

CANAKYA NITI SUTRAS SEMINAR SERIES PART 2

HH BHAKTIVIDYA PURNA SWAMI

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HH BVPS: So, Canakya Niti, then...

READING FROM NITI 36): DURING A CRISIS, WHEN A PERSON IS LEFT ALONE, THE MAN WHO COMES FORWARD TO HELP HIM, IS A FRIEND.

HH BVPS: In other words, you can tell friends in times of adversity. Then:

READING FROM NITI 37): HIS POWER INCREASES WHO COLLECTS AND KEEPS MANY FRIENDS.

HH BVPS: So, in other words, those who help in adversity, he makes friendship with them. Here it says, collects, means, he is cultivating, collects and keeps. You only keep by cultivation, so collect means you may have made that initial contact and created that environment, but keeps means that he is cultivating. In other words, he is reciprocating with them that they have helped him. So therefore he is making it clear that he is also reciprocating with that.

READING FROM NITI 38): WITH THE POWER OF TRUE FRIENDS...

HH BVPS: Means, one who helps him at any time, they are always going to be there no matter what.

READING FROM NITI 38): ...ONE SHOULD TRY TO FULFILL THE WISHES.

HH BVPS: In other words, what it is, your plans, what it is you want to get done and all that, he does that with the power of true friends, because they are willing to help, they are willing to do things, so those who are, they are willing to put in the effort, then with them combined, you can do something.

Prabhu: How would you deal with these things in the case of other devotees, because here it is given to accumulate wealth and conquer...

HH BVPS: Because you have... Means, in other words, you have the material element, and then you have the, means the material element is a portion of the greater, in other words there is a smaller circle within the greater. So, devotional service is your main thing, but at the same time is, there is material skill according to conditioned ability. Like that, so Rupa Goswami mentions, don't be neglectful in ordinary dealings, because ordinary dealings are something important. Like devotees will think, "Oh, it's not so important if we don't pay the rent, " or this and that, because we are devotees. No, you still have to do all those things, so you have to follow all the rules, because you are working within the material environment, so the material energy functions in a specific way, because it's Krishna's energy, it's His Maya, right? And, as we mentioned, is that Maya is one person. Now, it's just a matter of whether she manifests as Maha-Maya or Yoga Maya. So that means, the laws are the same, the laws in the spiritual world are the same as here, point

is, there everybody is happy to follow them, so everything works perfectly, right? While here then people aren't willing to follow, so according to their piety or impiety they follow or don't follow, and so they get better or worse results. The pious person is willing to follow, they get good results, the impious person is not willing to follow, they get bad results. Does this make sense?

So, in other words, we are practicing what we would do in the spiritual world, in other words, we would, to the best of our ability, try to do something, a nice action, that would give a good result for Krishna. Because result comes from action, so unless there is a proper action, there won't be a proper reaction or result. So that result is for Krishna, so we are doing that here, we are just dealing with inferior energy rather than superior energy, but still the principle of action and reaction is the same. Does that make sense? I do something, means, Mother Yashoda puts the milk in the pot on the fire. And you stir it and watch it that it don't boil over, you don't stir it and watch it, it will boil over, therefore she puts Krishna down and goes to the pot. Now, she is taking care of Krishna, and at the same time she is cooking the milk for Krishna. So, in her mind, it's all about Krishna, so she goes, but Krishna is looking at it, you are dealing with Me personally, and you give that up for dealing with My pot. But at the same time is, the pot is milk for Krishna to deal with Krishna personally, but still, you are dealing with the devotional element and the particular skill. So, it's like, it mentions in the Brahma-Samhita, or in the Bhagavatam, Radharani knows the 64 arts, Krishna knows the 64 arts, They learn those, Radharani teaches those, the other gopis know them. So that means, activity is taught, it's learned, and by the proper performance of it, then you get a good result or not. You don't do something right, or miscalculated something, then you don't get a good result.

But in the spiritual world, because it's all connected to Krishna, it's not a problem, so here also, that's why even if it doesn't go right, it still doesn't matter, if it's connected to Krishna. Prabhupada said, you know, good publicity, bad publicity, but it's all about Krishna. People know you are there. So that's really, it doesn't matter. That there has been bad publicity, okay, that's bad publicity, but the point is, if you leave it alone, all there is, is bad publicity. But if then you work with that publicity, you can turn that publicity as good. But the point is, people know you are there. That someone will make it that there is never any bad publicity, but what happens is there is no publicity, because nothing happens, because you can't guarantee how the materialist will see what you do. They may see something that you do as nice, they may see something you do as not nice. The point is, if it's explained... That's like we were saying, "Oh, the Harinama, that will disturb people, they think it's weird and all that," I mean, it's just you go back 50 years, Christians would do that. They'd take hand cymbals and walk from one village to another, they were going to some special church or some pilgrimage, they would do kirtan, it wasn't an uncommon thing. So it's just a matter of explaining. Religious people do this. What's the big deal? But it just takes some explanation, some conviction. And if they are saying, "Well, devotees don't behave properly," train them. But if you can't train them, can't do, you don't have the right to stop Lord Caitanya's Sankirtana mission, just because you are unconfident. So it's a matter of, okay, train the devotees how to dress, make sure that they all have the same cloth, go to India, buy one color, or use the local dye and find a color, and say everybody is doing it. Like here, everybody in the temple here, they all wear the same color, it's possible. Teach them how to dress, so that they all wear it in the same way. Harinama, everybody dresses like this, and you deal like this, and if you meet people on the street, you deal like this. What does it take? It's not difficult. And if someone can't follow the rules, then they don't go out on Sankirtan, that individual.

So the point is that PR [Public Relations] is for the purpose of getting people to know about Krishna. Once they know, then you go... Kamsa didn't like Krishna and he spoke badly about Him, but everybody knew about Him. So when Krishna came to Mathura, everybody was happy to see Him. Some people who had heard from Kamsa, they are not happy to see Him. But the point was is it was all talk about Krishna. If it's about Krishna, so Krishna says, if it's in connection to Him, it's never bad. So the point is that if you look at it, Radha and Krishna in Raja amongst certain circles, They don't have a good reputation. Because Krishna is off, talking to all these other girls and stuff like that. So He has got a bad reputation amongst many. But the point is, it's all about Krishna. Because if one is properly explained, the honest people will understand and accept it. The dishonest, then they will always have a problem with Him, no matter what He is saying. But what can you do?

Prabhu: Maharaja, you explained that [indistinct] there are persons who are like in a category of non-devotees or not serious devotees, but they may be able to contribute in some field.

HH BVPS: Yeah, they can contribute, but the point is they are comfortable to work with you, they like working with you, they are supportive of your plans. And so, that's why they are friends, because they cooperate, friends means, they cooperate. In other words, those people that you can work with, that can have the same vision, have the same goals, that is where you should create your power base. Because the point is that if there is no focus, then there is not gonna be a proper endeavor, if there is no proper endeavor, there will be no result. So you can only have proper focus, when you are dealing amongst people who are friends, right? Friends means, they can cooperate with each other, they are supportive of each other, that's friends. You know what I am saying? So if each department head doesn't like the other department head and doesn't like the temple president, that temple won't go anywhere. But if they are all working together, then you can do amazing things.

Prabhu: More specifically, if there is some prolonged project connected Krishna consciousness, and it's like, okay I am gonna find [indistinct] if there is not like a real [indistinct] 10:30

HH BVPS: Where would you end up with that? You know, what I am saying? You've given an example, where would you apply that?

Prabhu: If, for example, Ratha Yatra is coming, and we are trying to find some artist who can...

