

2010-12-31 BVPS BG 9.26-9.28 Not demanding worship. Yoga or bhakti analized

Sahana Vavatu, Sahana Upanakthu, Sahabhir Yankarabhavahai, Tejasvi Navadhi Tamas Tama Vidvishavahai, Om Shanti Shanti Shanti Om Jaya Sri Krishna Caitanya Prabhu Nityananda Sri Advaita Garhara Sri Vasari Gaura Bhakta Vrnda Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare Hare Rama, Hare Rama, Rama Rama, Hare Hare So verses 26 to 34, the glories of direct worship of Krsna. If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it. Whatever you do, whatever you eat, whatever you offer or give away, in whatever austerities you perform, do that, O son of Kunti, as an offering to Me.

In this way you'll be free from bondage to work and its auspicious and inauspicious results. With your mind fixed on Me in this principle of renunciation, you'll be liberated and come to Me. I envy no one, nor am I partial to anyone.

I am equal to all, but whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him. Even if one commits the most abominable action, if he is engaged in devotional service, he is to be considered saintly because he is properly situated in his determination. He quickly becomes righteous and attains lasting peace.

O son of Kunti, declare boldly that My devotee never perishes. It's important to notice here the word becomes righteous. It doesn't say becomes devotional.

It's already devotional, right? Because the abominable action is in righteousness. He's not saying abominable action means doing something, going against devotional service. He's an atheist who stands up and yelts and screams, says the deed he's made a stone, like that.

Yes? What's the difference between righteous and pious? Righteous and pious are the same. The point is, as he's saying, he'll become righteous on the material platform. But devotion's already there.

Because we take religion and devotion to mean exactly the same thing, which they do on one level because real religion is devotion, but we also mix it with the mundane concept of morality and ethics, and therefore we say the two are synonymous. So if someone does something wrong here, then they're not situated devotionally, and they should be thrown out. You understand? That's why I point to the word righteous.

O Sanaprita, those who take shelter in Me, though they be of lower birth, women, vaisyas, merchants, and shudras, workers, can attain the supreme destination. How much more this is so of the righteous brahmanas, the devotees and the saintly kings. Therefore, having come to this temporary, miserable world, engage in loving service to Me.

Engage your mind always in thinking of Me. Become My devotee. Offer obeisances to Me and worship Me.

Being completely absorbed in Me, surely you will come to Me. So this is the most confidential knowledge, and this is the conclusion of this chapter, that verse. And so we'll see this again come up in the 18th chapter, like that, because that's the conclusion of the whole Gita.

So essential points from the whole Gita will be established. So this becomes this and the sarva-karma. So that's the whole point of the engagement of the karma, jnana and yoga in the Lord's service.

But from the point that's being given in this chapter, where it's Krsna first, like that. So, Krsna accepts even a leaf, a little water, a flower or fruit offered in genuine love, verse 26. Since Krsna is self-sufficient, He does not need anything from anyone.

Still He accepts the offerings of His devotees as an exchange of love and affection. Therefore, pure love is the only means of approaching Krsna. To emphasize this, Krsna mentions the word bhakti twice in this verse.

So, in other words, opulence and all that is simply just befitting His nature, His position, but it's actual devotion that He's looking for. So if that is there, then everything's perfect. So even when one has nothing, one can offer anything, because generally one always will have this, a leaf, a little water, a flower, a fruit.

These are things anybody can get. So that can be offered. Dhruva Maharaj, he's in the forest and he used to offer these little red berries off the banyan tree.

That's all he had, so that's what you offer, like that. So that's the rule of the forest life, is that you offer what's in the forest. You don't try to maintain the standard of opulences in the city.

You offer what's available in the forest to the Lord. So, naturally, you won't be on the same standard. But the point is, is that consciousness, that's what you're trying to offer.

That's the important element. Yes? Does it extend to the rural communities too? There's the rural communities, means what's there is what you offer. You may get fancier stuff in the city, but what you grow, what you do there.

Like here, when they started growing from the sugarcane, they were making the gur, then Prabhupada said, use this for the deities. So whatever we grow, that's what's used. Does that make sense? Because it's a rule.

Like in vanaprasthas, they can't use city stuff in their worship. They have to use forest stuff. They do the yajnas, they have to use what's in the forest, not what they get from the city.

Does that make sense? You know, someone from the city comes and gives them something, okay, then you use it. But if they don't, you don't look for it. You don't think, oh, this is not very nice, I'll go to the city and get some stuff.

No, you use what's there in the forest. Yes. Can you bring your own atman cup? Can you bring

your own atman cup? Means if you go, if you're doing your yajna, you're going to take your yajna implements.

I'm talking in a way of offering, not in implements. Other things you'll leave, you know. You know, you'll leave your Versace suit and all those things.

You won't take that with you to the forest. Okay. The Lord already explained that one should worship Him because the results of such worship are eternal and unlimited.

Now He says that one should worship Him because such worship is easy to execute. In contrast with the complicated rules for demigod worship, Krsna is asking only for a leaf, a flower, a water, a fruit. And even those are just the media by which the devotee expresses his love, which is the essential element of the offering.

Because the demigods, it's the complication of the ritual. You do it right, you get the result. You don't do it right, you don't get the result.

So in other words, there the medium is... In other words, you're looking for something in the Adi-Bhutik, so therefore your Adi-Bhutik should be perfect. If you're looking for pleasing the Adi-Yajna, then it's a matter of you engage the Adi-Bhutik in His service. So it's simply a medium.

It's not your goal. The demigod worshipper, Adi-Bhutik is his goal. So therefore the quality of the Adi-Bhutik offering is going to be directly connected to the quality of his Adi-Bhutik result.

Does that make sense? So it's not just the medium. So for the devotee, he's engaged to please the Lord, so the medium is only important in its ability to carry that devotion. Does that make sense? So according to one's ability, one's nature, one uses a medium.

So once nature is more developed, more facilitated, more sophisticated, you use that. But Krishna's pointing out is whether you have that or you have nothing, the point is it's only a medium for the devotion. Demigods don't care about the consciousness.

How can they? What is good mundane consciousness? You understand? Yes. It means here. This is our study guide.

It's chapters 7 to 12, study guide. It means Pandava, Pandava, put it together. Pandava, Pandava, put it together.

It's a combination between Atman Tattva's work and what Sahota Maharaj said to use with it. Because Atman Tattva's was specifically for developing the analysis of the Gita. So the chronological study was just a preliminary study.

It wasn't seen as an in-depth study because the main study was just the analysis. And so then in our working with it, then we've broken the course, the original course up into three parts. So one is the chronological study, which we're doing now.

And so that's been enhanced by, he's taken what Atman Tattva did and enhanced that, you know, greatly, like that, with direction of Sahota Maharaj. And then the second year will be the analysis, like that. That would use that.

And then the third year will be what we call the, I think it's called Amnaya Tattva Niryaṣas. It's all different literatures of the Acharyas that go along with or support those teachings that Prabhupada's giving in his specified works. So on the Bhakti Shastra level, what works of the Acharyas are supportive of that.

So then there's a study of that. So that'll be the third year. The other years, it goes simultaneously, but in the Bhakti, this level, the Gita level, then it's broken up over three years.

Does that make sense? Not really. Okay. Okay.

Are the demigods aware? There. But the point is, is if you do the ritual, it's just like this. You're in a store, right? You're selling things.

Somebody comes in, nice old lady, very wonderful and everything. She comes down, you know, puts five dollars on the counter and takes her goods. Right.

You know, the punk kid comes in and, you know, really bad, you know. Attitude and this and that. Puts five dollars on the counter, walks away with his goods.

Do you notice the mentality? Yes. Do you care? No. As long as he doesn't steal or bother you, then, you know.

Yes. Yes. Yes.

That aspect is that the consciousness is there for one's not focused in the worship, this and that. But what we're talking here, consciousness is the attachment or detachment, you know, the element of naiskarmiya. And now taking it farther from naiskarmiya to devotion.

Right. Because before the emphasis was on naiskarmiya, that's done for Krishna. Now in this chapter, its main thing is being done for Krishna.

Naiskarmiya is automatic. If you're doing it for Krishna, it has to be naiskarmiya. But there's no focus on the karma and jnana.

Right. But the demigod worshiper, then he is materialistic. So that he's worshiping the demigod, he has the right materialistic consciousness.

