this one may be a different thing, this is this, I like the color, this is kind of plain, or I like the practical, it looks very square and professional, while this looks more like something more like...So it goes on, which one do you choose? It depends upon who you are and what you need.

You see these big fashion models and stuff like that, top stuff, they got their fancy bag, and they have a little Winnie-the-poodle hanging off of it, and it works. You could say, hey, that Winnie-the-poodle is for an eight year old, but it works. Because you have to be able to see the mentality. You have to see where they are coming from. Only the Vedic can give you that, the modern can't enter into that at all. They'll talk liberality, but it just means, all they are talking about is be tolerant, be humble and be tolerant. They are not actually be talking about acceptance of it. You just have to be tolerant that others do these things, you don't have to accept them. Because

otherwise why it's not this and that? You can't categorize people, but if you are going to do a study you have to. If I write a PhD, I got to categorize. But at the same time, if I use in a conversation, oh, you can't categorize. It's very contradictory. But the Vedic these contradictions can be brought together, because you are dealing with the whole picture.

It would be like saying, I have a little box of whatever it is, the magenta, cyan, and what's the other one? Magenta, cyan, and what's the yellow one? They got another color... So you have the yellow, the red, the blue, and then that's very clear, this is modern. But the rainbow, that's the Vedic, it just doesn't apply these days, that's an old fashion, how long have rainbows been around? How long has dividing all the colors up into these three been around? Very recent. But rainbows have been there forever. So they don't apply now. That would be the approach. But the Vedic is, because you can deal with the rainbow, you can see these three colors and all their combinations. So the person can only see the three, he is starting. So when someone takes up Krsna consciousness, it may have something to do with what you are saying, takes up Krsna consciousness, they'll just learn to see those three colors, so therefore it looks narrow. But with time they'll be able to see where they blend. And so when you are dealing, let's say with brown, you know that you have black, you have yellow, and you have red in it. So you can deal with the aspects of that. So when the yellow part is prominent you deal with that, when the red is prominent you deal with that, when the black is prominent you deal with that, or any combination of it. That's Vedic psychology.

Prabhupada would go anywhere with anyone and be fine. He is sitting down in the Bowery with the drunks. We go, the drunk comes by and tries to talk, uh, get out of here. Prabhupada is very gentle with them, they come... because he dealt with them nicely. When they come they stand up, they tip their hat to him. They don't tip their hat to other people, unless they are asking for money. They tip their hat to him out of respect, they didn't ask him for money. In fact, you have that story where one bum coming into the place with toilet paper, what's he going to do with it? So he wanted to do something for the swami. So he just comes in to the place, around, puts it in the thing, comes, tips his hat, and leaves. And Prabhupada just, what's this guy, he is disturbing. No, it's that he is doing some service. That's broad-minded, that's Vedic.

So the reason devotees have difficulty is because they are still contaminated by the modern, so they apply the modern perspective in Krsna consciousness, therefore the narrow-mindedness of that modernity against others' modernity clashes. Because in modern, I mean it's like, Iraq is there, they are a modern country, so is Iran, they fight. The French and the British don't like each other, they are both modern. The East-Enders and some are from other place they don't like each other, they are modern. Brothers and sisters, pretty modern, they don't like each other. So that's the difficulty, modern has this problem to it. Because modern, the definition is, not according to sastra. That's the simply definition of modern. So everybody will fight because it's not based on sastra. If you see according to sastra, why would you fight?

Because everything is there in the sastra, every perspective, there wouldn't be a fight. A fight is there, because we are contaminated by the modern.

Devotee (3): Prabhu, can I ask you my practical questions?

Maharaja: Sure, but in my mind what I just said is extremely, I use this day to day, I talk to people all the time, and if I don't see with this mentality I can't talk to people. Because I have one person coming, I have grhasthas coming, I have brahmacaris coming, I have people that are totally fanatic about something, I have people that are completely out and left-wing and how modern they are. I have all kinds of things. So if I can't function with this, so to me this is very practical, he is a psychologist, is it practical or not?

Devotee (5): Yes.

Maharaja: Yes, so then, and since it's about psychology, then ok. What's your practical question?

Devotee (3): Well, I do a practical commentary, I don't think we can extricate ourselves from history and from modernity.

Maharaja: Nobody said you are. But it's just like, somebody drops some garbage on your front porch what do you do with it? That's modern, it's happening right now, there is garbage on your front porch. What do you do? You pick it up. Why do you pick it up? Because you have a concept of that the garbage belongs over there and the front porch shouldn't have garbage on it. But now if I was being real modern, real liberal, then it's just it happens, garbage happens, right, isn't that what it says? So therefore I would just leave it there. And not only that, I have my own compost factory and I can go organic, because the garbage is sitting on my front porch. Not only that, it's free and available, anybody comes along can have some. So that's the whole problem with the modern it's that.

History is another thing, but who wrote this history? I learned that the Spaniards got in their little boats and they went over to South America and they liberated the barbaric savages from their perspective in life. What did they do? They went over, they killed their king and stole their gold. That's the reality. That's what they did. They came to India and tried to uplift the savages here by destroying their culture. For what? So that they can take all their wealth from here to Europe. They weren't generating wealth here and putting it back into here. So what is this history you are talking about? Who wrote it? It's a common thing, who wins writes the history.

Devotee (3): ...

Maharaja: Ok, so just like this, the British go into America, they are controlling America and they take their men over there, there is rules of warfare. The Americans from behind trees are shooting them. That's called guerilla warfare. They go in and dump a bunch of tea in the sea, they go steal someone else's tea and dump it into the ocean. This is all guerilla terrorist tactics. But because the Americans won they write the history, then they say, they liberated and this and that and a good cause. The

British probably don't have much good to say about it, they just say, they are just being very low class and uncultured, if you read British history. So when you say history, which one? Which one of the unlimited perspectives are you talking about?

So that's why unless there is a God conscious perspective, you can't really know what's right and what's wrong. How do you actually judge it? So is it progressive for human life to become God conscious? Yes or no, what is lacking in it? The Americans they are sitting there all the way across the ocean and they are having to manage their lives and they are being controlled by a power that has nothing to do with them and know anything about them, that's a valid complaint, because in the Vedic thing the king has to know what's going on with the people and make the people satisfied. So they have a valid complaint. The method they went about trying to accomplish that complaint that you can't say was really valid, because they have used techniques and this and that that weren't proper.

So therefore in the Vedic you say, they have a complaint, so either England takes care of this, or since they are willing to run their own lives give them more sovereignty, or give them sovereignty. So that's then the Vedic perspective. That works for everybody. But the modern only works for the group who wrote it what do you say history. It doesn't work for the other groups.

Devotee (3): So my question was, if there is a Vedic psychologist or a Vedic psychiatrist who is a Vedic psychiatrist, who is a Vedic psychologist? Because usually when I have problem I lose three times in a row at football or something I go to my sports psychologist. And if you are married, you go to your marriage counselor. Who is the Vedic psychologist, is there a Vedic psychiatry...?

Maharaja: Here is one right there, there is one sitting right next to you, you can get his email.

Devotee (3): Do I have to pay 300 dollars an hour?

Maharaja: That you work out with him, that's between the two of you, I am not getting involved. How much do you pay to your American counselor?

Devotee (3): I go on the public system...cheap.

Maharaja: Ok, cheap, so then maybe you can work out a cheap deal with him.

That's why guru, sadhu, and sastra is there, you have the scriptures, they are there, so the acarya is there, you have the other devotees to help you understand those things. That's the basic. And then basically you have to say, because you have a particular mentality, so you have to find which devotees are able to speak in a way that it makes sense to you from your perspective.