HH BVPS: Yes, of course, yeah, like that. So they are supportive of what you do, they like what you do, therefore they can help. The point is, someone has the skill to do what needs to be done for Krishna, they are the ones who do it. And by association and all that, then they'll get some benefit. And even if they don't themselves seriously take Krishna consciousness, by helping cooperatively with the Krishna consciousness, they'll get benefit anyway, they will get ajnata-sukriti, and then in the future they will be able to take it up. Maybe in this lifetime, maybe next lifetime, but they'll take up. Point is is those people that can do something and are favorable for what you are doing, that's what you should collect. Is that okay?

READING FROM NITI 39): A LAZY PERSON CANNOT ACHIEVE GREAT HEIGHTS.

HH BVPS: Because, as we mentioned is that results only come from action. So if one is lazy, one will not perform action, so they will not get results. So they cannot get to any higher level.

READING FROM NITI 40): A LAZY PERSON CANNOT PROTECT WHATEVER HE HAS ALREADY ACQUIRED.

HH BVPS: Because maintenance is also through action.

READING FROM NITI 41): A LAZY PERSON CANNOT PROTECT WHAT HAS BEEN GIFTED TO HIM.

HH BVPS: Means, because that also, it requires action. So the point is, we see from the Vedic culture that action is the main principle, right? We see in the catuh-sloki, the last point is action, so at all times, all places, all circumstances, one should be trying to see Krishna in everything. So action, abhideya, is the central point. Otherwise, Madana-mohana is attraction, Gopinatha is attachment, or prayojana. Madana-mohana is sambandha. Govindaji is Abhideya, right? Who is our main Deity? Rupa Goswami's Govindaji. Sanatana Goswami is the senior brother and all that, but still Rupa is Goswami is the central. So, Abhideya is the main point, because it's through action. You have the masculine principle, feminine principle, they are combined only through action. Unless there is an activity between the masculine and feminine principle, then there is no relationship, means, dynamic. You can say, there is one, but if you don't do anything... Okay, here is the mother, here is the child, but if the mother never interacts with the child and the child with the mother, can you say they have a relationship? No. Technically, they do, legally, yes, but in actuality, no. Do you understand? So, it's through activity that relationship actually has meaning. And through activity you get results. So that means, any relationship, if you deal, will always give a result. Does that make sense? Therefore one cannot be lazy.

READING FROM NITI 42): A LAZY KING OR OFFICER CANNOT GET MAXIMUM ADVANTAGE FROM THE EMPLOYEES.

HH BVPS: In other words, if you are lazy, you won't be following up on how they are doing, seeing what they are doing, inspiring them. So you'll get minimal advantage.

READING FROM NITI 43): THE FOLLOWING ARE THE 4 FUNDAMENTAL WORKS OF THE KINGDOM: 1. TO ACHIEVE WHICH HAS NOT BEEN ACHIEVED AS YET; 2. TO PROTECT WHAT HAS ALREADY BEEN ACHIEVED; 3. TO ADD TO THE ACHIEVEMENTS; 4. TO RIGHTEOUSLY AND WISELY APPOINT THE GOVERNMENT SERVANTS.

HH BVPS: So, means, this is what management is supposed to be doing. This is what you are managing and that. So what goals have not been gained? That is what you should be working for. It's like we wanna make the whole city, the whole country, the whole world Krishna conscious. That's what we should be working for. To protect what has already been achieved, what you have already gained, protect that. It's like before we had 50 temples in America, now there is 43. So, that means, we are not protecting what has already been

achieved. To add to the achievement, in other words, you are making plans for what is going to be achieved, you have those interests, you are putting, and you actually attain them. So it's one thing to make plans, but it's another thing to actually attain them. So what you have, you keep, you make plans for the future to expand, and you actually obtain it. So that's three things, so that's what you are doing. And to do that, to righteously and wisely appoint the government's servants. So, in other words, those persons who are going to help in this plan, then one has to find the right people. That's one's business, it says here, righteously and wisely, so in other words, according to Guru, Sadhu and shastra and according to intelligence that this person can do it.

So, in other words, to maintain what you have, to gain what you haven't, to make plans to gain those things, you have to have servants or assistants. So then one has to righteously appoint them. You do that, you will be successful. So your servants are your base. Then, knowing what's there, you see what you can get, you make plans, and then you perform activities that actually achieve it. So we see is that sambandha, abhideya and prayojana is in place. So that sambandha is making your servants, means, in other words, creating your proper managerial base, then you have goals what you wanna get, that inspire you, then you perform the activities, and you actually therefore obtain them. In other words, in prayojana it has 2 parts, the subtle, means the part of that this is what you want to get, and then through action, actually getting it. Do you understand? Does that make sense? So, in other words, before you act, there is already a goal, right? Thinking, feeling, willing. Means, thinking is sambandha, who am I, what is the thing? Is there something of interest to me? I have an interest, so I am thinking about it. Feeling means, I need it, that's my goal, I have to have this thing. Then willing, you perform the activity. And then from performing the activity you actually gain it. So here it's mentioned, to add to the achievements. It's not enough to just plan, you actually have to get, that means, your plans must be right, your servants must be right, and you can only expand if you are protecting what has already been achieved. If what you already have is there, then you can add to it, and then it's bigger, then from there it can get again bigger and bigger. But otherwise, if what you have you lose, then you get some more, then you lose that, then... like that. Prabhupada mentioned about Alexander, he would conquer all these kingdoms, then when he moved on to conquer the next kingdom, he'd lose the last one, so you could say, he conquered the whole known world at the time, but at the same time is, he lost it all. So that's not considered so good. Does that make sense?

So you have to work so that you don't lose what you have, in other words, you have to be intelligent, how to maintain, in other words, the mode of goodness has to be there. Mode of goodness is based on knowledge, so you have to know what one has, and then what is required to maintain that. Then, from there, and you are going to maintain it through proper assistants. Then you can make plans with those assistants, and they can do activity in which you'll gain. So in other words, it's the same thing he has been saying now. He is concluding it, so without assistants you are not gonna get anywhere. Assistants can help you maintain what's there, with them you plan for the future and with them you'll do activity. Is that clear?

Prabhu: Maharaja, how to avoid getting confused by not understanding, not being able to distinguish, which is a real goal, for instance, to collect money, which will satisfy somebody and then that somebody gives you money. So, goal is to get money, one will say, but another one will say, no, goal is to satisfy that person. So, every day this discussion is going on, what is the purpose of any business, and one approach is, the purpose is to get

profit, but nowadays they are teaching, the purpose is to satisfy your customers, the goal.

HH BVPS: Means, the point is, when you are thinking about things like this, then break them down. Okay, let's take the business, okay, business is there, so where would we put business in sambandha, abhideya and prayojana?

Prabhu: It's the sambandha

HH BVPS: Yeah, it's the relationship, it's the field, okay. So now, within that field you have your workers, and you have your customers. So if the workers and the customers are properly interacting, then the customers are satisfied. If they are satisfied, what happens? The result comes, then they buy your product. And that's only gonna come when your workers act, or abhideya, in the proper way, because they have a proper understanding of who the customers are.

Prabhu: So, abhideya as such also is goal?