Now it's a matter of what Mataji is saying. It's the focus that he's performing. If he doesn't, if he isn't focused, he doesn't do the ritual properly, how is the demigod going to be pleased? So it's the quality of the performance of the ritual, the quality of the items that you, that are appropriate for your position.

Right. Like that. But its focus is on the ritual itself, on the Adi-Bhutik.

Right. Well, for Krishna, it's still that consciousness, that focus, that which is appropriate, but the focus is on the devotion. Like that.

So in other words, for Krishna... Or let's say, put it the other way. For the demigod, only those with wealth can perform those sacrifices. If you don't have money, it's just like, if you do a... I'm not sure how to... Oh, what's that? I can't even remember the name.

It's very famous, you know, the one for the Soma. Yeah, those ones. You have to have enough wealth in store that you could live off it for three years without having to supplement it.

You have that much wealth, then you can perform this yajna, which is a standard yajna that everybody would be doing. But that's the kind of wealth you have to have. For other ones, you have to have two years of wealth.

So that's the kind of wealth we're talking about. So we say, oh, it's devotees, devotional service. Oh, it's so ritualistic, you know, the full Atman.

That's not ritualistic. Ritualistic is, you don't have three years of wealth, you don't even pick up your Atman cup. You know, don't even bother.

You know, you're not qualified because that three years of stock basically will disappear in that yajna. You know, you'll have enough left to live, but that's it. It will disappear.

If you don't give in to the Brahmins, if you're going to be miserly, don't even bother with anything mundane. Just don't even bother. But, so it's really restricted to the wealthy.

Well, devotional service is actually for everybody. Because even the poorest person can worship the Lord with whatever they have. So that's what makes devotional service.

So devotional service, this is the real universal religion. You know, the welfare, the this, the that. It's all these things that people are so worried about.

This is actually it. Everything else, you know, how do you do? You know what I'm saying? The other is, oh, they're doing such good work. Oh, you know, and so they only associate with those who do that kind of good work.

How much does one of those plates at one of those fundraising dinners cost? Right? A thousand dollars, two thousand dollars. And that's for you. Then your wife is another thousand.

Then your two kids. So you just had dinner for four for four thousand bucks. And who's there? Right? You know, the superintendent of the building.

You know, the guy that does the dry cleaning. Right? No. Other people like you.

You know what I'm saying? So that's all that's there. That's doing all these great works of

feeding the poor kids in Africa. Right? It's people that are really wealthy.

They're the only ones that can do it. So it's limited. That's the problem with good work.

Is good work is limited to your sense. It's mundane. It's limited to your mundane qualification.

The devotional service is beyond. It's not dependent upon your material qualification. Any qualification can be engaged in the Krishna service.

That's the universal element. Right? So it's actually the perfect welfare work. The devotees are busy running after mirages and trying to say, Well, they're so nice.

Therefore, intelligent people will... This is... Okay. Renunciation through wisdom. Therefore, intelligent people will follow the process of the congregational chanting of the holy names of God and in this way worship Lord Garanga, who is Krishna himself, with a golden complexion.

Worshipping Lord Krishna is not an expensive affair. And worshipping Lord Caitanya is even easier and less expensive than worshipping Lord Krishna. So, Krishna is patram panpalam toyam.

Lord Caitanya is even cheaper than that. Like that. You just need that to be able to say Hare Krishna.

The reason is that the little effort taken to collect a leaf, a flower, a fruit or some water for the worship of Lord Krishna is not even required in Lord Caitanya's worship. But in any case, both the Supreme Lords can be worshipped easily in any country, in any condition, by anyone, be he foolish or wise, sinful or pious, high-born or low-born, rich or poor. Then Lord Krishna, the cause of all causes, will accept this offering and by such spiritual activity the worshipper becomes eligible to enter his eternal abode.

Who could be more foolish than the person who rejects this easy and joyful process and, becoming captivated by the mirage of material existence and craving for temporary mundane facilities, takes shelter of demigods? In verse 26 the Lord reveals what kinds of offerings should be made for his pleasure. A sincere devotee should follow such instructions. Otherwise he is not acting on the level of loving devotion.

So these areas are where one focuses. These are what you'll be conscious of, what you eat. You're conscious of what you eat.

At least if you're not, that could be the reason your wife is upset with you. Right? So, in other words, you're conscious of what you eat. You're conscious of what you give away.

That's definite, right? You're conscious of what you do because of the results you're going to get from it. Right? So these are all the things that absorb your consciousness. Right? These are all the little details, but this is when you put them together, this is what you get.

So you see why this is the most confidential. It's the secret of all secrets. It's actually just the essence.

Right? Like before, we were discussing the difference between Brahman and Adhyatma. Right? So Brahman means just the state of the living entity, but Adhyatma is his consciousness. So he's Brahman, yes, but what is he doing with that state of Brahman? That defines him.

He's already Brahman, whether he understands it or not, but you will define him as a karni, as a jnani, as a yogi, as a devotee, depending upon his consciousness. So that's the Adhyatma. The activities reflect the consciousness.

Yeah, the activities reflect. So therefore, how you give in charity, what you eat, you know, like that, what you do, like that, these are then what's essential because that's what you're working your whole day with. So if those are connected to Krishna, your life is connected to Krishna.

So it's not, oh, there's so many things to do, what am I going to do, I'm confused. No, just focus on these. Right? That's all.

Did I leave one out? Like that. Whatever you do, whatever you eat, whatever you offer or give away, what are austerities, right? So you're sadhana, you're austere, you're generally aware of that, right? You're fasting on a kadasi or something, you're aware of it, no? Like that, you know, wow, today would be nice to have, oh, it's a kadasi. You know, so you're aware of it.

You know? So these, then that basically takes up all your consciousness, right? Then there's more detail of, you know, other things. You know, making the money, you know, engaging the senses, all those things. Those are dealt with already in previous chapters.

But those are combined together and then you get this. The remnants of sacrifice are the only suitable foodstuffs for those who desire spiritual elevation. The important element in preparing, offering, distributing and honoring prasada is to act with love for Krishna.

So you're doing it to please Krishna. Even you want to eat that, but still, it should be done to please Krishna. Because you want to be happy by eating it, right? So the point is, but only if Krishna's happy can you be happy.

So therefore, your inspiration may have started with what you'd like to eat, but it has to end with making it what Krishna'd like to eat. So for Krishna, the medium isn't the main thing. The medium is the devotion.

Same time, as a person, he does have things he likes to eat, right? So what mother Jasoda cooks, that's what he likes to eat. Does that make sense? The Mayavadis cannot understand verse 26. For them it is either a metaphor or a proof that Krishna has a material body.

They do not know that Krishna's senses are interchangeable, and therefore hearing the devotee's words of love and offering foodstuffs is wholly identical with Krishna's eating and

tasting. Only a devotee who accepts Krishna as he describes himself, without interpretation, can understand that the Supreme Absolute Truth can eat food and enjoy it. Quote, For a small child, everything is provided by the father.

But while eating, he offers small items to the father. My dear father, it is very nice, you taste. How very pleased the father will be.

The father knows that the child is giving him his own food. But when the child says, Father, this is very nice, you eat, the father replies, Is it very nice? All right, I shall eat it. This is love.

How can you offer your love? And if God accepts your offering and eats, then what more do you want? He becomes your most intimate friend. If you accept God as your intimate friend, then you need nothing more. You'll be fulfilled.

You'll tell yourself, I have got everything. So in other words, we're offering to Krishna what is already his. Example being, let's say the father buys some samosas to eat with the kid.

So he gives to the kid and the kid will eat it. Oh, this is nice, you should have some. It's already the father's.

And he's given it to you as your quota. So that's the point in this Upanishad. Your quota is what then you engage in Krishna's service.

So whatever that quota is, that's what you offer. So whatever you have, that's the best. Even if it's not much.

Sudama Brahman had chipped rice. That's all he had. That was the best.

In an empty house, chipped rice is good. So that's what he had. He offered that.

Verses 14 to 22. Then this kind of intimacy, where you offer whatever you have to Krishna, and then Krishna becomes the intimate friend, the best friend. So what more than that is required? We're looking for good friends.

Problem is, his friends tend to go away. And even if they don't go away, they die. Krishna doesn't do either of those.

So then he's the best. I guess you'd have to change the F to an E, right? Best friends forever. So BFE.