Devotee (3): Would it not be false ego if I do so? They just kind of...

Maharaja: No, no, it's like this, those who you see are authorized that are properly discharging devotional service and are accepted as such, then those who can speak the Krsna consciousness philosophy and this psychology in a way that applies to you

that you can use it, those are the persons that you then associate with and take their direction. Because someone else may have good points, but they can't apply it to you, because the scope that what they can deal with is in a particular area.

Devotee (3): It does, but nobody has been able to help me with my lying and cheating. I am lying and cheating regularly, and I haven't got good advice yet. Maybe the prabhu here will help me...

Maharaja: Maybe he can help.

Seeing lying and cheating, why lie and cheat? Why lie or cheat? It's dangerous. So why would you lie or cheat? What is there in lying and cheating that is important?

Devotee (3): All kinds of things, prabhu, I think what you call possession and facility.

Maharaja: Ok, but facility, but that facility is still based on the same thing, there is an experience that you are looking for. And somebody..., getting on their little bicycle, going down the side of a mountain and going off a cliff and then pulling their parachute, you get it by lying and cheating. So it's an experience you are looking for, and then that creates some facility for you if you win, if you don't lose. And that facility creates an experience for you. So it's the experience you are looking for it, it's just lying and cheating happens to be the method you are using, it didn't have to be that. Other people get the same experience using something else. You eat a sandwich, someone else is eating a pancake, but the taste and the experience of eating is the same. So therefore Krsna says in the Gita, He is the cheater of the cheats. So that feeling of that cheating that's actually Krsna.

Devotee (3): I knew it.

Maharaja: Yes, so you are looking for Krsna. But the point is this is a very low end approach to Krsna. Krsna has so many other qualities that are so much nicer than this. But if you understand that what I am looking for is that experience of Krsna, then once you connect that, it disconnects it from the normal state of conditioned consciousness, and then you start to be able to be aware of it. Because right now you are caught up in it. It controls you. But when you do this you are able to see, because you become ksatra-jna, you become observer of the field, not part of the field. Then you can see, actually the experience is Krsna. Therefore when I take bigger risk, there is more Krsna, less risk, there is less Krsna. So the actual point is Krsna. So then if it's Krsna, then why am I looking for Him here? Why not look... in direct like chanting, worshiping the deity, these other things like this?

Devotee (3): Just out of curiosity, is lying ignorance, passion, or can it even be goodness?

Maharaja: It depends upon why you are lying. If you are lying because you think you are Napoleon Bonaparte, that's ignorance. If you are lying, because there is something you want and you lie to get it, that's passion. If it's actually for the protection of someone else and that, it may even be goodness. Somebody comes

knocking on your door, you open the door, there is ten guys there with guns and they say, is this guy in your house? You say, no.

Devotee (3): Just of the side of things, I saw some sigh in another..., chess is not allowed. Is chess the same thing, it can be in goodness, in passion, in ignorance?

Maharaja: It's like this, chess means you have to use your brain, so some people don't, they like something a little quicker, so chess is not allowed. Because in some places, like let's say you go to Jagannatha Puri, down there people play chess, they bet on it. So therefore some Indian devotees think chess is a game for gambling. But like in Australia, means there is two flies sitting on the ground, two Australians will go, which one is going to fly off first, and they bet on that. So therefore, why that logic, then having flies on your house is gambling, so therefore everybody has got to have screens.

Chess is actually a Vedic game. It's just that the game that you see nowadays has been, I forget when it was, I think 1800s or 1900s, they changed the rules a bit to make it faster. Like Basketball now they put that...the line, you can only hold the ball three seconds and you shoot from here, because it is getting too slow and people get bored and they don't watch, so the same with chess. The Vedic is the pawn can only move one, it can't move two. When it gets to the opposite side of the thing, when it gets to there, whatever square it lands on, you can only get that piece back, you can't get any piece back. What the modern calls the queen, that's the prime minister, that's the general. You have the elephants, that's the castle. Then you have the horses, that's the cavalry. Then you have the bishop, that's actually the guys on the chariots. And then the pawns are the foot soldiers.

Now a typical game would take you like 40, 45 minutes to play. Half hour, 45 minutes. If you are playing it with Vedic rules it will take you about two hours. So people just found it too slow, so they changed the rules. But it's a Vedic game. Those who actually know the history know it's a Vedic game.

Devotee (3): What about, prabhu, about innovations? Not everything in ISKCON looks like things outside of ISKCON. But there was not an innovator in your mind?

Maharaja: He is an innovator, but that's an application, that's not in principle. Principle, he is getting exactly what the tradition is trying to get, he just does it in the present-day context. That doesn't mean he has changed them. He knows the principles.

Just like let's say you have a good cook, but he is expert, so you put him in a kitchen with all facility he can cook nice, but if the facility is not nice, he can't cook good. But a master cook can go into the kitchen no matter what the pot or what he has got he can make something out of it. That's Prabhupada.

Devotee (3): And my opinion is also Terrence Mac..., which I think you may be familiar with, Terrence Mac..., his opinion is we all love innovation.

Maharaja: We love innovation, yes, why not?

Devotee (3): Especially young people. I mean no offence but...

Maharaja: Why, old people also like it.

Devotee (3): ...after some years you don't care for innovation any more.

Maharaja: But that's a very narrow-minded opinion, isn't it?

Devotee (3): I think, it's quite justified and facts.

Maharaja: But still it's narrow-minded. And if you are truly a modern person you couldn't say that.

Devotee (3): Maybe I am a traditionalist.

Maharaja: Ah ok, but why is it traditionalist? Now that you quoted this other guy that supposedly is a celebrity that I have never heard of in my life, then you are falling back on a very traditional thing of name dropping and stuff like that, but you dropped the name I couldn't give a damn about. So therefore your position didn't increase one ayoda. But you worked on tradition there to try to establish and push forward your opinion.

So now in the same breath to say those who are traditionalists, why do you unbutton that top button? That's what people do. Why not unbutton the few on the bottom and leave the top button all the way up, now that is innovative.

Devotee (3): I am a traditionalist, prabhu.

Maharaja: So the thing is then, why do you say this? So you are over 30?

Devotee (3): Yes.

Maharaja: So then why you even talk about this? Because you wouldn't understand innovation, because you are over 30. You are out of touch. You are remembering something that is past, it's gone, it's over, it's finished. You want to buy a suit, before you bought one, you go back to the 30s you bought one that was bigger than what you would want, then you want one that was the same, now you buy one that is two sizes too small, unless you are out on the street, then you buy a coat that's at least ten sizes too big. If it doesn't hit your knees like a zoozoo (?), it's not the right size. So you are out of it, six months, you are out of it. So if you hit 6 months ago, you are still on the last days, but if it was more than 6 months ago, you are gone, you are finished, you are history.

Devotee (3): So my question was if you agree in case we agree that we love innovation all of us, how do you think we should manage it, because what we see in...

Maharaja: Let's look at it like this, you are sitting in my place, I am not sitting in yours. If I go to your place, there is a good chance it looks like what everybody else's place looks like. This place looks a little different.

Devotee (3): Mine as well.

Maharaja: Mine as well. Do you have trees growing right in the middle of your house?

Devotee (3): No.

Maharaja: So then?

Devotee (3): Should I plant one?

Maharaja: We are being innovative here.

Devotee (3): No, my full question is that...

Maharaja: But your full question, say it in one sentence, otherwise you don't know what your question is.

Devotee (3): Innovation is running wild throughout history, innovation is going in all kinds of directions.