HH BVPS: No, means, proper abhideya will get you your goal. But to get the goal you have to have the proper understanding of the field and what the goal that is obtainable. So, in other words, you have to have the theoretical understanding, and then when that's applied, then you'll get your goal. Because otherwise, if the theory is not understood, then it won't work. What one forgets... See is, if it's, if there is one thing, it's something done once, like let's say, the person buys a headstone for their grave once, okay, and he has to buy it himself, so then, even if you don't deal with him nicely, you don't have to worry, because he is not gonna come back and buy a second one. Right? But for most products, there is always the element of continuity, that they are going to continue with your product, you know. So that means, unless they are satisfied, it won't work. So what happens here is that, prayojana, when it's obtained, it moves back to sambandha, this is where they are making the confusion. This is why I am saying is that the modern will always have this problem, because it doesn't analyze according to shastra, so as soon as you get a goal, it's not a goal anymore, then it's part of the field of your activities, right? So, in other words, the satisfaction of the customer means, when the customer has that interest, that means within the relationship they are willing to work, then you can create the desire, the need. In other words, if there is the desire, you can create need, need will generate your result. As soon as result comes, it comes back, because once you have, then you need more. So, it's a dynamic process, means, as soon as prayojana, it always moves back to sambandha, then you perform activity again, and then you get a result, then it moves back to sambandha, so it's always the field, the field is always expanding, like that. Does that make sense? So, they are both right, but they have to see the dynamic. In other words, when you say, we are goal-oriented, we have to get that money, but then, if the person is actually successful, he'll go, "Okay, how to get money? Money means, we have to satisfy a customer, so that means, our workers have to do this, our product has to be like this, or the ways of dealing, then they'll be satisfied, then they'll buy our product, and then we get our profit." Or if you say, "No it's the satisfaction of our customers is the thing," but they are satisfied means, just that they are satisfied? They are satisfied with what? With your product, after they bought it. Satisfaction, it could be, "Our customers are satisfied, when they are at home with their family, they are very happy..." Is that what the business is supposed to do? No, means, they are happy with your product, they are satisfied with your

dealings and your product. So it's the same thing, then they'll buy again. So the one is looking at it, how to get the profit? The other one is, how to have continued profit? In other words, they bought from us once, that's good, but if they continually buy from us, there is consumer loyalty, that's better, so all it is just seeing it in the bigger picture, but it's exactly the same thing. Means, they'll only be satisfied if the goal and how you dealt is proper, at the same time, unless you deal properly and see the field, you won't get the result. So if the abhideya is not seen in relationship to the sambandha, you won't get prayojana. But if there is no prayojana, then what's the meaning of your sambandha? You are not gonna do anything. If you don't do anything, you don't take the sambandha and abhideya and combine them, you won't get a result. Does that make sense? It's all the same thing, it's just where you start.

That's the point of these self-help Gurus and that, all they are doing is starting from a different place. So it sounds like it's a totally different system, you know, the one is goal-oriented. But goal-orientation works for someone who is intelligent and active, but just he hasn't made a plan, right? Because Canakya was talking about you have to make plans. So he is willing to work and he sees the field, but he doesn't know where to go. But then that works for those people, you show them the goal, then, "Oh, okay, that's what I am doing." But then, let us say, someone feels, "I can't do it, even I know everything, I have everything, I have a goal, I am not qualified." Then you have to say, "No, you are born rich! You can do it!" So they are trying to create confidence, because if there is confidence, then with the field that is there you will perform an activity, get a goal. Right? And others is that, "Okay, I am confident and all that, I know the goal, okay, but then what to do? How do I decide on the goal?" So then it's a matter of "No, what you want, you think about it. The law of attraction, you just think about it, you absorb yourself in it," because when you absorb yourself, you get attached, then it becomes your goal, then you work. So if you get, if you contemplate something long enough, you get attached, then you will work. If you are confident enough, then you are gonna go out and do something, get the result. Or if you have a goal in mind and then you are willing to work and have a field, then you'll get the result. And then you have strategic planning, which is just you plan the thing, like that, what is the field, what is the thing, like that, and then your activity. They look at it, "Okay, here is what we are. Here is what we can do. This is what we want. This is what we do." So, you could say, that's the most complete of all the plans. Does that make sense? So it's all the same thing.

So they are all, when you get down to it, discuss the same points of sambandha, abhideya and prayojana. But their approach will be different, they will emphasize one or the other, but for the devotees, then we have this, it's complete, we don't have to worry about this or that, or all these... We don't have to worry about the hype. We can just get right to the substance. At the same time is, being practical in strategic planning doesn't mean that you don't follow etiquette and culture, because that also goes along with it. That's why it says here, "To righteously and wisely appoint the government servants." So that means, wisdom which is based on knowledge and practiced, and righteousness which is based on the shastra and proper action, then you are going to create your field. So, in other words, what he is saying here, is your field is your people that you work with. Up to now we can see, Canakya means, you are not gonna be a leader, unless you have good qualities, good qualities you are gonna get from superiors, from authority. And based on authority you are gonna perform proper work, you can't perform proper work alone, you have to perform proper work with others. So people that have the same kind of qualities that you have, those are the ones you are gonna work with, and of those that you could

work with, those willing to work with you in good or bad, they are the ones to work with. And so, you having good qualities with friends who have good qualities, then you, making sure that you keep what you have now, don't get so worried about the future that you forget what you have.

It's just like that story with the dog with the bone. He has this bone, and then he is walking across the bridge, and in the water he sees another dog, and when he looks in the water, that dog has a bigger bone, so he wants that bone. So then he barks to try to scare that dog, but then in barking he lets go of the bone, and it falls into the water. Because there isn't another dog, it's just his reflection. So he loses what he has. So you can't lose what you have to get the future. No, you keep what you have, add to it, there is no question of loose this, get that. No, you have to keep that and you get this. Does that make sense?

And if it is a matter of okay, you have to give up this to get that, okay, we want a bigger temple, but we have to sell this one to get that one. But then, Prabhupada gives the example of the inchworm. You know inchworm? It's a kind of a little green worm, it has feet on the front and back, there is no feet in the middle. And it goes out like this, and then it goes like this, and then it goes again. But the point is, until the front is down, it will not lift up the back. You'll see, it will be there, it will go around like this, if it doesn't find anything, it will not lift up the back leg. So the idea is that until the front one is solid, you have it... Okay, we have all the things, we have all the papers, it's there, it's been made, the contract is there, then we can sell this one and then put that money into that one. But it's not "Okay, we'll sell this, and then we'll see what we get." No, because then you end up on the street. But otherwise, if you can keep what you have, then you just add to it. Does this make sense? Okay.

READING FROM NITI 44): A KING SHOULD FOLLOW THE DOCTRINE POPULAR AMONG THE PEOPLE.

HH BVPS: So, in other words, what is you are dealing with, now this is specifically would be, it means, we are gonna give a broader understanding here. It's like you have a king. He may be a devotee, but he is the king of an area that's not a devotee, like let's say, the kings in Afghanistan. Means, they are kings from India, but as their kingdom, they are kings in Afghanistan. So, local Afghanis, they are not so popular on these different things, they are quite a wild bunch, right? They were known as that then, they still are. So, therefore, what works with them, in other words, those things that are local customs that are not against the Vedic principles, then that's allowed. They have a unique way like let's say, I heard about it in... not sure where it is, maybe in Kulau or Manali, or up there, it's up in the mountains in India, in Himalayas, they have a local custom there that a girl wants to marry a boy, then she goes to the boy's house, and she has something. I don't remember what it is, but she is holding something. And then, she knocks on the door, and when the boy comes to the door, either she hands it to him, or puts it down or something, and then she runs. And then he has to pick that thing up and chase her and catch her, before she gets to her house. If he does that, then they'll get married. So, it fits in the Vedic principle that the girl's side picks the boy, and all that, but they just add this little thing. Why and where it came from, who knows? Must be way back in some history in the village, then something happened, or a girl did something, and then ran and the boy caught, and that showed that his prowess, that he is a man, so therefore they got married. Someone else is, he couldn't catch her, so actually wasn't that worthwhile. And the girl say, "You can't catch me, I'm not marrying this guy." So then they just made it like that.