Best friends eternally. That's okay. Verses 14, 22 and 26 have described ananya-bhakti, pure devotion.

According to Srila Visvanatha Cakravarti Thakura, verses 27 to 28 describe those who are not yet able to perform pure devotional service. Whatever one does, each offers and gives away, and whatever austerities one performs should be done as an offering to Krsna. This level is

different from the stage of pure bhakti, because as Srila Sridhar Swami explains, quote, in ananya-bhakti, acts first offered to the Lord should be performed, rather than performing the activity and then offering them later.

Commentary on Bhagavatam 7.5.24. Right? So we see the difference that Krishna's making here. It's the same activity. You know, you're offering it to Krishna, but the difference is whether you're starting with Krishna or ending with Krishna.

You're starting with Krishna. I'm doing this for Him. So that means then everything involved is connected to Him.

While the other is you're starting with yourself, and then you're going to offer that to Krishna. So basically only once it's offered, then the benefit of everything else is connected. So we'll have a different taste.

Yes? It's the same principle. Yeah, yeah. It depends who the devotee is.

Ramakrishna or someone. Then you might reconsider that. That doesn't mean Vivekananda either.

Okay? Okay, we understand, because this is going to come up throughout, because this is the sarva-dharmam parityajya. It's Krishna first. It's not that it's my duty, it's, you know, my conditioned nature, you know, varnasrama.

No, it's simply pleasing Krishna. Then whatever you do within your duties, then it's already pure devotional service. But if you're starting with your nature, and then engaging that nature, that's mixed devotional service, though glorious.

But still, there is a step beyond that position. You know what I'm saying? You know, like we were discussing before. Instead of looking at the glass, you don't start by looking at the glass as half empty.

You look at it, the glass is half full. Right? So one's inspired. Half is accomplished.

Once that's accepted, now you look at the half that's empty, and bring it to full. Right? But if you look at, oh, it's half empty, then you're not going to do anything. Right? Because you're dealing with the mode of ignorance.

So that it will remain half empty, or probably get less. You know what I'm saying? So you're talking the steps. So this is, this is what's meant by the yoga ladder.

You know? Yes. No, no. Does it mean do we have to do something we don't want to do? No, that's just part of how it, how things work.

We don't want to do it simply. Why wouldn't we want to do something? Yes, it's not according to our nature. But the point is, is we're doing it to please Krishna.

Right? In other words, if there's someone else that it's their nature, then better they do it. But if there's no one else, then you have to do it. You know what I'm saying? Like that.

You know, you fix Krishna's car. And, but today the cook didn't come. So you don't necessarily like to cook.

You can cook. But, so, what's, what's better? Right? So, therefore, Krishna has to eat. So then you cook.

But when the cook comes back, he cooks. You fix the car. Does that make sense? In a lecture on the prayers of Queen Kunti, given in Mayapur, 1974, Srila Prabhupada also discriminates between these two stages.

Krishna is meant for the paramahansa and muni, very, very exalted persons. Yoga means contact or having connection. Bhakti-yoga means directly connecting with Krishna or God.

Other yogas are not directly connected. When there is karma-yoga, it is adulterated. It is not pure.

Karma-yoga means, In the beginning, one cannot take to pure bhakti-yoga. Therefore, karma-yoga is recommended. In other words, it means this, another promise is being pointed out.

Whatever you do means you're going to do it anyway. Do it for Krishna. Whatever you eat, you're going to eat anyway.

Do it for Krishna. Right? Where you're giving away, you're giving that away. You're performing your austerity.

But then do it for Krishna. Right? So this is different than what Krishna was saying, is that do it for Him first. Then you come back into... In other words, I'm going to do everything for Krishna.

So whatever I do is already to be done for Krishna. The other is, I'm going to do it anyway, but I'll connect it to Krishna. Right? Because it's consciousness that we're working with.

So devotional service is the level of consciousness. So I'm going to do my work, and that work is going to be at the level of dharma-arthakamara-moksha, depending on your consciousness. Right? It's brahminical, ksatriya, vaisya, or sudra.

Right? But I'm going to do it for Krishna, therefore it touches Ananda. Right? It touches Anandamayi. So therefore it becomes transcendental.

It becomes Krishnized. But I'm going to serve Krishna, then I as the soul, and the eternal servant of Krishna, it is my sanatana-dharma to serve Krishna. Therefore, then I'm going to engage my activities in Krishna's service.

They happen to be within these modes. Right? So then you'll be engaging the dharma-

arthakamara-moksha in Krishna's service. Does that make sense? But the mentality is different.

So that's why it's being pointed out. Otherwise, then the mixed devotional service will be taken as pure. But it's not.

Does that make sense? So that's why one's trying to get to that point. But it's glorious nonetheless. The point is, someone's situation there is glorious.

If someone is not doing, that's the problem. Yeah, not wanting to do something. So then what's lacking? If they say, OK, I don't want to cook for Krishna, what's lacking here? What's missing? OK, sambandha.

So what aspect of sambandha? I'm serving Krishna. Because if I'm serving, I serve. So this is what needs to be done, so I do it.

I'm thinking, no, I'm the mechanic, so therefore I don't cook. Right? Cook is an identity. Mechanic is an identity.

So therefore, I'm not either of those identities. I'm serving Krishna. So if I'm there, then you do.

Because the difficulty, the anxiety would be in the devotee is, I'm not that good a cook as someone else may be. Right? So better they cook for Krishna, so Krishna gets the best result. But if it comes between Krishna getting nothing or what you cook, better he gets what you cook.

Right? At least we hope so. It may be, oh, anyone but him, you know. We'll get takeout, not him.

I remember one temple, there was one devotee. He was very sincere, very enthusiastic. You know, his sadhana was excellent.

He was there every Mangalartika and all that. But he couldn't carry a tune in a bucket like that, you know. He was really bad, like, when it came to that.

So in Mangalartika came, you know, because he was always first there, and, you know, others would kind of, like, come in later. If there was someone there before, it didn't matter who it was, you know. Like a lady there with her baby, that, they would start singing, you know.

The thing is, anyone who had anybody to sing other than him, right? You know, so. I mean, you do have that consideration, so. Didn't Bhaktivinoda Thakura sometimes let the bad singers leave with his songs? Yes, Bhaktivinoda Thakura, Bhaktisiddhanta Saraswati Thakura, during his last final days, and he had one particular devotee, I think from the Goshala or something, sing.

He was not a good singer, but he was actually the most sincere, so. That's the... So the teaching is that he was sincere, not that you should always have bad singers singing. No, no, it was not that, no, you should always have bad singers, no.

It was, it was strange, you know. One would think, would actually know. Yeah, because they had very excellent singers, very excellent, but sometimes they'd be a little proud of their excellence, so.

In the beginning one cannot take the pure bhakti yoga, therefore karma yoga is recommended. People are interested in different types of work, so therefore Krishna says, *yat karosi*, never mind whatever you are doing. So how does it become karma yoga? Now, *kurusva tad-madarpanam*, you give it to me, right? So in other words, the result.

Because they're saying, oh, the activity's not good, but if the result's for Krishna, that's the important thing. So the question is, is just the quality of the result. So if you could do better work, improve your quality of work, it gives a better result, right? So it's the result you're looking at here, because the work becomes secondary for the result, right? Just as then the result becomes secondary for its offering to Krishna, right? As it moves up through.

But the point is, is he's saying, doesn't matter what you're doing, take that. You know, you're working in the office, right? So then you connect that to Krishna. Does that make sense? Because the result of working in that office, will you connect to Krishna? So then it becomes perfect.

But it's karma yoga, it's because you're doing the work. You're doing the work because of you, not because you need to. Devotees say, I think it was Boulder.

Boulder or Colorado, whichever, they're next to each other. So wherever the temple was, then, that was before all the book distribution and everything started. So making money was generally, devotees would have jobs in that.

So the temple president and the other devotees would go work on campus, cleaning the bathrooms and stuff like that, doing janitorial work during the night. And that money, then they maintain the temple. But that's not karma yoga, you understand? Because they wouldn't be doing it for themselves or doing it for the temple.

So it's just, that's the only way they knew would make money. So that's what they did. You know, I think it was in San Francisco.

Then, what's his name? Jayananda, yes. I got Jayanta, that wasn't quite right. Jayananda, he would drive a taxi.