Maharaja: So innovation is running wild here, we have one devotee who knows it or not, there is a lot of devotees in the army in Iraq that's being run by military, but normal devotees don't know about it, because one devotee he was in the army and he started preaching and set up all kinds of preaching cells and things like that, he has even got a medal from the general that was over there and he is introduced as our local Hare Krsna. Now, that's innovative. So innovation is going on.

It's just a matter of you understand it, you understand the principle that applies, then you can apply it. So that's the difference. Someone who doesn't know anything can't be innovative. Someone who is expert at something, is not necessarily innovative, but what they do is very good. Someone who is master at something he is innovative, because he can take the principles of anything and apply it in any situation to anybody.

So that's the Vedic concept, get to the level of mastery, then you are innovative. Like Western music, people sit there and do some innovation, but they don't know much about music. Or those who really are studied in music just play exactly what Beethoven or Mozart played. But in the Indian you learn by rote exactly how to play the notes and everything, but in any performance they never play the same thing twice, it's pure innovation, way beyond what anybody in the West ever does. But they learn that by the exact opposite.

So that's why it appears Krsna consciousness lacks innovation, because you have to learn the form of it. Once you learned the form of it, then it becomes totally spontaneous. So it may start off looking more rigid than whatever is in the modern, but once someone is situated they are way beyond innovation in the modern, the modern can't get close to it.

Indian musicians can write Western music no problem, they do it all the same. But Western musicians can't write Indian music at all, no question.

Devotee (3): And my final question, prabhu, is monogamy an innovation?

Maharaja: Is monogamy an innovation? Meaning having one wife? Is that an innovation? I think, it's practical.

It's like this, now if you really want to make your marriage work, then as a man have to be really aware of the needs of a woman, what is a woman and her needs. To that degree you are aware of it and able to deal with it, you have a working marriage, so that degree you can't. So because women are so complex in their feelings and emotions and expressions, how is it you are going to practically deal with more than one of them?

Devotee (3): With the help of Krsna, the maha-mantra.

Maharaja: No, it doesn't work like that. Because the point is Krsna is fine, He can have so many, but you are limited. I don't see any gold, I don't see any nuggets, you haven't got the money to take care of more than one. Taking care of one would be as much as you can take care of. Because the point is women represent opulence, they are comfortable in an environment of opulence, so unless you can provide completely for two. Two women means two houses, two cars, two facilities, complete for them. Whatever the one wife would have you have to be able to regenerate that completely for another one. I have a godbrother somewhere in the Caribbean, his father has 25 wives, he has got over 120 siblings. But each one of those wives has their own house, own complete facility, everything. And he is able to make it work. But if you can't make one work, there is no question you are going to make two work.

Devotee (3): But lying and cheating can get me there, prabhu.

Maharaja: No, it can't, because women up to a point know, but after that they'd understand. They can understand if you are spending time with them or not. But your lying and cheating to go off with the other women...

Devotee (3): No, no, to get the houses and have the cars...

Maharaja: Maybe you can, but then when you are locked up in jail, then they got nothing.

Devotee (3): They would be even happier, prabhu.

Maharaja: So then if they'll be happier by not being with you, why don't you try celibacy, that sounds like the best thing for you?

Devotee (3): ...

Maharaja: Ok, so we'll end here. (end of lecture) (end)

April 10, 2009

Devotee (1): Maharaja, if you allow me I have one question from yesterday.

Maharaja: Yes, we are going to continue with that. I was just going to summarize and then we'll go for question.

So today will be the last day of this seminar. We'll continue with Sadhu Maharaja's question. But before that basically we were discussing the point that the mind is generated from the mode of goodness, therefore its situation in goodness makes it function at its best. So that is, one is the environment you are in, that's the very important element, that you create as sattvic an environment as you can in the situation you are in. The other more important is your perspective your mentality in dealing with your environment. Because if the environment can't be brought up to a standard, your mentality always can, that's what you are always in control of, there is no question that you can't. One may not have the habit, one may not have the inclination or the determination, that's another thing, but it is the one thing you are in control of, that you can do.

So the environment has a lot of influence on how the mind is affected. But that's actually because you allow that to happen. It's natural that it would be there, but as it is mentioned, according to the questions of the Kumaras, then the mind contemplating the field of activities, in other words, the situation you are in is the field of activities, but it's just the field, it's not doing anything. It may be active and moving, but it's not specifically doing anything in your life, it's just existing. A bird just flew by now, did it affect anybody's life? No, it's part of the field. You can have it affect your life by becoming absorbed in it. So that's their point, you see the field, then you become absorbed in it, so the field therefore enters your life. So your life and the field become non-different. So by adjusting the field you adjust what is affecting your life. So that's the first step. But more important than that is how you perceive that field is actually what you are in control of.

Generally because we identify with the field, we want to make it that we are in control of that field. Because if we control the field, we feel we control our life. But actually if you control your life, then the field doesn't have effect on you. So that's real control. Because you are trying to control the field because of its effect on you, but if you deal with yourself and it doesn't affect you, then it's accomplished. Otherwise this gives rise to all the things until everybody changes, so I can't change until the leadership changes, and nothing can happen until this changes, and you go on and on like that, lifetime after lifetime since time immemorial and that's the way it's going to stay.

But self-realization means you from your own perspective understand how you can effect the change in your own life. So therefore it's recommended, since the mode of goodness that's coming from Aniruddha, He is the controller of the mind, therefore you try to situate it at the best, that's the Vedic understanding. That's the first option. If that doesn't, then as close as you can. And if you have absolutely no control on the environment, then you don't bother, or if you can, change environment. So it's very practical.

But now in yourself then it's a matter of if you are dealing with what you can change, then it's a matter of you are dealing with three things. Means, well, let's say,

you could say four things. One is the ability to be conscious enough to observe the field. Prabhupada says, until you are conscious you can't be Krsna conscious.

It's just like, if you can't cook, how do you cook for Krsna? If you don't know puja, how do you do puja for Krsna? So if you are conscious, how will you be conscious for Krsna? So the first thing is being conscious of your environment.

Second is your identity. You identify as servant of Krsna, I am not the controller and enjoyer, then that gives a particular perspective. That puts you on the transcendental platform, automatically goodness and other things are established. And the effect of the material nature is given up. So that's the main thing, because everything starts from sambandha, relationship.

Then from that, your identity then in contact with that field of activities, or what you are conscious of, that combination will then give rise to desire. So now if your identity is mundane, your desire will be mundane. The identity is spiritual, then the desire will be to use the field in Krsna's service.

So that then gives rise to the third thing, which will be the attachment, or the need. So if your identity is material, your perception of the field is material, your needs will be material, therefore the fourth stage, your actions will be material. But if you are conscious of the field from the perspective, I am servant of Krsna, then your desires and your needs will be in connection with Krsna, therefore your actions will be in connection with Krsna. Then all four stages. This is actually how the mind is functioning.

So as you see these four, the main important thing is being conscious and identifying as a servant of Krsna. We see when Bhaktivinoda Thakura gives the saranagati, the song, when he is explaining it, then he starts from what we would classify as the fifth item, not the first. He starts from the fifth. Fifth is where you identify yourself as servant of Krsna. Having done that you take up the meek and humble position. Because if I am servant of Krsna, I am not God, I am not the controller and enjoyer, so I have to be humble. Then you can take up the process of devotional service, accepting what's necessary, rejecting what's not necessary, seeing Krsna as one's maintainer and protector. So that's how the mind is actually going to approach it. Then having done that, that will bring you back to now identity of servant of Krsna meaning on the transcendental platform, you are on the liberated stage, brahma-bhuta. And that meek and humble comes from the whole culture that is there situated on the platform of bhava and prema. But you start there.