So, little things like this, it doesn't matter. So you have little things that in the local thing that are there, like Rupa Goswami says, there may be things in the diet or stuff like that that they like. So they are not against the principles, and so therefore then they are used. Like in Italy, they cook pasta, okay, it works, like that. You can even cook pasta here. Whether the Italians will cook Finnish cooking, that I'm not sure, but you can work it out with them. Does this make sense?

Prabhu: How to apply this principle, for example, when we have many friends and devotees around and they start to think in some way or another without understanding the philosophy and practice?

HH BVPS: Means, you start from what they are talking about, use the language they use and bring it around to the proper. In other words, if somebody likes politically correct language, use politically correct language to explain it. It's just like here, we are saying, Sambandha, Abhideya and Prayojana is complete, it's the formula of the Absolute Truth, because originally you have Krishna Who is existence, He expands His energy, which is goal. Then His energy and Him interact, that's Abhideya. So we can explain where it comes from. But if people don't like this kind of analytical thing, you could say, "You know, the Vedic has this holistic approach, that the God and His energies, and they are complete, you know, interactive, you know, elements of relationship and cooperation...." We can use all that stuff. I don't, so that's why I'm sitting over here and not somewhere else, talking all this stuff. [Laughter] Because I once tried, I once gave a class, couple of classes like this in America, and the president and everyone freaked out, "You can't talk like that. You are going to upset people, " and so... We don't talk like that over there.

Prabhu: [Indistinct] 36:00

HH BVPS: I don't go. [Laughter] Because the problem was is the local people that the devotees were worried about, weren't disturbed. The devotees were worried they'd be disturbed, so... But otherwise, I mean, I can talk that lingo, if they want. It wasn't the environment. In the temple I wouldn't talk that, if you went to a yoga studio, then you talk that stuff. You know, what I am saying? In the temple, you talk normal.

So, follow the doctrine popular amongst the people, now here is also, you have to remember, here is, you would be talking about, this doctrine would be what would be based anyway on the Vedas, so you are gonna bring it back to there, but let's say, they are karma-kandis. So then you are gonna have to start from the position of karma, encourage them in sacrifices and that. In other words, it's approved, so then they are doing that, but then you try to take them from karma-kanda into karma-yoga. Or, they are intellectuals, so they are following jnana-kanda, so then from there you try to bring them from the impersonal to the transcendental, to the devotional. So, in other words, you start from what they are and then from there you move it forward. But the point is, is, you have to be moving it forward, because if it's like we said before, to achieve what has not been achieved yet, to protect what has already been achieved, in other words, we already have Krishna consciousness, we don't lose that because the local environment is not supportive of that, and to add to the achievements, so that means, they are becoming Krishna conscious. Does that work? We also have to see what the Sanskrit is on "doctrine" exactly.

READING FROM NITI 45): THE DEFINED WORKS AND DUTIES REGARDING ONE'S OWN AND OTHER

COUNTRIES ARE IMPORTANT PARTS OF GOVERNANCE.

HH BVPS: So that was before, the defined works and duties. So, in other words, what is your duty, what is things within your structure, how do you relate to other aspects of greater structure. Like you have your temple, that's defined. How do you relate to other temples, how do you relate to the GBC, how does your zone relate to other zones? So all that should be defined, so that's what we were saying, this is not defined. In making a structure it still technically doesn't define.

READING FROM NITI 46): INTERNAL MANAGEMENT IS A SYSTEM WHICH IS CONFINED TO ONE'S OWN COUNTRY.

HH BVPS: So in other words, what works for you and your place, works there, it won't necessarily work in another country, the detail. So here country means, one group of people. In other words, what works here in Finland, may not work next door in Estonia, or in other country. In other words, the principles will always work, but the detail won't. Just like how many temples we have got are interested in Chowpatty as a community? From what I've seen, many temples. Many temples have sent brahmacharis and devotees to get trained there. And then they bring back so-called "the System" and try to apply it in their country. I've never seen any country where it's worked. None, no temple, nothing. Except for 3 times saying "Haribol!", or put your arms up in the air when you say "Hare Krishna." Other than that, they haven't actually figured out what makes Chowpatty work, because they took the detail, they didn't take the heart of it. The heart is what makes it work, what they've done works for the people in Maharashtra and Bombay and Pune, because they are a particular mentality, they are professionals, the time is short there, the competition is extremely high, and if you are not aware, you are finished. So minutes work for them. So they can make a schedule that, okay, for 7 minutes we do this, we do a kirtan, and then there is a lecture for 5 minutes, and then we do this for another 12 minutes, they can do that, it works perfectly. Because that's the way they live. But that won't work anywhere else. But the principle of structuring something that works, find something that people are comfortable with, support whoever is there, the community should be supporting itself in the way of one person knows, he works in one area, so he helps others in that area, and then everybody supports each other, they create their own hospital amongst their doctors. Those who deal in real estate help other devotees find places to live that are near other devotees, stuff like this, so they support their community, they care for their community, they deal with each other very nicely. That you can export anywhere, because that's devotional service, that's Vaishnava etiquette. But the particular details of how they do it, that you won't be able to export anywhere else, and I have seen it go out anywhere else, and, you know, it's nice, it's a little bit of a form, but it's just another form. So, all it is, is it's replacing the form that let's say, Harikesha and the kind-of created, that's all, but it's not actually... No one is understanding the heart of it, why it works.

So that's what it means here. Internal management is a system which is confined to one's own country. So, in other words, exactly how the detail of how you run your temple, that will work in your temple, it may or may not work in any other temple. Don't expect, because we do this, it works everywhere. That was a problem. That's why Prabhupada doesn't want centralization, because it won't work. It just won't work, because each place is so different, the people are so different. If you try to say, any One System, it won't work, because the natures on the planet are so different, it just won't function. Or

the environments, like in China, the government is not too keen on having religion expand, so you can't do things there that you could do here. Here you are out on Harinama, or do Ratha Yatra, you can't do it there. So, there is so many... The internal management therefore, the individual manager has to work that out for his area, then all these managers cooperate, but the point is, he is his area, other it's his area, another his area, so you get together for doing some big program, and then each one takes responsibility and gets it done in his way, with his men. Otherwise, if you come to another place, then you get it done with their men, in their way. So you have to be sensitive and figure out how do they work.

READING FROM NITI 47): THE DEALINGS WITH OTHER COUNTRIES ARE CONFINED TO OTHER COUNTRIES.

HH BVPS: Means, in other words, how you deal with another country, that you do with another country, you don't do that with your country. This also goes back to, even here, this in a finer principle, it's Vatsyayana mentions that one of the major failings that men have with women, like husband has with his wife, it's because he takes the advice of other men on how he deals with his wife, and then tries to apply that to his own wife, it will always fail, because every woman is individual. So if you try to do with your wife what that man did with his, then it will always fail. It's one of the causes of women losing interest or not being interested in a man, it's because he does what his friends say, rather than what works with her.