You know, so that's just what devotees did. And later on, as the book distribution started and other things, then money would come from that. So then they didn't have to have jobs outside.

So it's a difference. But, you know, you're going to have that job anyway. That's, then, karma yoga.

Pure devotional service is a step forward because in the first level, karma yoga, I have

attachments, so that limits the... Yes, because the attachment is your result. That's why Krishna gets the result first. Because attachment's not the problem.

It's what you're attached to. So attached to the material world, that means we don't see Krishna in it. So when we're attached to Krishna, then that means the results of our activities go to him.

Whatever we're attached to, that's where our work goes. The man is attached to his family, right? Where does the results of his work go? To his family. Right? So that's the point.

It's where your attachment is, that's where your results go. They're in the same position. They're both prayojana.

So that's what you start there. But to start that, you've had to have the basic understanding, I'm not this body. I'm servant of Krishna.

So some basic knowledge is there, necessary to perform the activity. But your focus on doing that is on the results. You don't focus so much.

People are doing work. They don't focus so much on the sambandha. They're only doing it because of the prayojana.

But now if that prayojana is for Krishna, then you're going to look at, since the result's for Krishna, then I should get better results, which means my abhidheya has to improve. For the abhidheya to improve, I have to improve the sambandha, my understanding and knowledge of the field. Right? So that's why it's considered very professional now in these big companies, and they have so many times a year these five-day and ten-day seminars to improve the knowledge of the members of that company.

Right? Because then their knowledge is better. Their activity, therefore, will be better. Their results will get better.

Right? And then we, learning from them, oh, you have to get knowledge to be better in doing your work. Joy. Joy.

That's like, what do you call it? Prabhupada gives an example. The man's heard the whole Ramayana and then said, you know, Sita was whose brother? You know? You know? Like that. So that's what we're talking about when we get to that level.

Krishna says, all right, go on. You're attached to business. You go on doing that, but the money earned out of your business, you give it to me.

This is karma yoga. It doesn't matter whatever you are doing, but the ultimate result you give to me. So the point is the ultimate is given to Krishna.

So everything is being done for this. So that's what we're meaning here is that whatever you do, whatever you eat, whatever you offer, give away, whatever austerities you perform, that's

where all your consciousness is. Right? So if that is connected to Krishna, then yoga is there.

So then the karma yoga, jnana yoga, it's all connected. So, but same times you're trying to take it a little farther than that. So he's bringing out here.

Otherwise, what would one think? Right? One may think, well, Krishna's explained all these karma, jnana, yogas in these previous chapters. But now he's saying, now this is the higher knowledge. This is the confidential.

So that means all that's useless. But otherwise, in the middle of this, he's bringing it up again. Because that's how you're going to connect it.

You're going to start there. Otherwise, we always want to start from the top. Right? You want to go skiing.

So you look in all the magazines and whatever all the top skiers are wearing, their skis, this, that. You go out and buy. You don't even know what to do other than break your leg.

Right? You know? But you start. You have to start right at the top. No.

Wherever position you're in, you start there. Right? That's what you do. You know, and then that guy and then all these other guys like him, they decide who's the better guy at the ski lodge by what equipment he has.

Actually, it's by who can ski. Right? But, you know, they get distracted. So that's the idea is how to not.

You're going to have to start there. But ultimately, you have to know is you have to move beyond that. By acting in this way, one will be free from the bondage of action and its results.

By fixing the mind on Krishna. Oh, by fixing the mind on Krishna in this way. Right? Because your action gives the result.

Your result is what binds you. Right? We say action binds, but it's the result that comes from the action. That's why there's binding.

Right? Because you want the result or you don't want the result. Right? You want the benefit of becoming immediately rich. You don't want to be put in jail.

You know, but both are results of your action. Right? Like that. So it's action that is the result.

So you start with there. Then you can improve. That's there.

Then because naturally you're inspired, so therefore you'll naturally try to do everything better and everything. But ultimately, it's got to be because you have that proper understanding, that proper consciousness. Not actually.

You make business, whatever you're doing, the result is that you give it to me. But the example before, when devotees took all the money and gave it to the temple, that's not karma yoga, right? No, no. That's just whatever they had.

Because that, in giving that, that was done, you know, as proper service. Like that. How they made it, then that probably could have been karma rather than karma yoga.

But, you know, so it was karma and then yoga. So it works out. That's the thing, is when Krishna's connected, everything becomes perfect.

You know, like Kunti. When she looked at Krishna, because, you know, he was a nephew and all that, she started at his waist and went up, then looked at his feet. So the cycle was completed, but she started in a different place.

So that appreciation was there. So the idea is that the devotional, the point is, is if it's connected to Krishna, it's useful. If it's not connected, it's not.

That's why we're going to come up with these heavier verses after this. Can? At the consciousness level, and would it include, like, the percentage you give directly to spiritual activity? Can? It just means, in other words, you're engaged, the family person's engaged in taking care of the family, and so how is that connected to Krishna? It depends upon how he's looking at it. In other words, what's more important, the devotional activity or his family? When the family is more important, then you deal with karma yoga.

If Krishna is more important, then it becomes the ananya-bhakti. So, you know, in other words, am I engaging my family in Krishna's service, or am I doing service for Krishna by engaging the family? Which way is it looked at? So the point is, is the situation doesn't change, as the Prabhupada is saying. It doesn't matter where you start from.

In the famous, I think, Brahma Samhita address, that is, you don't need to change your position, just the consciousness. Because you've changed from karma to karma yoga. So, in other words, the karmi, the karma yogi, and the pure devotee, they're all doing the same activity.

They're all same situation, but what changes it is the consciousness. One is doing the work that results for himself, that's karma. One is doing the work, you know, and then he's going to give that result to Krishna.

That's karma yoga. And the other is he's serving Krishna, and that, and so that means to do that, then the medium he's using is the same work. Yes.

The karma yoga. Like that. I mean, some devotees were using it, but I think around 78, they all got put in jail.

Like that. You know, so they were. Yeah, yeah.

But it's funny, all within two weeks, all of them, all over, wherever they were in the world, they all got caught. There was one very supportive, I mean, so many temples and did so much on the West Coast, like that, and in England. I forget where it was, some other places.

All within two weeks, they all got caught. You know, there were big drug dealers who gave lots of money to the temple and supported and stuff like that. But they, you know, because of the weakness of their.

Yeah. Yeah. Then, you know, things, things, you know, in other words, you don't fall asleep in an empty parking lot with a trunk full of drugs.

It's not good. Note to self. Huh? Note to self.

Yes, no, yes. So the point is, is you can start wherever it is and connect it. But the idea is, is then the results should be looked at, the improvement.

Because there is a distinction made between good money and bad money. So it's not just money. If it was just money, there wouldn't be any consideration.

But because there is good and bad, therefore, one will find ways to move it in that direction. Like that. Because there's always that weakness.

Does that make sense? The long-term results and all that. So it's a very fine point, but it's not based on morality. Because that's what we're going to see in these later verses.

Is morality doesn't really mean much to Krishna. It only means that one is sincerely trying to follow a more enlightened lifestyle. That's the element.

But unless one sees it as that, then enlightenment means it's moving forward because of knowledge and understanding. The good work doesn't stand on its own. In other words, I'm a pious person.

I go to church. I give in charity. I do all these nice things that a good Christian should do.

That's nice. But the point is that becomes his identity. But he's servant of God.

That's the identity. He's using these things as a medium of service. So then the focus is shifted.

So now he has all these upadis, his false identities, that will have to be removed for him to come to the point of pure devotion. So that's the importance of understanding the subtleties of the philosophy. Otherwise it sounds great.

But the problem is he's become that. I am the one that gives the most charity. I am the most regular at the church.

I am the one that does all the good work. The Sunday program for the kids and for the this and that. So it becomes his identity.

But it's identity is not of I'm servant. It's I am that. I am the charitable person.

I am the good organizer. I am the organizer of good work. So it's a subtle point.

So because of that, that's where the weakness comes in. But it's a start. It's a start.

But one should know that that's not the end. If one thinks that that's good enough, then if you're not improving, it will go backwards. Something will go wrong because all material activities have a fault.

And at some point that fault will happen. And then if that's all one's identity is, then one's identity is crushed. And then one's whole motive for serving God.

So now I can't do anything. Oh, he never comes anymore. You don't see him.