Just like when you start the process of sraddha to prema, you start it from sadhu-sanga. It just doesn't pop out of nowhere. By association of devotees then you get the faith. And then having the faith, then you take up the serious association of devotees. Before that it wasn't so serious. So same way, you start with identification and humility, then that will bring you in a circle back to now real identification and real humility.

So it's all going to start with being conscious and your identity. When that's there, then your desires, needs, and actions will be in connection to whatever is your consciousness and your identity. It's just the way it works.

So the Kumaras are saying, these have entered each other, how is that? And so that's bringing up a problem like the impersonalists bring up, they take it that it's an illusion, so how to get rid of this illusion? But the material world exists, this function actually goes on, it's a mechanical process. So technically the mind and that and the con... never enter it. It's just our attachments it makes it that way, that's how we work with it.

Or you have then Kapiladeva's mother, you have the field of activities, the mind is dealing with it, and the sense objects are entering the mind, if you separate that, then can you? Then that's the voidism. Because voidism is, if you separate, it doesn't exist any more. The impersonalists is, it's there, but it's an illusion, it doesn't really exist. So then spiritual is something else. The mind and the sense objects aren't interacting, because it's all Brahman. The Buddhists' thing is, they are interacting, that's the illusion, you separate them and then nirvana.

So in both cases you are looking at it that I can't be the controller and enjoyer, therefore I will not deal with it. And the other one is, I want to just be peaceful, so I separate them, so then it stops existing. But both of them have missed the point, it exists, it's real, but what's not real is our perception of it. We are sitting here in this building in Mayapur whatever our consciousness is, whatever our identity is. You are conditioned, you are a sadhaka, you are liberated, you are on the platform of prema, the facts are the facts. The point is how you see it. Do you see it in connection with Krsna? Do you see it not in connection with Krsna? Do you see it in connection with your own sense gratification, or just liberation, or just the process to free yourself from material existence and extinguish your existence?

So this is the point that's being brought out, the first point is that the mind is real, what it's dealing with is real. What's not real is our perception or interpretation of what real things we are seeing. We see the things of this world, we think it has nothing to do with Krsna, it's for us to enjoy. Or that we see the things in the world, and we think it's illusion. So that's the maya. The real point is, it's here, it exists, but it's Krsna's, it's Krsna's energies, they are all interacting, our business is to use it in Krsna's service.

So this is basically from another slight perspective in a nutshell of what we are dealing with in the Vedic psychology, how to take each one of those elements and make sure that the mind is understanding that properly, perceiving that properly, accepting and rejecting on authority of guru, sadhu, and sastra.

So your question, continue with the question.

Devotee (1): Thank you, Maharaja. Actually I have to present first where I am coming from in order to complete the question. So I am a devotee that is two years and a half in the movement, I am a PhD in psychology and also in philosophy.

Maharaja: Was that a good choice?

Devotee (1): ...no.

Maharaja: Are you happy with it?

Devotee (1): After beginning listening this climate in this field actually I became a little bit more aware of... But actually it was also my inquisitive analytical mind that brought me to question these things. Because one fear that I have is lose my power of discrimination.

Maharaja: Lose your power of discrimination.

Devotee (1): Yes, therefore when I check all the things I have to see, ultimately I have to look...or gain something, it began with that kind of. But I fear to lose my freedom. So I submit all this introduction to see if you can help me at all, because my analysis came from the point of view, and also this allowed me to also become the center of attraction, because I still have this feeling that I am God, but before I arrived here I was with my shrink all the time, I were wasting the a lot of morning. My whole problem is, I am lying to myself. Because this is a course of seminar in psychology I am taking advantage of that, and this is the first time I am...

Maharaja: And it is free.

Devotee (1): ...because I have to accept a challenge now. Because although it's free, before I knew that it was...

Maharaja: It's harder to fool yourself.

Devotee (1): Very good. You are...me, before I was going there staying two or four hours, and the most regretful thing, because I was dealing with my shrink, either why I was talking about my life experience and all that, he was in the form with one of his many girl friends, I was..., but I knew that that was the game, at least it wasn't any of my girl friends.

Maharaja: Ok, yes, it's fair enough.

Devotee (1): I just tell you that, but the thing is in that game I was the winner, because I was paying for and I got what I went, my freedom, the justification of all my so-called troubles. One day I realized that he actually couldn't take me further. So then I went to my friends and...

Maharaja: So you decided to talk to his girl friend?

Devotee (1): No, this is one of my problems still, but we will get there. That is the real essence of my trouble. At least I know that you can help me. The problem now is when I went to the philosophical side, I have so many friends also graduated, PhD and all that, we are peers, so with this called how you started in a trip we decided to come to India and actually live through together. The airplane almost fell, it was a big, big diving and all that. And all of a sudden I see my friend he is screaming like anything completely, and he was a complete Buddhist. We also believe, nothing exists, we live for the moment and all the things. When I saw that, something clicked

in my brain. He is afraid of that, but actually nothing is there, why is he afraid? And then I analyzed this guy is not really truthful, let me see, how I afford it, so when we arrive in India all the things develop. And the point is that actually they are Krsnas and that's how I...I am trying to know the truth and I like this with Krsna...at least I didn't find any other scripture that God Himself is so boring, I am Krsna, I am God. This is the one that it clicked...

Maharaja: So you think, I am what I am wasn't quite...?

Devotee (1): No, that's...very good. I was thinking, well, maybe there is something, some...is superior to consider, to pay attention. Then you came up with all the things I am paying attention about surrendering to authority, this is one of my greatest problem. In any case, in a nutshell since still I am a cheater and when I come here...

Maharaja: A liar also?

Devotee (1): ...

Maharaja: Not up to the standard from yesterday?

Devotee (1): For instance, when we'll get into my suitcase, I will dive into my Western clothes. And it seems that when I do that also I get this double identity, what's why I am, this is the real shrink... So in the airplane I may many times have I start to cry when the lights turn off, of course, because I don't like that.

Maharaja: Is that during the movie or after...

Devotee (1): No...because I am not so hypocrite. At one point I realized I should cry for myself. Why? Because this game, I am trying to practice spiritual life, eternity, and knowing all, I know Brahman...but somehow or another when I read the books and I listen to the class I see there is this element where I question the past and the future, I am in duality, but still I feel to think in the modern conception of life, I like the Vedas and everything like that, but I bring it to my day to day life. Then when I really see, if I am still thinking in past and future, the present which is what modern means, and I take the word modern, when I finish with the end...

Maharaja: Just on that, I would just, you are taking the modern as the present, but that would mean may be contemporary in that it's situation is there, but technically modern means you are always living in the future and the past, you are never actually in the present, you are never actually in the moment.

Devotee (1): So the present doesn't exist.

Maharaja: No, because they are not actually dealing with what's there right now. They'll say they are, but they technically aren't, because actually what's going on right now is based on reality of God's laws and cause and effect of all these energies, but they are not dealing with that. They are just dealing with their feeling. So the only thing that's in the present is their feelings. But actually their understanding of the field and dealing with the field and all that, they are in the future or past. I feel I want to interact with the person. So that's the present feeling, but I am thinking I am

going to interact, I am going to do this. They are going to respond like this. Or last time I dealt, they dealt like that, so then I don't know. So they are not actually living in the present though their experience is here, so they think they are.