So that's the point here, what works in another country, works there. What works in your place, works in your place. In other words, what works in your family or your temple, works there, it doesn't necessarily work in another temple. Simple things, you have Mangala-arati, you have this and that, but if you go around, they are different. Chowpatty, most places in the world, Mangala-arati is 4:30, but in Chowpatty it's 5:00 o'clock. But you could say, "Oh, it's later, it's not..." but they have one of the most serious morning programs, they do Mangala-arati, everyone sits in the temple, I mean sits and chants. They go find a place, sit down, 2 hours later they stand up, and it's Guru Puja. So it works there, strangely enough, no one goes off and does email. How do they live? How do they function? How does their zone go on? So, that works there, but in some other place, like I remember, Israel, Mangala-aratik is at 7:00 o'clock. Because before that, if you had Mangala-aratik, the neighbours called the police. So, it worked out with the neighbors, 7:00 o'clock is Mangala-aratik, and so everybody is up earlier, they chant their Japa and everything like that, I think they even have class... No, no, excuse me, class is after. Get up, chant their Japa and everything, so 5 to 7 they are chanting Japa, and at 7 o'clock is Mangala-arati, Guru Puja, Tulasi-aratik, everything, all at once. In New Vrindavan they used to do Mangala-arati, Tulasi-puja, Guru-puja and class, everything like that. Japa was before Mangala-aratik. So by 6 o'clock everyone got on their tractors and went out on the field and grew potatoes. So it worked. So the point is, is the principle of you have the morning program and the elements is there, but each temple and each place, according to whatever it is, it works in that way. So there might be similarities, one area can work basically in the same way, but certain areas, it doesn't. So this idea that you are going to create one thing that works for everybody, it doesn't exist. You see, just doesn't exist. So you shouldn't try.

READING FROM NITI 48): THE TREATISE AND OTHER MANAGERMENTS ARE IMPORTANT ASPECTS OF

RELATIONS WITH NEIGHBORING COUNTRIES.

HH BVPS: So, in other words, if you are dealing with another country, you've made agreements, you stick to those agreements. So if one temple has worked out something with another temple, stick to those. Don't think, "Oh, it doesn't matter, we are devotees." No, you have to stick to that. They say, "You don't do Sankirtan here, you can do here, you don't bother that," you stick to that. You don't think, "Oh, why do I have to do that? We chant Hare Krishna, we don't care for the rules." No, those things don't work. What you worked out with other temples or other zones, you stick to that, unless you want to change it, have another meeting, work it out. Otherwise, no one takes you seriously, no one can be confident of the relationship, therefore no one wants to work with you. And in the same way is that one administrations are there, if a new temple president comes in, he should see what were the positions of the previous administration. And things that are correct, he should maintain, not change everything, because he is the new president. He should maintain them, otherwise no one will feel there is a consistency, because they may come and go. If you look at it, you have devotees who have been in a temple for longer than anyone has been a temple president. So that means, if every time the temple president are new, department head changes, everything is gonna change and your life is gonna go upside down, and no one is very inspired. So there must be a consistency. If something is incorrect, you correct it, but if it's correct, then you keep it, you don't change it because I am the manager. That's just false ego. So, and then, as we said, you see what is popular amongst the people. So, in other words, those temple devotees, they are comfortable with this style of management, and it works there. From where you came from in another temple, you did it differently, but the point is, that method worked in that temple, doesn't mean it will work in this temple. So, in other words, you see how it works in this temple and work with that, and if there are things you can improve, then you do it, but you don't change it just because, "Well, when we were in Russia, we did it like this!" But you are not in Russia, now you are in another country.

READING FROM NITI 49): THE KING SHOULD FOLLOW MORAL PRINCIPLES.

HH BVPS: In other words, he should set a proper example. What he is trying to get others to do, he should try to set example. And we also have to remember, moral means, it's based on the Vedic principles, moral here technically means ethics. Means, what we are studying now, this is ethics. Moral doesn't mean just "Be good, be nice". It means what is "be good, be nice" based on? Is it based on shastra? So these 500 sutras here, this is morality. So he should follow this.

Prabhu: Maharaja, you were saying that Niti can be used according to dharma or not.

HH BVPS: Means, it's based on dharma, it's a matter of whether you want to extend.... you wanna deal with just the immediate, or see a bigger picture. Because dharma deals with the bigger picture. But Niti is based on dharma. See, Canakya in the artha shastra is making the point that this science is, before it was, there is so many scriptures. The artha shastra is based on 20 different scriptures, and he mentions the scriptures, right in the beginning, he gives a list of them. But the problem is, they are becoming rare to find and nobody knows them. So somehow or another he is able to find people who know, he pulls all that together, he makes the artha shastra. So this Niti sutras will be taking the essence

out of that artha shastra and presenting, these are things you have to do. These are behaviors on things that are done, that are there. Because artha may not... Like "No joking while in a conference", it may not mention that. May mention that one should with persons who are properly qualified, then you have your discussions and make your plans, so that means you are focused. So if you sit around and joke and make everything into a laugh, then it's not going to be focused and it's not gonna get anywhere.

Prabhu: So can thieves' ethic become niti also?

HH BVPS: Can thieves' ethic? It will work on that level. But the point is, because it ... Means, working on the dharma of thieves, but it's not working on the greater dharma, Varnashrama dharma. So therefore it will fall short. But with amongst the thieves it will work nicely. In other words, thieves steal from everybody else, but the thief doesn't steal from another thief, that's against the rules, so if he follows that, then amongst thieves, they will be able to work together. You know, it's like, they worked it out, okay, there is four guys, they go and do this job, they each get 25 %, then they stick to that, then in the future they will wanna work together again. But if after that then there is a whole fight over which is that, someone stole this, then no one is gonna wanna work together. So, in other words, you have this smaller thing, it will still function on the same rules. But the point is, you have to also see that connection with the bigger rules, because otherwise there will be something short there. You know what I am saying? Something that it's not considering.

READING FROM NITI 50): EVERYTHING UNNATURAL IS AN ENEMY.

HH BVPS: So unnatural means, against nature. So what's against Krishna's laws of nature, what is unnatural for a human, unnatural for a leader, unnatural for a follower, all these things, they are always a problem. Because the Vedic system is, how everything should work naturally. So someone can say, "No, but there is restrictive, natural is just doing whatever you like." Who does whatever they like? Any responsible human being? Or only animals? So, the Vedic system has a place for animals and human beings who like to act like that. This idea is "Whatever I feel like," no, it's not like that. The material world doesn't work like that. You can't go to a job and however you feel, you do. You have to do what you are told. You are restricted. You have to pay your bills, you can't say, "Well I feel like paying my mortgage this week, but actually next week is my daughter's birthday, so I don't wanna pay the mortgage, I would rather buy her a birthday present." You can't do that, no, you pay the mortgage, otherwise you lose the house. So, it's not a matter of what you feel like it's a matter of what is natural there. You have taken a loan, you pay it back, that's natural. You take a loan, don't pay it back, then you are gonna get trouble. So therefore it's unnatural, therefore it's an enemy. The unnaturalness is what causes you the trouble, so you'll say it's, "Oh, this, the guy I took the loan from, they are the enemy." No, you're not paying them is the enemy. Because if you paid them, they wouldn't bother you, right? So what isn't proper, is the enemy. So if the temple president is managing something, and all the devotees aren't working nicely and all that, then his not dealing with them it in the appropriate way, that's the enemy, not them. Because there is a way of dealing, so then one is in that field, then one has to learn how to deal.

Prabhu: Maharaja, then atheism is natural, and people who are fighting devotees...

HH BVPS: No, atheism is unnatural. Devotional service is natural.

Prabhu: So then, should we consider the people who are objecting to what we say as enemies?

HH BVPS: Means?

Prabhu: Means, if they act unnaturally, so are they enemies?

HH BVPS: The unnatural action is the enemy, not the individual. The soul is never an enemy, because the soul isn't actually doing anything, it's just under the modes, then they get distracted, but otherwise then they are not. That's how one can preach. Because if otherwise one went by what they did, then there will be no one qualified to preach to. And so, even a devotee does something that's not proper, it's what's done that's not proper that's the problem, not the devotee. So if they can understand how to do things properly, then that's nice, if they are committed to not doing things properly, then you may have to create some distance. May have to adjust the situation.

Prabhu: When somebody is doing something improperly, then we have to give him the responsibility for this unnatural working?