Why not? Because he feels ashamed and all that. So now his service is completely stopped because of the mundane identity. Not because he was doing good work.

It's because of the mundane identity. Otherwise, if the identity is correct, then the work will continue. So, you know, sambandha has to be in sambandha.

Abhidheya and abhidheya, prayojana and prayojana. If it's not, if it's mixed up, then it's a problem. So if the identity is placed correct, I can do service anywhere, right? You can do anything anywhere.

At the same time, there is the element that you do have in this, is that the concept of good work is, you know, basically a universal principle. And good work means it gives good results. And then that good result is given to God, right? But the point is, if you're working within karma yoga, the karma is important.

Because the quality of result that you get from it is the quality of your devotion. Oh, I give a better quality thing. Oh, I brought, you know, a bigger fruit basket with more exotic rare fruits to the deities, while they just brought bananas.

You know, like that. You know, and this was in, you know, how you say, Panama. So, you know, like that.

You know, this wasn't in Alaska. Okay, then it's maybe exotic, but then anything would be exotic. Yes, we brought a whole basket of snowballs for the deities.

All we could afford, you know. Water, you know. So, the point is, you think because of the result of your work, that the result is of a higher material quality, therefore your devotion is higher.

It may be because you've taken that extra effort, but it may not be. You know what I'm saying? Because actually what makes the difference is the consciousness. So, if the consciousness is going out of your way to get something really nice for Krishna that is available, then that shows

the higher consciousness.

But it was a matter of, this is what you get anyway. You anyway eat like this. You anyway have all these connections.

So, therefore, if you become proud of it, it's not special. Or if you just take it to actually say that you're better, that would be the lowest thing. Yeah, if you use it to just prove to everybody else, that's the worst.

So, it happens. So, that is the weakness in the focus on the piety, is because then you're looking at work. Therefore, you'll say this work is better than that work.

Therefore, the Shastras recommend certain works and others are not. That's the real reason. Then, secondary reason will be, is that these activities that are not as recommended, they generally are, another reason they're not recommended is because they have a tendency to really over engage the consciousness.

You know what I'm saying? Means they're very absorbing. So, their distraction from, you know, proper knowledge and proper activity is very great. Does that make sense? You know, so, but at the same time, yeah, does that make sense? You know, we don't want to, at this point, we don't want to say anything to distract from that point.

Is that, so, in other words, the point of morality is because not acting on a moral position, that would be the most distracting to the consciousness. But, even if it weren't, then there's the quality of others looking at it. Because, as you're alone, but the point is, is in association of devotees.

So, then you're going to get others' judgment of that. Does that make sense? Right, so, does that make sense? Yeah. So, the point is, is the guy's, whatever he eats, so, he's eating things that are not very important.

But, since he's, you know, like this and connected, so, therefore, then he'll maybe eat a better quality of that. But, as he comes in contact with devotees, as his faith increases, then you'll see is actually there's another appropriate thing to offer that's the best. Does that make sense? So, like that, slowly, slowly, it goes up.

You know, it's like in the, you know, the ancient times in the temple, then the oil offered in the lamps was the, I think, the first drop of oil come out just by squeezing it. Like that, and then each olive was picked up like that, and that oil went into the temple lamps. So, that's, that would be, I guess you'd say that would be beyond extroversion.

So, you know, there's idea of the best goes to the Lord. So, that's natural because karma is, the Adi-Bhuti is your field. So, the best in the Adi-Bhuti, that's what you're going to offer.

So, these other activities, they're sinful, they'll get other reactions. So, you've gotten money, but

they will give other reactions. So, the devotee, of course, if he's situated, is unaffected by reactions, but it doesn't mean it's not there.

So, why would you want that disturbance? Okay, great, you want to, you have this great plan for prison preaching, but, you know, that doesn't mean you have to be in prison to do it. Does that make sense? So, this is the problem, these things are so delicate here. That is, oh, then we can do any sinful thing for Krishna.

No, it's not a matter of that, because why are you so inspired? Now I can do any sinful, why? Because you're attached to sinful things. Point is, the pious person wouldn't even think of that. They just wouldn't think of it.

But the point is, is wherever one is, that's why we said before, we had that quote where Prabhupada is saying, where is it, in Zurich or someplace? Prabhupada was saying is that the alcoholic, right, he's drinking his wine. And so, therefore, he understands that taste that he's looking for in the wine, that's Krishna. He'll be purified.

If he thinks it's the wine that is the taste, then he's bound. But if he understands that taste, not the particular flavor of the tongue, but the experience that he gets, that motive, that drive, that's Krishna. Then he'll understand he's only interested in Krishna.

So in being purified, then his taste for the wine will drop away. So that's the point. You can start anywhere with anything.

But it's just mentioned, because if it's mentioned too strong, then people use it as an excuse to stay in their sinful position and not move forward. Right on. In good works, when you're trying to offer your services to Krishna, is nature an element? Is nature an element that you're offering good work? Yes.

But the point is, is let's say the guy's a butcher. So what position does that put him in? What varna? Shudra. Yeah, okay.

Well, it's a shudra. So, yeah, he's a shudra, right? So that means is that if he wants to improve the quality of the work, does that mean now he becomes a vaisya? He says, wow, I'm a shudra and I'm a butcher. He says, I should open my own slaughterhouse.

No, it means he's a shudra. Therefore, he finds another shudra work to do. Okay, he's good with a knife.

Hey, become a barber. I told you that story about, yes. You understand, you find something else.

But it's within your, you know, you're doing business and then, you know, let's say you are running a business, slaughterhouse or alcohol or something else. Then you figure out, okay, this is not so good. So therefore, you start a business in something else.

But it doesn't mean you give up business. You just change the quality of the medium you're working with. As a devotee, will he abandon that? As a devotee, will he abandon that? Will he abandon, will the really advanced devotee abandon engaging his nature? Like Arjuna was doing in the first, second chapter of Gita.

Yes, but then what was, what was Rupa Goswami's position in that abandoned state? He was surrendering to... Surrendering, but according to Varanasi, what is, who is he taking? Yeah, Brahminical. And then that, then of, so sannyas, and then of that hamsa, so then he's going beyond it. But he's always functioning there.

But Arjuna is, you know, a very, you know, well-situated, you know, kshatriya, you know, family person, who's on the battlefield because of, you know, family disputes. You know, he's there for religious purposes, but it's still completely to do with the environment. So him going to the forest, what's he going to do? Yes, he'll do activities.

So he'll still fight, and he'll still try to establish dharma in the forest, and this and that. So he set up a little kingdom there, so he'll still be doing his kshatriya work. Because Krishna's point, going to the forest means you give all that up.

You know, if you see, OK, this is all crazy, why I should fight for this, and then go to the forest and give it all up, then that's fine. But the point is, is, why is one of the reasons Krishna comes? What's associated with devotees? Associated with devotees and? Establish. Dharma and? Annihilate the demons.

Annihilate the demons. So how many demons is it going to be annihilated in 18 days? Millions. Yeah, millions of them.

So, you know, this is important. You know, so Arjuna's not going anywhere. Right? Because Krishna wants him to fight for him.

But we see in other discussions, you know, after the instruction to Uddhava, what happened? Where did Uddhava go? Yes, on Krishna's direction. You understand? So it's just a matter of what will be pleasing to the Lord. So if it's pleasing to the Lord, he gives it up.

If it's not pleasing to the Lord, he does it. Because it doesn't matter to him. In other words, if you can do the activity without attachment, it doesn't actually matter if you do it or not.

If someone can do the activity but is unattached and won't do it, you know, like the brahmacharis not serving prasad on a fast day, that's not actually devotional service. You know? You know, that giving that up. Because the point is, is, if it's actually their fasting, they're committed to that, what does it matter if they serve or not? Right? It's more advanced.

If it's not so advanced, just by serving the prasad, it will disturb the vow, then better they don't serve. But it shouldn't be based on the thing, well, I'm fasting, so I'm superior. You know, that's mundane work and mundane qualities.

I'm fasting. It says, therefore, whatever austerities you perform, do that for him. So then you'd have to be able to prove that you're not serving prasada, is service to Krishna.

If there's someone else to do it, then great. Then you go and chant and this and that. But if there's no one else, then what does that mean? You're all going to go out on sankirtan, right? And so, therefore, you're fasting, the others aren't.