Devotee (1): So let me see if I got it right, please correct me, when you talk about, actually even when you say about this Vedanta psychology that follows Vedic. Let's say intellectually, remember I don't want to surrender here, because I am chanting, why do you have to do? I see the Vedic something is internal, Krsna maybe, He set up the environment, but the Vedanta are the rules, I have to follow, any environment I have to follow rules anyhow, so I accept the Vedanta as authority...that is based sastra, Vaisnava, and guru and so forth, I am approaching the concept. But now I see that that is eternal, according to intellectually I accept, this is an eternal thing, the Vedic... Now when I come and try to apply, I...argue, what can I do? I have to think I am morose, who cheat me in the past, who I cheated in the past, who I am going to cheat in the future, and then how I am dealing with all these things, still I am all the time in duality... There should be one formula in one sense, I believe there is from sincerity, I try to open it up. Because also I follow your kind of, I am sorry if I call you Maharaja, because if I tell prabhu, that means I accept you already as my guru, so prabhu has a big meaning. Even when I say to every devotee I actually think that, not being sarcastic, I think they are my prabhus, not in the way that they are very examplory, because they are teaching me what not to do. So in that sense they are also prabhu. So technically I approach you, because I don't want to know the technicality of this institutional way of things, there are so many laws or whatever, I know that you cannot initiate, therefore you are not a thread for me, for the time being, and actually I see in one sense...

Maharaja: I got rocks.

Devotee (1): This actually doesn't hurt my spiritual independence or freedom. The point is that actually I am inquisitively asking you, but still I want to surrender to the right source, I mean the source is Krsna and all that, but I get inspired by example, in that sense I see that you at least you don't keep any sort of string attached thing for getting me here although I asked you I wanted to be part of the gurukula you told me not really in this lifetime...

Maharaja: We got some bookings after three lifetimes.

Devotee (1): At least I have hope, I am happy because I have hope. Because actually the thing is I was serving my whole life, remember I graduated in psychology and philosophy. So I also learned to serve. And the greatest trouble that I have is that, not to criticize, there are so many devotees, everyone is technically more advanced than me, they just join, not even I have a spiritual name, because I am trying... authority, but still I am making my endeavor. In any case, the problem comes I have to interact in this environment, I have been around in every environment with different sects of Gaudiya Vaisnavism, at least this one brings me into one confidence...they don't fly too high, not too low, but there is a... kind of I reveal this confidence and listening. But the point is that actually come down is how,

since you mentioned sraddha, associating with the devotee, and trying to practice. But actually in the surrendering mood I am still fighting with my identity as God, which is minimizing every day, I regret it. And particularly since two weeks I started to chant Hare Krsna, this has been the fear, because when I chant Hare Krsna, there is something that I cannot control, my brain loses it and my identity. Because we say that this whole process is about identity, and I am trying to find my identity and fighting from this other element that is still possessed my soul let's say. Authority I understand is required. But I cannot take it blindly...So in this whole play of my mind and my intellect at one point I know eventually it is coming I have to give up and I have to surrender. But Maharaja honestly I tell you, I read the history of ISKCON and so many other movements, that's why I am afraid to surrender. And I see there were so great souls also, even in this society, which is still there are great souls, because the service that they have done and connected to Srila Prabhupada so forth. But the point is at one point of their activities they manifested another reality of their identity and I got really frustrated... I challenged the society, even I challenged Prabhupada, that was my great stupidity, but I know personally I made a mistake. So technically is how I can harmonize the thing? When I see they are actually without humility, I know they only lie, I am also a seeker, but when this aspect of devotional mood, and I understand we are all devotees and all that, but we are dressed with different bodies and all the thing. How I scratch the subtlest most of my false ego and start to see the light through, when I see oh, there is something. Definitely I don't have a problem with authenticity of the teachings of Srila Prabhupada, but that is not enough, I need to interact, and I want to interact with so many devotees, because this is a very important thing to me, interaction... Because I cannot even think to relate to Krsna, I tried many times. It is always in my brain... I realize what you just said about relationship, even relating to somebody in order to understand my identity, I am not any more the center of attention. So how therefore my capacity of discrimination, because I tend to think that this will allow me to see my real nature ultimately, how I refine that element which also I have to constantly survive in a plane that I am still seeing two elements of existence, past and future, that final line will take me to the absolute. Kindly you can give me some...?

Maharaja: Structure is very essential of it, if you are studying psychology or philosophy, then the main thing what they are doing is dealing with different structures. Your different people in the psychological field either have a different structure or a different angle on the structure of how they would categorize everything. Philosophy also, then it's a matter of structure, how do you categorize something. So then they will have the people they are studying and their categorizations, but more important since you are from the academic field is that how do those in present-day or contemporary academia what is their view that you have to be in line with, otherwise you will lose your position or not be accepted within their sphere, and then that will further your identity crisis, because then even that doesn't work for you. You have learned and know all the stuff they know, but if you put it together differently than them, then you don't work in their area.

So we can see, structure becomes the most important element actually. So that's what we are dealing with in identity. If you have a structure, means perception or consciousness what we are talking about is a generic thing, you can be conscious or not. It's just like, you can smell, but it's a matter of what is your formulas by which you interpret the smell that is important. Everybody can smell, someone thinks it's nice, someone thinks it's not nice, someone doesn't even notice it because it's not within the realm of they would like to be smelling anyway, so they don't even pay attention. So actually what's behind even the consciousness of the field is how you identify yourself, how you therefore perceive the field. That's the root of everything.

So the Vedas, that's self-realization, means you are dealing with that. If that's correct, everything else works, because you can't perform an activity without an identity and a perception of the field, otherwise what do you do? You don't have goals, you don't have desires. It's all based on identity. Someone who loses their identity, then basically they don't interact any more, they stop interacting with the world until they reestablish their identity.

So in this now we can either use a speculative identity if what you have dealt with up to now in your academia. Or you can deal with actual authority. Means the world has been, we can see, it hasn't been created by anyone in the present-day academics, even the guy in the wheelchair didn't create the universe. He might have had a little bit of problem, he was may be too close to the epicenter when it went off, so then when it went bang, then he ended up in the wheelchair. But in any case, the point is, he didn't create, and none of his friends did, none of them before, going back in history they didn't create it either. Even you go back, Socrates, Plato, it didn't say, they created it.

So then it's a matter of it was there before, it has its eternal laws, universal laws it goes by, and therefore accepting that authority, then you'll get the best perspective on one's own identity and the position of the world, or the field of activities. Because what you are really dealing with is yourself as an observer, the field of activities, and the source of yourself and that field of activities. So when these three are known, then everything falls into place. Self-realization, one's own material abilities and ways of dealing, spiritual and material everything starts to work. So that's the first thing to establish. Once that's established everything else works.

So that's why then the Vedas give identity means the understanding and definition of these three elements according to the definition of the one who created them. So that's what the Vedic literature does, that's different than anything else. It's a revelation of God from God. So that's what's very, very important about it. So that would establish the thing.

Then if that's there, then everything else will fall into place. So it's a matter of understanding this and then trying to practice that and apply that. So then on the point of, now ok, so accepting that. Let's say we accepted that as that's the method, then we look around us and we may be impressed or may not, or we may depending

upon our mocklymeter, then we will decide how holy or unholy is the alliance we are lining up with.

Now starting from the principle of that introduced of lying to ourself. But the point is every living entity in the material world unless they are God conscious are lying to themselves. It's just what area they are lying in. That's all. So basically which ditch they happen to be in. And so basically if someone is lying in the same area we are lying in in the same way, we don't mind it, we just take it as normal, in fact, it might not even be noticed that it's a lie. Only when we are conscious of our own, then we'll be conscious of the other. Otherwise that culture, that habit of lying to ourselves in a certain way then we actually call that a culture, that would be a particular culture or civilization of the world, they all lie to each other in the same way, to themselves in the same way. So only when you cross cultures, then you start to notice the line. It's very easy to notice everybody else is lying.