HH BVPS: Yes, but you also have to give him the education, so that he knows what's proper or not. Then if now, with the proper understanding, he is willing to work properly, then he is already doing that activity, so therefore he is the right person to do it. But if he is unwilling to adjust, even after having been trained, then you may have to make some adjustments in their position. Then you have to find, okay, what's the natural position for that. The person won't deal properly with people. But he is a good organizer. So then you have to find something that he can organize that doesn't require people. Like may be accounts or take care of the cars, because it's just, it's machines, you just go in there, and they need this new carburettor, he just fixes it. So he minimally has to deal with people. So, in other words, that will be natural for him, so him dealing in a position that's unnatural where he is having to work with people and all that, that will be a problem, so you have to find the natural position.

That's what Varnashrama means, is finding the natural position for someone. Someone is a brahmachari, they should be married, that will be unnatural, so that will be a problem. Or someone is married, they don't know what they are doing, so you train them, so they act actually from the platform of knowledge, then it works. So, in other words, everyone being properly situated according to their nature, then that's natural. Is that okay?

Prabhu: I wanted to ask about this following a doctrine popular amongst people. Prabhupada said democracy was demon crazy. So what are the main elements seeing that the Vedic culture... How we define the Vedic culture?

HH BVPS: Democracy is for the common men. They are the ones worried about it. because, see the common men is more attached, materially. So they take their material position and all these things more seriously, it's more stronger their identity. So democracy, the reason of its popularity is because it would appear to ensure that you have a say in your life, so

therefore your life will be more stable, that's the reason. So the village level deals with democracy. You have this group of people who are representative of a broad range of persons, but it's listed who these persons are. And then, from amongst them, they make decisions on the village. Then, they have a village head, so one of them is the village head. So then, 10 villages work together, and then one of those 10 villages, there is a head of those 10. And like this, then 10 of those, then one of them is the head, until however many villages there are. If there is only 10 villages, then one man, you have already reached the top. If there are 20 villages, then 2 men, you have reached the top. If there is a thousand, then you have a hundred, but then in those hundred, there are 10 of those, so you still have 10 man at the top. So however many levels there are, that means, how big the kingdom is, you'll have that many levels. And then, that will get up to the court. And so then the villages are represented at the court in a lower, that's called the lower court, the lower assembly. They will discuss and see the things that is there, that is needed in the villages, means, on the ground, something has gone wrong. There has been a drought, so there is an area here, these villages have a shortage of food. So then that's represented to the higher court, which is actually the king and the ministers. They'll decide what to do. Where to take the grains from, how to do this, fix this and that, is there something else that has to be done? The water, maybe the water has been diverted? Someone went in, does their thing, cut the thing and took the water off their land, so then you have to send men, correct that thing, chastise that person. Then things will go on. Or, if it was just something else, there was a drought, then why did they have a drought? Drought is not natural. So then, what's going on? Are people not dealing properly? The government's servants are off? The people are irreligious, or has somebody been offended? What's going on? So, they will have to find that out also, so they will try to put that in place. But the lower court, there is democracy up to that, and then at that point, then it's monarchy. So it has its place, but it wouldn't be the overall system, but in any case, whatever your system, Prabhupada mentions, it doesn't matter, if people are God conscious, you can use any system. So if they wanna use monarchy, they wanna use democracy, they wanna use oligarchy, it doesn't matter, as long as the people involved are God conscious, then it will work.

But the traditional form is that you have, the brahmanas are independent, the ksatriyas, it's monarchy, the vaishyas and all that, then it will be democracy, and the shudras, it's socialism. But all 4 of these can work together at once, because everybody has different duties.

Prabhu: Some devotees are arguing themselves over the GBC position, and some devotees were saying that the GBC works on the basis of democracy, modern democracy, and the others said that the GBC body is like the assembly of the sages...

HH BVPS: Yeah, it's supposed to be the assembly of the sages. Because the point is, when you have brahmanas then it's just a matter of the discussion amongst themselves to get a further understanding. Because they will always have those who are more prominent there. There is always someone who leads the discussion and sees that it's going on, so you have a chairman. And so, they are supposed to discuss the philosophy and these things that how the well-being of the society of Krishna consciousness is going on. That's the purpose of it. They wanna use parliamentary procedure, this or that, it works for them, great, it doesn't matter, that's local custom, that's what we were saying, popular doctrine, so then they use that. Is that okay? So, that's what it is, it's not democracy.

Prabhu: Like in our country there is also, I don't know if we can say that the lower court is the parliament, and the higher is the government, but at the same time they are all representing....

HH BVPS: Oh. Yes, there is always something like that, that is representing the... You always have to have some element that represents the public. Means, if the government is a little bit more sophisticated, more developed, then it will always have that element. But at the same time is that generally there is a dual line also, because in the Vedic you have those from the local, means, they are there, but at the same time the king also has his officers all the way down. So the king has to watch his officers that they are not becoming corrupt. At the same time is that the Raja-Guru, he also has his people that are working on all these different levels, so he keeps, they keep an eye on the king, his men, so if something goes wrong, then the Raja-guru will mention it to the king, and then the king will take care of it.

Prabhu: The ministers are working like advisers to the king?

HH BVPS: The ministers are all advisers to the king, and they have their different areas that they take care of.

Prabhu: So they take care of the lower court?

HH BVPS: If need be. Means, in other words, the lower court is only bringing something up generally if things... if there is a problem. Otherwise, if the village is going nice, everything is going nice, what's the problem? The people are working together, there is the... Everything is prosperous, there is no problem, but if they have problems with things like that, droughts, or thieves, or government officials are behaving badly, or things like that. Or, there is a dispute on, "This land belongs to this village or that village," then the king will get involved. But otherwise, their day-to-day, they'll work it out themselves. This boy ran off with that girl, what to do? It doesn't go to the king, it goes to the local village management, they deal with it. Is that okay?

Prabhu: If somebody has by nature, like ksatriya, who by nature get attracted to this work as executives... We cannot invoke this, simply by training, or...?

HH BVPS: No. So what does that mean? That people who have the nature, they should be trained to do administration. If we are gonna be sophisticated. One could say, "No, we are devotees, we don't care about that." If we are devotees, then why would we care about a big bureaucracy? It's just chant Hare Krishna, be happy. So, this is the problem is, when it comes to our sadhana, and our life and our philosophy, then let's keep it simple. "Oh, chant Hare Krishna, don't get involved, we don't get too complicated, we are just devotees." But when it comes to the mundane, then we become very, very sophisticated. So this is unnatural. The point is, one should be balanced, this is unbalanced, in the age where political correctness is "natural", "balanced", "holistic", that's not balanced and holistic at all, or natural. Do you understand? It's how sophisticated your life is, is how sophisticated your Krishna conscious systems have to be. So you wanna have that sophisticated of an administration, fine, but do it according to this. How do they pick?

Someone is politically correct, but what about other aspects? Do they know the shastra, are they trained? So training will bring out the best, but the point is, that's why your practical managers should be people who can manage. And people who are advanced that aren't managers, they should be preaching. And amongst those who are preaching, those who are mature enough and can relate with the management, they should be guiding the managers. But still, the managers do the management.

Prabhu: You were speaking about kings, and now we have the temple presidents. So Prabhupada used the system with GBC and temple presidents, like this. And when our communities will become bigger....So it's supposed that the temple presidents are like kings for the community, or that they are like king for the temple, and the community is developing some kind of leader?

HH BVPS: Means, why do you make a distinction between the temple and the community?

Prabhu: Like, for example, we have. There can be temple and there is a community on a bigger scale. And then, temple president is like the king for all the community devotees there, or he should be...

HH BVPS: How does a king work? Does the king tell the citizen what he should eat for breakfast?

Prabhu: No.

HH BVPS: What does the king do? Sees that they are following these standards of the state. So the president is to see that all the devotees in his jurisdiction are following the standards, according to what level they are placing themselves. If they are a temple devotee, they have a specific standard, if they are congregation, it may be that standard or less. But he is to see that it's working in that. So what is the temple there for? Just so that there is a temple? The temple is the center of the community. Look at how does the church work. You have a church, it's a church for the community, it's not just a church to be a church, that's called a monastery, they are up in the mountains.

Prabhu: if the GBC and the temple president, they are trying [indistinct] 01:10:50

HH BVPS: Yeah, that's because most temple presidents, just like what he is saying, can't see that they are supposed to work together. Chowpatty is only a congregation, and it's center is the temple. There is a hundred devotees in the temple, and there is 5000 in the community. So there it works perfectly, because there it's understood, the balance. These others are trying to make it separate, because the temple president from what I've seen, most of them, if you are not in the temple, you are in Maya. And the congregation, its only benefit is that it can give money to the temple. So they won't actually cultivate and develop, so because the temple president doesn't understand the position of what they are doing, then it would be natural that the GBC would try to then to cultivate the community, would try to make it a separate entity, because if it's not a separate entity, then the temple president will try control it, and all it is an economic base, it's not an environment of devotees.

It's just like, Chowpatty, then there are no life members, they are all devotees. But they

give plenty of money. But other temples in India, there is the temple, and there is the life members. And so, all it is, they come to the temple program for Janmastami or that, they give donations, but they are not becoming devotees. Because they are not actually seeing what's there, so it's just a matter of a higher position, so it's all right, but then the problem is, that if you don't know what the temple president is, and the GBC, and the community, if you can't define them, then even if they separate them, they still will be unsuccessful, they still will fail. Because there is supposed to be a temple, there is supposed to be community. The community amongst themselves should develop itself, but the point is, the natural center of the community is gonna be the temple, because that's where you have the people who are doing the full lifestyle. You have the Deity worship, the full programs, the big festivals, all these different things. But as far as day-to-day preaching and all that, that can go on in the community, they don't have to come to the temple to preach. They have a house, you invite people over to your house. You preach there.

I think Prabhupada, I was reading in one place where Prabhupada is talking about, everyone will not move into the temple, it's impossible. You have a million people here or something like that, they are not gonna move into the temple. But each person in the community could preach to ten other people, and each one of those persons can preach to ten. So I have a program in my house, I have ten people come and I cultivate them. Then they each have their own programs at their house where they cultivate ten people, like that. So in that way then by one person cultivating his ten, those cultivate ten, those cultivate ten, right there you have a thousand people. If you have four levels, you have 10,000 people. Three levels, a thousand.

So it can easily work together if the vision is there. But the point is, it's not setting a separate thing, it's a matter of educating the presidents to see the value of the community, and so they work together. But that means, the community right there, means temple is in Helsinki, the community is in Helsinki. Now that the temple is here, and the community, there is a farm in Tampere, so then the temple here manages there, no, that's another thing. We are talking about the community that's right there. Because those people will be like-minded, they will see the value and all that. So it's a matter of defining everything and then educating everybody. Because in this, one can say so many things about the GBC, but at the same time is, much of what they do is a reaction to what the temple presidents are like. Because the temple president does the day-to-day management, and in the process that need to make everything run and have the control, a lot of time they don't have a big enough vision and they are too controlling. But instead of educating them or cultivating them, which is what the GBC does, they will try to act as administration also, and then they will make administrative policies about that, but administrative policies are just dead rules, unless there is a person to effect it, they have no life.

So we see here, the king, means, all he is talking about, Canakya, here, is the king and his assistants. He is not talking about rules. Because rules don't see that it gets done. So that's the thing, you can't separate it. You can have somebody who concentrates on that area, but the point is, who should be educated on congregational preaching? First of all, it has to be the GBC. Because if they don't see the value and all that and don't know what the standards are, they won't know how to train the temple presidents. Then, second, you have to see your temple presidents are trained in that area. Then you can have somebody who goes around and trains devotees who do the congregational preaching, but that should naturally be in connection with the temple. So you can have a ministry, a GBC ministry for congregational preaching, but the point is that, unless they see that each

congregation is gonna be unique, that it's gonna be slightly different... Main principle will be there, like we said about Chowpatty, it works there in detail. But outside of there, the principle could work anywhere, but the detail may need to be adjusted. Because in most places, your congregation isn't doctors and lawyers and businessmen, that's not the congregation. But that is the congregation in Bombay. So it works there, so if you have a congregation like that, it might work better for you. If not, better to take the principles. So they are gonna have to be able to see how to do that. Otherwise, they are gonna do the same everywhere, and then you will also have the problem with the failing. That's the thing, you are dealing with the human nature, humans are individual. So you have to see that. Individually and collectively, they are still different. So means, this collective group of people are similar, but still individually they are different. But this collective group is different from another collective group.

So, unless one can see that, then even these world ministry of Deity worship or congregational preaching, or book distribution, it won't work. Because it's not that... Book distribution, okay, some of them, many of them, they are very dynamic, they go out there and they are high-energy and all that. But what happens if you have a person who is committed to book distribution who is not high-energy? He is not one of those in-your-face, crack-a-joke-about-everything-guy. But they are people who go up and just talk straight Krishna consciousness, very, very open, very pure, and people buy the books. So the thing is, in other words, there is something, what is that essential point that makes book distribution work, no matter who it is? If they can find that, then they can get everybody to do it, otherwise, how many book distribution ministers we had? And they go around the world, and it doesn't work.

I used to distribute one thousand books a day in Bengal, one thousand. And that's not a small amount of books, isn't it? All I knew how to say was "Ek rupee" [laughter] which is "one rupee." So that's all. The main thing was to make sure that how many books went out, either the rupee got back or the book got back, like that. And, how did I do it? I sat in the front seat of a car. And because they played a tape about "Geetar Gan", we were selling Prabhupada's Gitas in Bengali, it's a little book, this big. And so, you just sit there and pass them out, or "Back to Godheads."

The best book distribution I ever had was at Sagara Mela. You had your bag full of books, like that. Then you simply step out of the little hut that you are in, into the main road where all the people come, and you pull out a book. And as soon as you pull out a book, this big crowd comes around. And then they ask how much it is for the book. And because there is like 50 of them, and there is only one of you, you have two arms, and they got a hundred arms. So what they start doing is, reaching in your book bag, pulling out the book and putting money inside and walking away. So your minister of book distribution may not know that technique. So you have to see, wherever you are, it may be different.

Prabhu: Maharaja, how do you, after all this, define the protection, and especially in devotee community, for temple devotees in general, and for congregation?

HH BVPS: Protection means, you are establishing what is natural for that particular entity in that particular environment. So, a brahmachari shouldn't have to be worried... brahmacharis aren't worried about their physical environment, so therefore that means, they shouldn't have to worry about it, that means that someone else is generating it for them. So where they stay, what they have, what are their facilities, how they dress, what

they do, you don't have to worry about it. So here you say, okay, this is the color that you wear, and you wear the clothes like this, and this is the thing, you get this bed, you get this and that, this is where you sleep, and everything like that. And then the management simply sees that it's up to standard, and because brahmacharis are menial servants, they have to be clean and all that, that will come up after day or two in the Varnashrama, then it establishes that they have to keep it clean, they are getting the benefit, they have got to take care of it. But at the same time is, the shower nozzle breaks, all this and that, someone else has to fix it. Because you are not engaging them like that. Unless the brahmacharis also take care of the temple and do the carpentry work, you know, they do all that stuff, then it's one of the things that they do. But just depending on what it is, so the congregation, what they need, okay, they are grihasthas, what do they need to be grihasthas in their environment? They have to get their own money, their own facility and all that, but how to be Krishna conscious, how to take that environment and become Krishna conscious in it, that's what you should be giving them, creating facilities of how they can be more involved. But you have to create. That's what the temple does, the temple creates that, then naturally the temple becomes the center of the community, but the temple doesn't, most temples, their principle is, the community has to come to us, we are the temple. If they don't come, they are in Maya. But the actual principle of the temple is, how can you go out? They have to come for a big festival, Janmastami, or these kind-of things like that, but in day-to-day life and preaching doesn't happen in the temple, it happens outside.