If you serve prasada, you can all go out and do more sankirtan. But if you don't, then one of them has to serve, they have to wait for him to serve and eat prasada, and then they go out half an hour later. So how is that for Krishna? You know what I'm saying? So you have to see, is that actually... Is it for Krishna? Because otherwise, it doesn't... That's the point that... I think it's Vishwanath who makes.

That... If one is indifferent, then it doesn't matter if you do it or not. So the devotee, let's say he's become realized as a householder. So it doesn't matter if he remains as a householder or not.

If the situation is favorable and others will benefit, then what's the problem? Right? Does that make sense? So, you know, Bhakti Vinodakar, he never heard of an unfavorable situation. So therefore, he was there. He was doing all his duties until, you know, naturally later, the sons are older, then he moves on.

You know, a problem situation wasn't so favorable. Materially, it was fine. Spiritually, it was useless.

So therefore, then you move on. Does that make sense? So that's the... So there's these balances that it's good, but at the same time, it's not good enough. The glass is half full, so it's a start, but then what about filling up the other half? So not that... Well, glass is half empty, therefore it's useless.

That's not... Yes? Swaraj, sometimes we hear devotees who say something like, well, I'm not a pure devotee. Now, correct me if I'm wrong, but I'm a little uncomfortable with that statement. I'm not a pure devotee.

But the point is, is what are they? It says, OK, what are you? You know what I'm saying, if you're having a discussion. Well, I'm not a pure devotee, so, you know, I can't go to the temple regularly, so I can work it in on Janmashtami night and time for prasada. OK, great.

But the point is, is then what are you? If you're not a pure devotee, what are you? And if you ask that, then, then, you know, it means besides getting an immediate emotional snap, you know, then, you know, if you could actually have a conversation, then the point is, is OK, you're not, but what's the position of the soul? What's the nature of the soul? The soul, the nature of the soul is to be a pure devotee. So, actually, the soul, that's its position. It's only covered by this false identity.

So it's not that one is material or spiritual. No, one is spiritual or covered spiritual. That was, that was covered earlier.

It's that the, the, the... Yeah, karma, misera, bhakti, but what I'm saying is that we'll get the ideas that there's, there's Maya and then there's Krishna. No, there's Krishna and then there's covered Krishna. That's called Maya.

Right? Because Krishna is pervading everything. He's in everything, makes everything work. But it's covered by the Adi-Bhutik, by the external energy.

And so we think that it's not him. That's the illusion. But the Adi-Bhutik is functioning because it's being controlled by the, by the Adi-Daivik.

And its purpose of action is for the Adi-Yajna. So the point is, is they are pure devotees, but they're covered by their conditioning. So it's a matter of if they don't engage the conditioning in a progressive way, then they'll remain like that.

And how will that be pleasing to Krishna or themselves? Because they're, if they say, well, I have to do this now and the family is more important. Great. And then what happens when something goes wrong? They die.

You know, you die. Then? The point is, that's going to happen. So, therefore, you cultivate your relationship with Krishna using the medium of your natural attachments.

If you do that, then it will be progressive. But if you just say, well, I'm not a pure devotee, so I can't do that. What does that mean? Karma Yoga means doing exactly whatever you're doing.

You're selling real estate in Alachua. Fine. But the point is, is the result should go to Krishna.

Somehow or another be connected. You know, as your family devotees. Are you trying to make them into devotees? So, if they are, then you're taking care of devotees by feeding them, clothing them and all that.

But you have to see like that for Krishna to be there. Krishna just previously was explaining how he's in everything. But only when he's in everything, he's expanded as Brahman, but you only see him personally if you actually are conscious of him as a person.

Then he'll be there as a person. But if you're not, he'll only be there as his energies. So this pillar is here, you know, and so his energies are making it work.

That strength to hold up the roof is Krishna's potency. But he'll only manifest as a person. He's the one whose potency is holding this up.

If you think of him like that, if you're conscious of it, then he'll be there as a person. Otherwise he won't. He'll just be there as his energy.

So if you're not conscious of how your activities, whatever they are, and you're attached to them, fine. But if you don't see their connection to Krishna, then Krishna's not there. So that's the point is you can say whatever you like, but you have to do it.

Well, I'm a devotee, you know, I'm doing so, yes, great. But then what are you doing? Are you conscious of it? When you're conscious, it's working. When you're not conscious, it's not working.

Indirect. Indirect devotional service, you know, making a garland for the deities, it is going to the deities whether you're conscious or not. Pujaras will offer it, someone else will offer it, so you'll get benefit.

But if you're just making garlands as a business, then if you're thinking about Krishna, then it goes that direction. If you're not, it's just a business. So that's the point is that you actually have to be conscious.

That's why it's the International Society for Krishna Consciousness. Change the consciousness, you change everything. But you don't have to change the material facility.

We're used to, you know, religion and, you know, in karma and jnana is that there's a change in the situation. You know? In karma, it's the mild one, you change from bad work to good work. In jnana, you change from work to no work.

Then you'll think it's spiritual. But actually, neither of them are fully correct. It's a matter of changing from doing work for yourself to doing work for the Lord.

Right? And so, then if you add into that, you know, that the work is proper and you add into knowledge, then that improves it. So it's not that it's totally wrong, but it's not totally right. So when people are saying these things, yes, it's true.

We're not pure devotees. The karma yoga is there. Like that.

So what's right you keep and what's wrong, that you adjust. But otherwise, we'll throw out everything. That's why these later verses are there.

As Krishna's saying, somebody does something wrong, you don't throw anything out. The devotional service is there. What needs improvement is the distraction.

You know, the devotional service is technically not affected. Only if their consciousness is affected, then it is. But you can't say that the service is affected.

It's two different things. That's a mistake. It's a mistake.

Yeah. And I take it when you say very often, that's euphemistically speaking. You know euphemism? Euphemism means to use a mild word to describe something a little bit more strong.

Like, in Bosnia they were doing ethnic cleansing. Right, you know. Otherwise known as genocide.

But, you know, like that. You know what I'm saying? Does that make sense? So in other words, you say, so we'll make this mistake. Yes.

Because previously that wasn't seen as a major thing. Like in the 70s, I mean, at least I remember, maybe it's just the circles I was in. I don't know.

It says somebody did something wrong that wasn't considered major. The question was, will he continue his service? The temple president, you know, got involved in some nonsense. The question was, oh, you know, should he be the president? The question was, will he be able to do his service as the president and not be involved in these things? That was the question.

Now it's a matter of, oh, he can't be in eternally and we'll, you know, brand it on his forehead. And, you know, like this. So we'll start a blog.

So it's just, it's completely mundane. It has nothing to do with devotional service, Krishna's pointing out. It just does not have anything to do.

And even if you say, you know, but Krishna says, do your duty. But the point is, is who defined the duty? Krishna. And why are we saying, oh, it's bad? Because Krishna said it's bad? Or because our modern social sentiments say it's bad? You understand? So if you say, if it's the modern sentiments, then that's not very well connected.

You know what I'm saying? But if you can say, well, no, but in, you know, Mano says this. Okay. But then the point is, is how does that apply to devotees? But, you know, so you have to go through some steps, you know, of indirect meaning is aparavidya, means it's indirect activity, indirect knowledge, but connected to the Lord.

Or it's activity that's not connected to the Lord. At all. So that's avidya.

So you have to go through the steps of getting it from avidya to aparavidya and then aparavidya to paravidya. So devotees are taking, staying two steps away in that social standing. You understand? Because they can't explain how it's shastra, and then they can't explain how the shastra connects to the devotion.

Because that's the point. Bhaktivinoda Thakur makes, Prabhupada's making, is that if you can't take it back to Vedanta philosophy, it has no standing in the Vaisnava circle. Because good work, who defines good? Who defines work? Hmm? Yeah, it has to be.

And it has to be coming in Parampara. It has to be coming in the proper... That's why the acaryas explain, they give commentaries. Otherwise we may misunderstand what the point of the shastra is.

Yeah, because just on that, to give a subtle point, just in how Prabhupada explains here, you

know, this thing of the father and the son. Ah, here it is. Dear father, this is very nice.

How very pleased the father will be. The father knows that the child is giving his own food, but then the child says, Father, this is very nice, you eat. The father replies, Is it very nice? All right, I shall eat it.