It's like in the South, they thought the North was lying, the North thought the South was. And then the Americans start the British, the British the Americans. Then you have the Continental Europeans against the British, and then the Asians against, like this it goes on and on.

Devotee (1): Could be that the importance...to live in the dhama...?

Maharaja: To live in the dhama, it always helps. Means so many things are very helpful and dynamically helpful. So you always put yourself in whatever would be the best spiritual and material situation. But ultimately self-realization can happen anywhere. Jada Bharata sitting in a Kali temple ready to get his head cut off, and he is self-realized, so it doesn't really matter so much. But whatever you can, you try to create a nice environment.

Now the point is, everybody has these different ways that they are attached to the material energy or they are lying to themselves. So those people that have the same problem we generally don't mind so much, unless it's really exaggerated, then we can't, if we are critical, then our fault we have ourself, that's what we'll see in others. But otherwise then the tendency is also what is something that is lying in a different field where we wouldn't necessarily, or aren't aware of that we do, then we will notice that. So it's a problem.

Just like you have a group of thieves, and someone else is stealing, then nobody minds as long as you don't steal from each other. But if you are stealing from outside, it's fine. Just like within our movement, if you make a mistake supposedly within the movement, you'd have to define what that means, then that's considered eternal damnation. If all you had to do is basically say, you blooped and you can do anything. That's the only difference.

I remember one devotee once he said to Prabhupada, he says, so many devotees have left. And Prabhupada said, no, no, very few have left. He says, but Prabhupada, so many have blooped and left the society and are not in the temples, they are not practicing. He says, no, no, very few have taken up meat-eating. Because

Prabhupada considered if they take up meat-eating means they have dropped everything. But otherwise even that person you have never seen him for ten years, he still thinks of Prabhupada, he still thinks of Krsna, maybe he chants, maybe he doesn't, maybe he reads, maybe he doesn't, but they are still devotees. So what is this thing of you are in the society, not in?

Devotee (1): Can I ask another question? Just a short...

Maharaja: Short meaning in what? Eternal time.

Devotee (1): 30 seconds. This is a very deep thought that you brought because if I have that faith of consciousness and without intention whatsoever to be critical or political, actually not to be politically correct, we are talking frankly here. Would it be an aparadha to reinitiate somebody who is already still maintaining faith in Prabhupada...?

Maharaja: Would it be? Ok. We get to, so then you have the element, yeah ok, now I see the connection, the person they have their own way that they have their own weaknesses, because if someone didn't have weaknesses they'd already be perfect. Perfect means no weaknesses. So since it's a process of sadhana, of upliftment, therefore when one is uplifted to whatever degree one is to that degree still there is something that is not perfect. But generally what you do is look at what's developing, it's becoming perfect. The things that aren't perfect are your obstacles that you have to work on to make it so you can move forward better. But they are not something that you use to club over someone's head to throw them back into the material existence. That's basically a very popular thing amongst the neophytes. We see it throughout religious history.

The Spanish kind of like had the franchise on it, like during their time, the Spanish Inquisition. Salem in America took up the flag. Everybody has done it. In England it's like Bloody Mary came along and decided that anybody who wasn't Catholic that was it. And so it goes back and forth. It's just, it's the way neophytes deal, because their faith is so weak, if you are not doing exactly what they are doing, then they can't function. That's actually what it is. And to that degree that the, when the faith gets really weak, then you have to pull the eternal damnation card, because otherwise there is no such thing as eternal damnation. It doesn't exist. It's a figment of neophytes' imagination, because they are working on feeling.

Just like the boy gets together with a girl, it's forever, it's eternal. So on the same way, a person has done this, so eternally they can never be forgiven and all like that. It's emotion, it is not reality, it is not intelligent. It's only to base their own, feel their own strength that they use these things. Because if someone did something wrong, then if you write them off, they are completely creamed, then you can go on, ok, then I can do it, because, like this. But the problem is, then after a while everybody falls into that category, and then you have a problem.

I am sure that when Jesus was sitting there at the wall and they drag along this lady and they all got their stones in their hands, I am sure that those weren't just

common street ruffians, they couldn't care less, they'd be off with the prostitutes and stuff, so what do they care if there is another one out there against the wall, they got more things to do. So they were probably, you could take, upstanding citizens, who would have considered themselves upstanding citizens, therefore they are feeling so bad about this woman and her behavior. So she doesn't belong in the community, therefore they are all there with their stones. And it's an authorized method. It's there in the scripture.

But the problem is then, who is supposed to apply justice? That's there, because there is qualities for that. So just because you feel like it doesn't make you qualified. I know that goes against everything with modern American ideals, but the reality is you have to be qualified to punish. If you are not qualified, then that punishment will destroy you, your family, and anything that you are connecting with. And that's not a joke, that's sastra, that's straight sastra.

So therefore this kind of mentality is not useful in Krsna consciousness, it has absolutely no use. It's projected that you project some morality, political correctness and call it Krsna consciousness, but it has absolutely nothing to do with Krsna consciousness. It can be connected to Krsna consciousness, no problem, anything we have can, but it itself is not.

Devotee (2): Two questions. In that logic then nobody would nowadays be qualified to meet out judgment to anybody according to that standard.

Maharaja: Basically you have to meet it out according to what you are qualified for.

It's just like, let's say there is a parent, they have a child, so they have taken responsibility of that child, so they have the authority to deal with the punishment of their child, but not necessarily of someone else's child or other members of the community. So it's wherever is your authority you leave it at that, and then you have to see within that that you are dealing according to Krsna conscious principles.

The main thing is when we say, there it's not because you are perfect, you are acting on the perfect principles. It's just like the postman doesn't have to be a great writer in literature to be able to deliver letters, but he has to be able to give it as he has heard it. So eternal damnation is not there anywhere in the Vedic literatures, so therefore to use that means you are not standing on the authority of the Vedic literatures, therefore you will be destroyed by using it.

But if you are using iron and fire, so right now the iron is not in the fire, so therefore we can't deal with it as fire, therefore it should be adjusted and positioned until it becomes fire again. But to say it can never be fire again means you don't even know basic physics. I can take an iron rod, stick it in the fire a millions times and it will still get hot, and I can take it out a million times. So that means we don't even understand basic first-grade physics. But it sounds good, it feels good, but it has nothing to do with reality. So that's what we are dealing.

Devotee (2): Still a judge or a person, authority, would it be king or administrator may not be qualified in terms of personal character, but by knowing his subject and by being in position of authority he might still act according to that.

Maharaja: Yes.

Devotee (2): Even if he might have defects.

Maharaja: He can have defects, it's just a matter of those aren't prominent. That's our whole point, you are looking at what is progressive and taking that as prominent as long as that's also what they are taking as prominent. When they take something non-progressive as prominent that's when they drop from their position. That's why it's said, then you goes to this next point, the spiritual master if he is taking Krsna consciousness prominent, then he still has that connection. If he takes it that Krsna consciousness isn't prominent and other things are the prominent thing in their life, at that point you say then they have no function in that capacity, then they are completely rejected.

So in this point, the reinitiation is basically as long as they have that connection they feel part of the thing, the connection is alive, though the instruction is not, because the distraction, they are not absorbed properly in the instruction to be able to take part in that. It's just like, if you are not clean, you can't do puja. But if you go take a bath, you could. But right at this point you are not clean, so you are not the one doing the puja. So in the same way, therefore the connection is not lost, so there is no need of reinitiation.