So the temples, the first, the early temples in India, because it was just a few devotees in the temple, and then you had all the members and stuff like that. It means, every night was out at their place. You went out to their house, did programs, and they'd invite all their friends, so you had fifty people at the program, and then the next night, someone there, someone else went out, next night it was someone else's house, and they had all the people, like that. So in a week you've preached to hundreds and hundreds of people. You'd go to their house, they'd go to their place, that's what Chowpatty does, that's why they have 5000 community, because they go out, the brahmacharis every night, except I think in the weekend are out at people's houses. So therefore the community feels part of the temple. Does that make sense? So that's the thing, the parish priest, he makes the rounds, he goes around the people's houses, sees how they are doing, does the different things. Somebody is sick, they go there, somebody is dying, they go there. They are part of the scene. In other words, when the president demands that the community functions on temple premises, how much can they do there? Because most of their life is not there, they don't have that much time. But if the temple goes out to them, then you are part of their life, then naturally the temple is part of that. Because they can't organize it. They can, having seen that example, do what they can. So someone can invite a few people, someone can invite a lot of people. So in other words, you create the environment in which someone can be God conscious. So that's protection. Not what you think it should be, but what actually is according to the natural need of that individual. You don't want brahmacharis involved in the material, then you can't expect them to be involved in the material. So you have to take care of it.

READING FROM NITI 51): FRIENDSHIP SHOULD BE EXTENDED TO AN ENEMY OF AN ENEMY.

HH BVPS: So this is...now we are talking real politic here. (Laughter) See, an enemy, if someone is your enemy, then his enemy is your friend. This is called the circle of... I forgot

the name of it, it will come up in Manu later, this part is in Manu, will be in the.. I think it's in the 8th or 9th chapter. So, means, you are here. So, who is next to you, is generally your enemy. So the guy next to him, on the other side, is his enemy, he is your friend. Because if the man in the middle attacks the other person, you can attack him from behind. Or, if that person in the middle attacks you, he can attack him from behind, so therefore the two of you are friends. That's actually how it works.

Prabhu: We have practically seen [indistinct], like there are different philosophies and books, and people who are against Christianity, and then...

HH BVPS: Yeah, they'll will be our friends. [Laughter] So, it's like that, it's just how it works. Someone's enemy is your friend, because you have a common enemy, so then you are friends. But for devotees, then you base it on... Means, if you are dealing with the karmis, then it works in that way, purely. But if you are dealing with devotees, then it's gonna be based on Krishna consciousness, because at some point they could stop being enemies, then you are all friends. Because it's also said, I don't know if it'll say here, that the strongest friend is a friend who was an enemy before, and the worst enemy is someone who was a friend before. Because a friend knows all your weaknesses, so then he is the worst enemy. But someone who was an enemy, and then he is able to get over that and be your friend, that means, there is nothing you can do that will disturb him, so he'll be the best friend.

Prabhu: Does it exist, something like a neutral position, when somebody is friend on both sides?

HH BVPS: Erm, look at it. Oh, means, if somebody who works with both sides? But then no one trusts them, no one will trust them. [Laughter] Or, if you are neutral like let's say Switzerland, that works because they have a... Means, there is a saying, "Switzerland does not have an army, Switzerland is an army." Do you understand? So, they are neutral, they don't line with anybody, but that doesn't mean that no one will attack them, so they have their... they are prepared. So if you don't wanna get involved with anybody else, means, everybody could attack you. Because the general thing in politic is, it's always "this" or "that", there is no such thing as a balance. So you have to take sides. And if you don't take this or that, then whoever is taking "this", because you don't accept "this", they will take you as an enemy, because you are not "this", so you are automatically "that." And those who proclaim "that", if you don't accept that, they will say you are an enemy, because you don't accept it. So the neutral position, then you could be the enemies of both. Or, you could be not trusted by either. Or, you could get attacked by both. Because, if you don't agree with party A, and you don't agree with party B, you are an enemy to both. And so, then that means, the enemy of the enemy is your friend. So A and B can be friends in being your enemy. Once they've gotten rid of you, then....It's just like you take Afghanistan. You have all these tribes, for thousands of years they've never gotten along, all they do is kill each other. But the Russians then walk in, and so then the Russian becomes the common enemy, so the Russian is the enemy of your enemy, so then you have an alliance there. So all of the tribes will get together to fight the Russians. As soon as the Russians were kicked out, again they go back to their tradition. Do you understand? It's just how politic works.

The person who you've never agreed with and everything like that, then because there is

one point that you agree on and there is a common point, that person who you don't agree with, then you are friends with that, for that agenda, in that meeting you are friends, because you have a common enemy. So one could say, "Oh, we are devotees we don't use this..." This is used every day when it comes to meetings, this is anyone who is good in these things uses it.

Prabhu: It's used in the marriage, too. [Laughter]

HH BVPS: That's more dangerous. [Laughter] That's more dangerous. Because there is more at stake. See, it's just like, in other words it's said that the... I'm not sure the exact wording, basic principle is, the concentration, focus, energy, endeavor that it takes to manage an empire, it takes the same amount to manage a marriage. So if you want to use this politic there, then that means, then what's at stake is losing an empire. You know what I am saying? So, one has to be very delicate, has to be very, very careful about using this politic. Because that's ashrama. See, this is varna, this is not ashrama. We are dealing here in varna. So that means, in your duties and occupations and this and that, that's where it will be. But in ashrama, that's a different thing, that's sadhana, that's part of the philosophy and practical philosophy and that in your life. So we'd wanna be very careful about using that there.

Prabhu: A graphic example of this sutra is seen in Russia. As you probably all know, Russian Orthodox Church is very heavy against Krishna consciousness, at the same time they are very heavy against Buddhists. But they are allies against Buddhists with Krishna consciousness.

HH BVPS: Oh, okay, yeah, yeah, like that. Because it's at least two theistic groups against an atheistic group, yeah.

Okay, so we'll end here. Means, yesterday we went through a lot of material, but there were very little questions. Today, there was a lot of questions, but very little material. So I am comfortable either way, so if you are all comfortable with this, then it may be... Because the point is, if what we go through you don't understand, you won't be able to use it. So then that would mean that as long as you are comfortable with that, then I am comfortable that we go like this and discuss, and everything. But it means, we might not get through all the material. But at least you have gotten through a good amount of it, so that it will make more sense, so then going through it on your own you will be able to have more of an understanding. Is everybody comfortable with that? Because, otherwise, normally to go through, means, using this, this is the smaller form, means I've used the bigger form of the Manu to go through the first 6 chapters, it was 2 hours a day for, I think, 2 weeks. So we are trying to go through all 12 chapters, but we are using a shorter form. So it's a lot of material. If it's new material, so therefore there will be more questions. Is that okay?

Srila Prabhupada ki jaya! Samaveta Bhakta Vrinda ki jaya! Jaya Nitai-Gaura-Premanande Hari Haribol!

Prabhu: Bhaktividya Purna Maharaja ki jaya!

END OF TRANSCRIPTION