Right? Do we understand subtly here? That's not Western. That is not a Western or European concept. Like that? It'll be, Oh, you're giving, oh, so nice.

It's so nice you're giving it to me. He's going, he's going, saying, is it very nice? Means you're enjoying it? It's a good thing? You know, like that? Is that? Okay, okay. You want to give it to me? I agree with that.

You know, I'm agreeing to that. You know, it says, then I'll eat it. So you're taking it through the steps.

You're recognizing their emotions and their feelings in it, and then their involvement in it with you, and then accepting that whole thing. Yes? Accepting it is actually also kind of a service. Yeah, because then, yeah, because then it's connected.

It's not about you. Monitoring, you say, Oh, for me, like this, you miss the point. No, it's still all about the kid, because it's a parental rasa.

But how they do it, how complete it is. So these things are really subtle. So something like that, you could base a whole principle on, you know, raising children and dealing with other devotees.

Just on that one thing. You know? So, you know, when the Prophet says it's all in his books, it means it. These are subtle.

Yes? You mentioned it before, how should we correct the verse and rectify it, and harms others, or how can we not do that? The rectifying, let's get to that when we get to the verse. The verses are coming up. How are we going to do that? You spoke about that.

I'm only alluding to this verse coming up. Like that. Because we should get all the information and look at it from all the sides.

It means it's just touching. It means it's just like before it gets, the sun comes up, it's starting to get a little light. So you know the sun's coming.

Now it's only because it's been, you know, it's one of the popular situations. Is that okay? Like that? Because that'll come out more fully. Okay.

By acting this, well, okay. By acting in this way, one will become freed from the bondage of action and its results. By fixing the mind on Krishna in this way, one will reach the Lord.

Verse 28. In other words, you're correct in that it was connected, but it was just, I was just giving that to create the interest. Such a person being the greatest among liberated souls, vimukta, achieves direct service of the Lord.

Thus verse 28 establishes direct service to Krishna as far superior to liberation. Śrīla Prabhupāda elaborates in Renunciation through Wisdom. If a person follows this injunction and with love offers the Lord everything he has, wife, house, family, intelligence, learning, business, religiosity, labor, food, water, whatever is required to maintain the body, and even less greed and anger, then the Lord accepts these offerings and completely satisfies the offerer.

And at the time of death, the Lord takes such a surrendered soul to His supreme abode. Right? Because these things are important. Because we say here, you know, a wife, what does that mean? I've seen so many times where the wife gets very, very interested.

Guru Mahārāja is around. He's there for two weeks. So she's always busy thinking of things, serving, going around, not doing so much in the house.

And the husbands actually get very jealous. Why you're spending all your time for him? You're my wife. You're supposed to do this, you know, dharmas, you know.

Constantly. I've heard this. Constantly.

You know what I'm saying? So, the difficulties, this means that. So, she's engaged in service. You're happy.

Right? She decides instead of watching a movie to read Bhagavatam. Be happy. No, but I really want to watch that movie.

There'll be a time when she's not into Bhagavatam. Don't worry. You know, so the point is, is when she is into, you know, serving and doing these things direct, take it.

That's your business. You're supposed to take them back to Godhead. So when they're doing it, take it.

Right? And then there's, because of the, how you say, inconsistent nature, there will be all those other things again. So, don't worry. Right? So, everything is connected.

That's the whole point. So, he's gone through everything. Wife, house, family, intelligence, learning, business, religiosity, labor, food, water, whatever is required to maintain the body.

Right? You know. And even lust, greed and anger. Right? So, these all can be connected.

So, it's a very, very big thing. So, this thing is all direct devotional service, only direct. So, we've learned nicely that direct things are the real thing.

But what devotees haven't understood is the indirect is also connectable to Krishna. It's not as

good, but it is the, the first step. It's the main first step.

Only when that's done, through doing that, one gains knowledge and detachment. So, automatically, the next step will come. Right? So, devotees know direct is, but they don't know indirect.

So, you're either in the temple doing things there, or you're out in Maya being practical. You know? Because, as, you know, said, because I'm not a pure devotee. Right? But the point is, is Krishna's already given so many chapters on how the indirect is connected.

Right? So, so, that's, it has to be understood. It is there. One can ask, well, how is that? Well, then learn.

Find out. Practice. Like that.

You know, so, you know, you can't become incredulous when you find out that all these activities can be connected to Krishna. You know, then it's a matter of do you want to or not? You know? Because you're thinking, if I do, then they're lost, or they change. No, they stay exactly the way they are.

Right? And then, with time, they'll naturally adjust as necessary. The demigods are empowered to accept only certain types of offerings, whereas Lord Krishna can accept the karma phala, or fruit of results, of everyone. Right? So, they have an office so they can only accept certain things and deal with certain things.

That goes back to your question before, is that, that it has to, they can only accept certain things, so therefore it has to be materially perfect for their situation. You know, you go to the, you go to that particular office and that particular form and that particular way has to be filled out. You do it any other way, you know, you can't say, no, but, you know, you know, in Australia we fill it out like this, yeah, well that's Australia, you know, this is India, you know.

No, but, you know, in Delhi we filled it out, no, but this is Krishna. No, but the other guy we filled out, no, but this is me. Right? You know, so, you know, they're empowered in a specific way and that's it.

Right? Yes. The Supreme Lord alone is powerful enough to accept conflicting fruit of results and moods of worship. Right? So He can deal with all these the demigods can't.

Right? If it's not perfect, they can't relate to it, deal with it. This indicates Krishna's supreme lordship and absolute position. Panditas define niskama karma as, as, quote, activities free from the desire for fruit of gain or empirical knowledge.

Only such transcendental activities can be offered to Lord Krishna. But all activities whether verbal, physical or mental are transcendental if offered to the Lord with love and devotion. And He duly receives these offerings by His causeless mercy.

Right? So here's the point. It's transcendental because it's offered to Krishna, not because of the quality of what it is. Otherwise, the quality of what it is, then that means devotional service is caused by karma or jnana.

The devotional service is beyond karma and jnana. It's not caused by that. So there, that's, yes.

Conflicting fruitive results. The quality of the offering is not very good. You know, means it's like you have a yajna and, you know, if it requires a certain thing, you know, like say mud from two sides of a bank of a river.

You have to have it. There's no question you can't have it. So it means it has to be perfect.

But doing things for Krishna, if it's not quite there, you'll get by. It'll work. You know what I'm saying? It's just like, let's say, you are following a recipe.

Right? Now, you're cooking, but the focus is on the recipe. What if an ingredient's missing? You can't cook the recipe. Yeah, right.

Now, what happens if you're cooking? You can use whatever ingredients are there. Because the important, the important element is not the recipe. It's the cooking.

You understand? So the devotion is what's important. Therefore, ingredients are missing, it still works. Because in the Vedic, if it's not perfect, it doesn't work.

Tvasta, he's chanting a Vedic mantra to get an enemy of Indra. Right? He's saying, as far as the syllables go, the words all properly. He didn't mispronounce the word.

Like devotees will take it that that's what he did and therefore, then they'll come up with, with, you know, misunderstandings about that, you know, Prabha's not right here in explaining it because the word technically is correct according to Sanskrit grammar. Right? What he missed is that he's doing something with Vedic grammar. Right? Which means that this particular thing has a line over it.

And that means that even though it's a short syllable, it goes up and it's chanted as if it's long. But it's actually a short syllable. So he chanted as a short syllable.

So it's correct according to classical grammar, but it's incorrect according to Vedic grammar. So instead of getting someone who is Indra's enemy, he got someone who Indra is his enemy. Does that make sense? And it's because of that, that he didn't say that, that the swara didn't go up and he didn't lengthen it.

Right? Does that make sense? So that's found in the Rig Veda and in the Atharva Vedas. So most likely here, he was using Atharva Veda. Right? Because he's producing a demon to kill Indra.

So that's not Rig Veda. Rig Veda is you do a yajna to please Indra. Like that.

You understand? But it follows the same rules. The grammar is the same. Does that make sense? So because of that, it didn't work.

So that would be conflicting results. But for Krishna, you chant the mantra and it's not perfect. Still, Krishna appreciates the devotion in which you're doing it.

Does that make sense? So that's the point. But say, oh, Krishna accepts anything, I don't have to improve my pronunciation. But then that's not devotional since the result's for Krishna.