That's basically there for emotional sentiment of people, that this one did this or this one did that, so I cut off the relation, start a fresh one, I feel good emotionally. But as far as facts go, it doesn't matter. Otherwise then if you keep doing this, people keep going, then you end up with your Italian model of, they have been through so many gurus – buy ten, get one free. Then that creates real skepticism and stuff like that.

But the point is that it's not necessary. What's been lost is not the diksa connection, what's been lost is the siksa connection. Because the diksa connection is not important one. That's the formal, official you have accepted Gaudiya Vaisnavism and you have committed to it, and this person is witness and is the one who is making that connection. But it's the siksa that actually keeps it alive. Because once you get to the brahma-bhuta platform, diksa doesn't have any standing any more, it's siksa that has standing.

All the six Goswamis are direct disciples of Lord Caitanya not by diksa, but by siksa, because they are liberated. But if you are conditioned, Pancaratra has meaning. So if there is a problem with the diksa element, you simply shift the siksa element to other qualified persons.

Devotee (2): In the beginning you were speaking about the mind who is the product of the mode of goodness in its pure state.

Maharaja: No, in its natural state.

Devotee (2): In its natural state. A lot of times in preaching, in book distribution we see that devotees who come from a predominantly mode of goodness background, like sometimes Indian background, they have the mode of goodness conditioning, and if you put them into Western environment, which is predominantly mode of passion and ignorance, they have a very hard time adjusting, or what to speak of being functional.

Maharaja: Unless they are Patel's and then they buy all the motels.

Devotee (2): ...So sometimes you try to preach or distribute books, but you see that the mode of goodness approach just doesn't work, the people just don't hear you, they don't see you, they don't feel you, you don't exist for them, and unless you interact with them on their level, whatever that level is, it might be pretty low sometimes, you just don't get a response. You could be like this cane here or something, it's just like there is no reciprocation. And then while doing that the devotees, ok, they understand, we are doing this for service and later on we go back to the mode of goodness, hopefully transcendental goodness. But still there are tinges of conditioning, which are there is residue of that kind of an activity, which you can say can be burned out and all that and the other thing. But still we see that the conditioning is quite strong to some extent, and preaching won't happen.

Maharaja: Yes, that's there. I mean you have the element of you are dealing with transcendence but you are using vocabulary that speaks to the person. So in other words, you are going to bring to their attention aspects of the field that they are aware of. But you have to bring it into a new light, because they already see it in a way they are seeing it, so by throwing the transcendental light onto it, then that catches attention.

The real problem is not having to deal with the lower modes of nature, because you do it all the time. The cooks are cutting up sabji, they are destroying the form of the potato, so they have to use the mode of ignorance to do that. But it's also creating a new form, which is the mode of passion. But they are doing it according to standards of cleanliness and all those different things according to sastra, that's the mode of goodness. But then their actual real overall purpose is to please Krsna through offering and devotion, so therefore it's transcendental. So the transcendental therefore negates all the other things that are there. So that becomes the prominent, the result you will get will be transcendental. So as long as that transcendental identity is there, there is no problem. What gets in the way is ego. If the false ego comes up, that's where the distraction will come.

But it's not actually the problem in dealing with lower modes, because the modes are just the mechanics of how things get done, that's what they do, they move things. It's like, you have this, you picked it up, so there was energy, so why I am doing that what mode, I drop it and then depending on it may get broken or stuff, the mode of ignorance will be acting. So the modes just make everything happen, but

what's the essential element of the God consciousness is what mode you put yourself in, how you perceive all the other modes. So the idea is from transcendence, from pure goodness. Because from there then you have real knowledge that you can actually see goodness, passion, and ignorance. So like that you have to.

In other words, you get the work done but you don't become the work. That's the whole concept that's being brought up, you observe the field, but if you identify with the field, then that field enters you, you become non-different from the field, you are no longer an observer of the field, so you are not actually practicing self-realization, you become the field. You are not supposed to be the field of activities, which is ksetra, you are supposed to be ksetra-jna who is the observer of the field. But being observer isn't like the impersonalists where therefore you don't interact, or the Buddhists where you don't interact. We can observe the field and act with the field.

Like I can observe the cooking and not be the cooking. But the chef may be I am, I am. That works nicely, but then if something goes wrong, his whole identity everything falls apart. They take a star off his restaurant and the guy commits suicide, or he just dies of a heart-attack, because he thinks he is the field. But no, he is an observer of the field.

So when we identify with the field, that's when the problem comes. Means I am distributing books, I am not a book distributor. I am a medium for the books to be distributed. But I am not the book distributor that I am distributing the books. As soon as that comes up, the ego comes up, then that's where all the problems will come in. Then you'll see that what you are dealing with is what will come through.

Just like in the sraddha ceremony, in the very strict Vedic... we don't deal with these aspects, they are very strict of who can be invited to a sraddha. Because the occupational association that is there by those other persons comes through when you are dealing with the sraddha.

Like an Ayurvedic doctor he is always dealing with pass and blood and this and that, therefore if he eats the food that's given for the sraddha, it turns into pass and blood that's being sent to the forefathers, because that's what he always is thinking about. So depending upon who it is, even though he is a brahmana. So you can only invite those who are like sastric, they study sastra, teach sastra, or do yajnas and that's all they do. Those are the only ones you can invite, all these other brahmanas you can't invite. It has I think three pages and it's just one after, not this not that not this not that. Three pages of what kind of brahmanas you can't invite.

Devotee (3): That seems ridiculous because if he is a brahmana he is not supposed to be meditating on pass...

Maharaja: The point is that's what he deals with. It's not that he meditate on it, but that's the way it is.

Devotee (3): It seems totally smart and ridiculous.

Maharaja: It's not smart and ridiculous, means what you are doing is you are deifying a brahmana here. So you are missing the whole point, a brahmana is a status in society of what he deals with in sastra, because this then gives rise to that if anybody ever did anything wrong he was never a brahmana in the first place, and devotees use this against devotees.

Like I heard about when some of the big gurus fell down, there was comment by other senior men, they were never devotees in the first place. Not even they were not gurus, they weren't devotees, because a devotee would never fall. So that's where that goes.

Deifying means like Krsna He is involved but He is not involved. So for most religions, God created the place, but He is not involved. So there is no way to contact God here, and so there is a complete separation between God and themselves other than bhava. So basically you are just left with just your feelings towards God, but you can't express it through something, because He can't enter anything. So when Krsna says of fish He is the shark, of mountains He is the Himalayas, that means His potencies have entered, so that is there, you can find God, but He as a person hasn't.

So the brahminical thing is that he is performing his duties according to sastra and he has that connection to Brahman, but the point is you don't have to be self-realized to be a good doctor and follow the things and follow all the sadhana. You just have to be able to be situated properly in the mode of goodness, know that sastra, be able to apply it. That establishes you as a brahmana. It is a mundane definition. But the point is, then beyond that then one is trying to come to the platform of real brahmana, which is Vaisnava. But only someone who is Vaisnava is actually able to do that, because as devotees as they are they have all their different things. Otherwise why are they married and everything else, because if someone is a real brahmana he'd never be married, because you are dealing with illusory needs and a real brahmana wouldn't need it, Sukadeva Goswami, that's a real brahmana, Narada Muni, that's a real brahmana, if we take that definition.

But the point is, no, as a brahmana mode of goodness means passion and ignorance will be mixed into it to some degree, but it is predominantly goodness, it is at least 60% goodness. Therefore 40% will be passion and ignorance. So what that is that's the thing. So somebody is attracted to deal in this way, therefore he deals with this sastra, someone else deals with the astrology, astronomy, someone else is ritual, someone else is into nyaya, someone else is into history. So depending upon what are the modes that's what determines then which aspect of sastra will be their occupation that they will perform their duties through.

So it doesn't mean he is sitting around and thinking of that, it's there in the back of his mind. It's just like the married man he may be with his friends, enjoying and laughing and joking, but in the back of his mind he has to keep aware of the time and when he is supposed to call his wife and be home. So it's there. So it does affect him. He is different than a bachelor. But it's not what's prominent. So in the same way, it's not that he is not a great brahmana, it's just that that's the way it works in these,

that's why they make these things, there is that underlying thing. So the idea is when you are dealing with the forefathers, it has to be the most purest kind of brahmana. If you are dealing with something for the demigods, yajna for the demigods, you don't make any of these distinctions.

Devotee (3): Why is the forefather thing so important more than say installation yajna, or initiation...?

Maharaja: Because you are dealing with Vedic, Vedic then you are dealing with the modes of nature. While installation, at least if you are talking about us, you are dealing with Pancaratra, which is ekayana. So you are actually only dealing with the devotional aspects of the Vedic culture. But when you are dealing actually directly with the Vedic, it's dealing with all the modes. So therefore only the most perfect combinations of the modes are there for certain situations.

Devotee (3): So that made it really a point in when Advaitacarya offered the sraddha-pata to...

Maharaja: Yes, because He was dealing with the Vaisnava level...

Devotee (3): That must have really flipped them out...

Maharaja: Totally, that's what we say, oh, they are just being smartas, but we don't understand the extent to what it would flip them out. That's why if one understands the culture, then you understand. Because of all the one topic that you could say in asrama-dharma that's described by Manu the most time is actually given to the sraddha.

Devotee (3): Even though now it's completely neglected everywhere.

Maharaja: Yes, but that's why also in this age most of that is dropped, because a lot of it can't be followed now. But the point is, that's why I always laugh when devotees are thinking, oh, the Vedic that Prabhupada gave is just so fanatic, that would just be the snow flake on top of the tip of the iceberg. It's like it's nothing compared to what is there in the Vedic culture. So that's the whole point, that is given up for the Pancaratra, and the Pancaratra gives way to the Bhagavata. But it's by replacing a higher with a lower, it's not just saying, oh, that's smarta and throwing it out. You can only throw out something that you can actually deal with. You can't throw out something you can't actually deal.

If I don't know cooking, I can't write off, oh, that's bad cuisine. Unless I know cooking, then I can only judge. I don't know driving or anything about cars, how do I say something is a good or a bad car?

Devotee (3): Yes, but at one time Pancadravida said, he was criticizing the original guru, and they would come back and... something about the disciple this that so many things, and he said something interesting, I don't think you need to... to know what...is.

Maharaja: That's there but then he was sitting on an egg himself. I think it was just some months later he with Gopala Krsna Maharaja and I forget, I think Jagadisa, became the next of the panaral mahajan.

Devotee (3): That's why I was saying, and he was who may have cooked, we went to the prasada...

Maharaja: Ok, but now let's say it actually wasn't bad, you just don't like that. Let's say it was really well-cooked Indian, but you hate Indian. Let's say you only like peanut butter and jelly sandwiches.

Devotee (3): ...vomiting...we saw dogs...

Maharaja: That's another thing...

Devotee (3): Peeing on the bhoga and you say we have to know cooking to reject it?

Maharaja: I think you are taking it out of context, so I mean it works really good for your own kind of logic, but are we talking about knowledge here or just a fight? A fight is the mode of passion, knowledge is mode of goodness.

Devotee (3): No, I am just saying...you used this example...the guy was vomiting eating...They don't have to be cooks to be vomiting and eating.

Maharaja: So let us say that on the level that I am talking, I am not talking about vomiting and eating, I am talking about high end Vedic cooking, and if you don't yourself understand cooking, you won't be able to tell the difference. That's what we were talking about.

Devotee (3): It's like the people who ate bitter melon, they got pflu...

Maharaja: Yes, that would be a better example, because if it's cooked properly, you eat it regularly in the right context, in other words, in the beginning of a meal you develop a taste and you find a taste for that. So mode of goodness means it's bitter in the beginning, sweet at the end. So someone in the mode of passion then if it's not sweet in the beginning, they say it's not good. So that's the difficulty. That's what we are talking about there. So it's just a matter of the context. Your point is good, it's just the context.

Devotee (3): No, Prabhupada is saying, unless you can do better don't even criticize.

Maharaja: Yes.

Devotee (3): But does that mean, we know Prabhupada didn't like the smell of toilettes and stink and sewage and dog, and we come and we know that, we can't really get rid of the dog, stink, and sewage, but we can quote Prabhupada and say he didn't want dog, stink, and sewage. Does that mean that...?

Maharaja: Yes, but we shouldn't be criticizing the local management that you guys are useless, you can't get rid of the dog, stink, and sewage, because if we go to other temples, then we have the same thing.

I was in a temple in America and I was chanting my japa, I had to wash my feet, I was barefoot in the room in the temple, I had to wash my feet before I went to the toilette, because otherwise I'd mess up the floor. It was so dirty. And then when I complained it took two days before some devotees decided maybe they cleaned the room. So other than like a sweep and a tidy, a dust, they haven't actually cleaned the room. He got in there with water and a rag, they said it was six months before they had done it, and this is one of the most used rooms other than the temple room in the temple. This is a guest room they use for meetings and Sunday feasts and everything. So therefore that standard, you can't comment on that, your temple is clean it's spotless, you come here they can't, you can see easily how they could do it, then you can make a comment. You were saying, Prabhupada said, if you can do it, then you can make your criticism.

Devotee (3): You are probably in the best position, because your place doesn't have stink and sewage.

Maharaja: Like that, we work on it.

So the idea is, it's not that one is not observant, it's not that one is blind, it's a matter of how do you apply it. Because generally as we go back in the beginning I was saying, if we are seeing the field and we identify with it, then we are going to think all solutions to every problem is the field, when much of the time it's the individual. So therefore if we change the field, then you solve the problem. No, when the individuals change.

Means I can go and clean the place up, I have solved the problem for now, but unless I change the consciousness of the devotees who are managing that, it will become dirty again. But if I change that, so if I work on their consciousness and their perception, their understanding or the education, then you actually change.

Devotee (3): It reminds me, Prabhupada said, I can wake you up ring the bell at 4 o'clock, or whatever 3.30...dong, dong, dong, but if you don't want to get up, as soon as I stop you'll sleep again.

Maharaja: Yes, so that's the thing, if the idea is we just change the scenario, that doesn't necessarily solve the problem, that you change the management, change this change that, made a new schedule. It may help if that's actually just the problem. But if it's a matter of understanding, then it won't help.

So that was the idea, without education, without actually understanding the field, who we are, and who Krsna is in the relationship there, we actually will have great difficulty in effecting working with that field.

Devotee (1): One short comment...last time I asked you regarding joining the gurukula, you told me I had to go into this new life, because obviously the time, the age...old guy...

Maharaja: We had an old guy, he is sitting over there back in the back now. Oh, he is also sitting here. So that's why we are worried about old guy.

Devotee (1): So in one sense then by hearing all these commentaries and all this analysis can I have some hope, because if I die in my mood of thinking that you explained once, means my mind is taking my next birth this instant, then I may be thousands of miles ago, as you say and also I can keep Krsna consciousness even though I packed, I put my jeans and I...

Maharaja: Just one second, since we are way over time now, it's the last day, anybody who needs to go, feel they can go now and you haven't walked out on us. And anybody who wants to stay for these conversations here then can stay. Thank you very much, Srila Prabhupada ki jaya! (end of lecture) (end)