And you could. Why wouldn't you? You know, the person who doesn't recognize, you don't worry about it. But the person who's recognized and they won't change, that's false ego.

Does that make sense? Yes. But all activities, whether verbal, physical or mental, are transcendental if offered to the Lord with love and devotion. And he duly receives these offerings by His causeless mercy.

So they're transcendental. So even the karma, misera, jnana, misrabhakti is still transcendental. It's just not the best quality of transcendental.

Right? Just like Vaikuntha is transcendental. But the surrender there is not as much as it is in Vrndavana. Right? Does that make sense? So we should always see that it's always transcendental.

However, at this juncture we must avoid committing a mistake. Our present discussion does not include the materialistic caste brahmanas offering of oblations, a fruit of work, to Lord Narayana. Such offerings are not devoid of lust.

There is no love or devotion in them. We have earlier established that the main criterion for a proper offering to the Lord it is to be done with love and devotion for the satisfaction of His senses. Hence, we must understand that only those things or services offered solely for the pleasure of the Supreme Lord are actually accepted by Him.

Right? Why is it mixed? Because you're performing your activity to get the results. Then you get the results. Then you take the results and then offer that to Krsna.

So it's being offered with devotion. But the process you got it was not with devotion. Therefore, it's mixed.

Right? So pure means even the process of gaining that result that you're giving to Krsna is pure. You understand? But because it's offered to Krsna it's transcendental. It's the result.

It ended up at Krsna. Does that make sense? Yeah. Yeah, it means these... Yes.

The smartest, they'll offer the yajna but the result is for them. It's not for Narayana. The worship, it's a medium.

In other words, the offering of it to Narayana is actually an Abhidheya. It's not... It's a prayogin. Right? The goal is not to please Him.

The goal is to offer to Him so then they'll get the material results. Right? So this is Niyamagraha. They're performing the activity but not understanding what the purpose is for.

That doesn't mean that the activity changes. They're worshiped to Narayana and that changes. No.

They should understand and actually worship with devotion. Does that make sense? Because we tend to throw it out because that's the impersonal. If something's wrong throw it out.

No. Something's wrong correct what's wrong. Yes.

Yeah. You could say. Because the... means... Yeah.

Yeah. Because you're trying to get the Lord's satisfaction. Offerings to the Lord.

So instead of ending at that point then that's... you know, the Lord's satisfaction is your goal. That's why we're saying the dative isn't actually the important point. You know what I'm saying? Because we'll take it that you know, you have the subject of the activity and the object and they're connected by the verb but the real important thing is the dative.

The result gained. But it's not. It's the interaction between the object and the subject.

Right? That's what's important. Right? The verb is the medium and the verb automatically gives the side result of the dative. But that's not what's important.

So, when we're involved in the process as instruments then we're trying to get a good quality of the dative because that's what is being offered. But more important is the quality of the interaction. Quality of the relationship.

Right? And so, therefore, the verb will depend because it's time, place and circumstance. So, it has to be the place has to be the more appropriate the place is so the locative becomes important only because it improves the quality of the action of the verb. And therefore, the resultant experience between the subject and object is increased.

It will also increase the dative. Right? Does that make sense? You know, and then why you're involved in that then you have to know the history. Otherwise, if you don't know the history, how do you know how to apply it in that place, you know, to get the proper result.

Does that make sense? Leave one out? No. That's it. Yeah, that's ablative, no? Yeah.

Yeah? Does that make sense? I always think there's more. So, materialistic persons, they think that the result means... No, vocative, but that's a secondary noun. It's not primary.

But it's there. Yes. So, the result means that the activity has been good, but they think that the

point is that the result is good.

Yes. You're trying to get the result. The result means you live in this part of town in this kind of house, drive this kind of car, wear this suit, have this watch, that pen, that briefcase, this kind of luggage.

You fly on this airline. You go to these, you know, holiday places. And they think because of that, then everything's perfect.

But that's just the environment. That's simply the locative. You know what I'm saying? What you have.

And why do you go to that... that place? You know, why do you go to... You don't like a pizza, you know, but you go there anyway because anybody's there at this particular thing. So that's why you're there. But you'd rather be somewhere else.

But you can't because, you know, who goes there? You know? Who goes to Guam? You know? Nobody. You know? So... Does that make sense? You know, so... That's the whole thing is that it has to be something that means why do you go because it's going to be something that... It means you'll go there. How long you'll be on the vacation? Right? Ten days, two weeks.

Okay. How long can you talk about it to friends and acquaintances? Yeah. You know? And sometimes even farther.

So... that's important. You know? Even if you went there, had a great time and then your friends... Oh, where do you go for a vacation? Who goes there? That's stupid. You know? You're not going to feel good.

You know what I'm saying? So this is the problem with the material. You know? Is that it has all these mundane elements that back it up. So it's ablative.

It's wrong. You know? Your cause is to enjoy for yourself and to impress others. You know? Not to spend quality time with the family and this and that.

You know? Because when you get there, everybody's so busy going off and running off on this and that and, you know, going to this restaurant or that, you know, wine tasting or this or that. They never actually spend any time together. No? So that's the problem is that even materially they don't know what they're doing.

Yeah. Yeah, they understand that. So you make it all about you go there.

It means you have the advertisement. What has to be in the advertisement in vacation? The one thing that has to be there. Sometimes what happens if it's a ski resort? But what particular kind of smiling people? Family and ladies.

Because why do you go on vacation in that spot? Your wife wants to go. So if she doesn't see a

smiling lady, you know, you only see smiling men with their beard. She's not going.

Right? You understand? You don't see the guy at the spa getting massaged. You see the lady at the spa getting massaged. Right? You understand? You know, who cares if the guy's sitting out on the bench chair with the sun and the wind and the hair? No.

He doesn't have any hair anyway. So the lady has to have. Then you go, okay.

And then there'll be a picture that he'll be there also. You know, or it'll be mentioned. And we have a golf, you know, like this.

You know, but it's not the major thing. Huh? Men allowed. Yeah, yeah.

Yeah, you can bring your husband with you if you want. You understand? So, so. What's a citavo's existence? There's no... Citavo? Citavo's existence.

Oh, okay. No activity, no object, no interaction. Okay.

Why is it a verb? Why is an intransitive considered a verb? It's a state of existence because the verb functions on, it has to happen in a particular state. So, in other words, it's an inactive verb, technically. You could say.

So, so, that's why then it doesn't actually act as a verb. It acts as a, how you say, a secondary noun, technically. You know, you say, Krishna is swimming.

So, much of the time we'll take it swimming's the verb, but it's not is. So, swimming only defines Krishna. Yeah, Krishna in the, in the existence of swimming is existing.

You know, so it's, it's, because it's in that state, then you can do something. Because here you define, in this case, technically the subject. But now, if you add the object, you know, you add the other bank of the Yamuna, then now it becomes dynamic.

So, Krishna is swimming to the other side of the, you know, Yamuna. So, then there's a relationship and there's something happening. So, you're just defining the position of the subject, of the object, or the place, or, because unless, unless all the verbs and nouns are there, exist, then there can't be a relationship and an interaction.

So, so, it's important. Like that. It's considered to be the sambandha? Yeah, it would be the sambandha.

So, Abhidheya hasn't happened. But it's the, it's the, it's the, it's the environment in which something could happen. Yeah.

Right? You know what I'm saying? So, Krishna is split, splashing, is swimming in the Yamuna and splashed Sudama. Right? So, he's, he's existing in the state of swimming, but the verb is then the splashing, because then Sudama is the object. Does that make sense? That make

sense to anybody? Yes.

Does that mean that Krishna is swimming, is the intransitive? Yeah, is is the actual verb. It's the intransitive verb, because it's the state of existence that Krishna is in. And in that state, he's swimming.

So, it's actually, you're saying the swimming state, the swimming Krishna is, is existing, you know, in the Yamuna. Because it would be hard to be in the swimming state, let's say, in Mother Yashoda's living room. You know, unless Radharani is there, OK, that he's swimming in the ocean of nectar.

Is that OK? OK, so answer. Oh, tomorrow, at what time? Did you want that? But how will they find out? OK, so basically, for those registered students who'll be having either tomorrow or next day, a short meeting, like that, so either between eight and ten tomorrow, or ten and twelve, somewhere in there. It's not that it'll be for two hours, that's just the window.

OK, so Shanti Prabhu will find out and let you know. Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare.