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49. One who is self-controlled and unattached and who disregards all material enjoyments can obtain by practice of renunciation the highest perfectional stage of freedom from reaction. O son of Kunti, learn from me how one who has achieved this perfection can attain to the supreme perfectional stage, Brahman, the stage of highest knowledge, by acting in the way I shall now summarize.

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger and acceptance of material things, free from false proprietorship and peaceful, such a person is certainly elevated to the position of self-realization. One who is thus transcendently situated at once realizes the supreme Brahman and becomes fully joyful. He never laments nor desires to have anything.

He is equally disposed towards every living entity. In that state, he attains pure devotional service unto Me. One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service.

And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God." And so we're taking, going up through these stages of, of, sorry, coming to the, this transcendental platform, being situated in Brahman, and now he's saying that only by being fully absorbed in Him all the time, then you can attain to the spiritual realm, right? In other words, you can only know Kṛṣṇa through devotion, means you can come to the level of that transcendental position, understanding Brahman, Paramātmā, even without devotion. But you can't come to the platform of understanding the Supreme Personality of Godhead without devotion. Though engaged in all kinds of activities, my pure devotee, under my protection, reaches the eternal and imperishable abode by my grace, right, by my protection, because others will say, oh, he's doing so many things, you know, how is that perfect? Like yesterday, so many questions on how could somebody in one position be something that seemingly is another in that.

And then when we discuss, no, there's the principles that's in place, then if that's being followed, then what else, what's the environment that will be, you know, only secondary or supportive? In all activities, just depend upon me and work always under my protection. In such devotional service, be fully conscious of me. If you become conscious of me, you will pass over all the obstacles of conditioned life by my grace.

If, however, you do not work in such consciousness but act through false ego, not hearing me, you will be lost. You do not act according to my direction and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare.

Under illusion, you are now declining to act according to my direction, but compelled by the work born of your own nature, you will act all the same, O son of Kuntī. The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy. O sky, Nibbārata, surrender unto Him utterly.

By His grace, you will attain transcendental peace and the supreme and eternal abode. Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then do as you, what you wish to do." Right? Just like Kṛṣṇa Prabhupāda was pointing out simply what would happen, right? He's not upset, he's not angry, right? So this concept, you do something wrong, God's very angry, and so therefore the reaction and everything.

No, he's just pointing out this is what happens, right? It's not a matter of anything else. Because you are my dear friend, I'm speaking to you and my... speaking to you my supreme instruction, the most confidential knowledge of all. Hear this from me, for it is for your benefit.

Always think of me, become my devotee, worship me and offer your homage unto me. Thus you will come to me without fail. I promise you this because you are my very dear friend.

Abandon all varieties of religion and just surrender unto me. I shall deliver you from all sinful reaction. Do not fear.

Verses 49 to 66, from jñāna-yoga to pure devotional service. Verses 49 to 55, from jñāna-yoga to Brahma-bhūta. Self-controlled and unattached, disregarding all material enjoyments.

Disregarding means that one is... In a situation, the tendency is to look for how one can get a benefit from that, how one can get some enjoyment out of that situation. It doesn't mean... Let me see. Yeah.

So disregarding material enjoyments does not mean you're not in that situation, right? It means you don't bother with looking for how you can enjoy in that situation. You simply see what you're supposed to be doing as service to Kṛṣṇa. Does that make sense? Of course, if you are looking for sense gratification, so therefore you put yourself in a particular situation, that's something different, because that's then you're regarding material.

But what we're saying is just in the normal course, one is definitely that's not done. But in the regular course of one's activities, whatever opportunities are there for material enjoyment, that's not taken. It's just engaged in the Lord's service.

If it's engaged in the Lord's service, that's devotional service. It's not sense gratification, because devotional service means the senses are being engaged in the service of the Lord of the senses. So it's not... The problem is not the senses, the problem is that if they're being used to please yourself or being used to please Kṛṣṇa.

That's the difference. So disregarding doesn't mean that one doesn't do one's duties, it doesn't

mean the senses aren't engaged. It means that they're engaged exclusively for Kṛṣṇa.

One who practices renunciation obtains the highest stage of freedom from reaction. Renunciation means that the result is given to Kṛṣṇa. That was the point that was made before.

Sannyāsa means the activity is done already for Kṛṣṇa. Renunciation means it's done and the result is given to Kṛṣṇa. In any case, the principle of naiṣṭhikārmī is there, right? So one who practices this naiṣṭhikārmī element, he attains freedom from... the highest freedom from reaction.

Otherwise you can do pious activities, you don't get a bad reaction, but still you're getting reaction. So you want to become freed from all reaction, good and bad. This verse refers to a yogi who has purified his consciousness through work and has thus progressed from the stage of karma to the stage of jñāna.

This purifying work was described in verses 41 to 48 as worshiping the Lord through performance of one's occupational duties. Activity is always being performed, but it's a question of whether you're doing a broader range of activities according to one's conditioned state, especially if that's the area you're comfortable in, right? So engagement of that in the Lord's service, that's karma yoga. Jñāna yoga means you're looking at the world specifically through the eyes of knowledge of the śāstra, and then you're doing that much activity that is required, you know, to be able to do that.

Does that make sense? So if that means you're performing your duties as you would regularly be doing, but the focus is not in your consciousness, specifically on the work, it's on the functioning of that work in connection to Kṛṣṇa. Does that make sense? The results for Kṛṣṇa. Now you can focus on doing it and getting absorbed in the work itself, or in what technically is going on in the universe with the modes of nature, the movements of that, the field of activities, the living entity, the Lord, the consciousness, and that aspect is more prominent.

That's jñāna yoga. Does that make sense? Or it's a combination of that, that's buddhi yoga. But by that one comes to this purified state where then he's not looking for the enjoyment, so that means the fruitive element's gone.

So then, yeah. And then whatever he's, the results of whatever he does, that's for Kṛṣṇa. Śrīla Bhālaḍeḡa Gyabhūṣa explains, Having worshipped Hari by one's prescribed actions and consequently having obtained renunciation of all actions, one attains the level of meditation on ātmā through the mercy of the Lord.

So here we're seeing that what's described in the first chapters, that by performing the karma yoga properly with proper knowledge, that brings him to the platform of jñāna. And then from there, it brings him to the platform of meditation. So one is able to always be absorbed in the Lord at all times.

It doesn't mean activity's not going on. It doesn't mean knowledge is not there. It's where the

focus is.

It's always about the focus. Because when we say in Kṛṣṇa consciousness, what does that mean? It's the focus. There's activities that are best supportive of that focus, but it's the focus that makes a Kṛṣṇa conscious.

Right? It means the activities we do as our morning sādhana and all that, basically anybody who's following the Vedas in any kind of, you know, standard way, does exactly the same things. They may sing a different song, they may have a different deity, but it's exactly the same thing. So what makes it devotion? Because it's being done for Kṛṣṇa, we're conscious of Kṛṣṇa.

On attaining this perfection, one should adopt the following process given by Kṛṣṇa for attaining the stage of highest knowledge and supreme perfection. One must, one, be purified by one's intelligence, right? So through intelligence, one's purifying yourself. Of course, we're practicing all other elements that are purifying.

The association with the devotees, you know, bathing in the Gaṅgā, attending, you know, the temple programs, taking our bath, living in a clean environment, performing, eating clean food, all these different elements. But it's through knowledge that it's, how you say, through intelligence that's important. Because then you actually understand what's going on.

Because you have to be able to separate yourself from the material energy. If you don't make that distinction, then one can get into trouble, right? Because karma yoga, then the activities are being connected, but if the knowledge is not solid, one may get sentimental, one may not make the distinction. Does that make sense? So by knowledge, you can tell the difference between what is matter and what is spirit.

That's the whole science. What's matter and what's spirit? So, how to engage oneself on that platform of spirit, right? So that means, in our position, engaging matter in the service of spirit. Two, control the mind with determination.

We must be focused, firm. Remember, weakness of heart. If there's weakness of heart, there won't be any determination, right? So, this weakness of heart has two stages.

One, the initial stage is that I'm the controller and enjoyer, right? Then from that, we try to engage that by interacting with the material energy in various ways to control and enjoy. And then by doing that, we get attached to the specific environment or specific activities that we're involved in. Does that make sense? So that's the next one.

So that determination means we should be focusing specifically on that I'm not the controller and enjoyer. I'm servant of Krishna. If that's removed, then the second one doesn't exist.

But because of habit, we're so accustomed to that, so we also focus on that. So we control the mind there to keep it from being involved in these secondary aspects of weakness of heart. And with knowledge, then we're situating ourselves by trying to remove with determination that

first weakness of heart, that I'm not the controller and enjoyer.

Three, give up objects of sense gratification. As we mentioned, it just means they're engaged in the Lord's service. If they're our duties, they're involved in that environment we're in, they're just engaged in the Lord's service.

If they're not our duty, well, we don't get involved. But if they are, there's not a problem. We're involved in Krishna's service.

Four, be free from attachment and hatred. If one's attached, there'll be hatred. Because hatred is those things that get in the way of your attachment.

That's all. Those things that create obstacles or remove the opportunity to engage in one's attachment, that's where the hatred is. So if there's no attachment, there's no hatred.

So an attachment means that it's for myself. If it's for Krishna, results for Krishna. Because attachment's in the position of prayojana.

It means in goal. So if the goal is to please Krishna, there's no attachment. So what happens is the attachment develops towards Krishna rather than for us being the enjoyer.

Five, live in secluded place. Means you live where it's favorable to do your service. So in the secluded place doesn't mean we're out in the middle of the forest.

Right? As devotees may complain that, oh, we're right in the middle of the city and this, we should be out farther. So then we go out and make some nice community someplace and turn it into a suburb. Right? Nobody lives out in the forest.

We don't have any community in the world that lives out in the forest. They're all suburbs. Right? Basically.

Why? Because we're urban people. So it's just by habit we do that. So therefore, if that was the point, then how would it be done? Right? How does everybody just pack up, go to the forest? Because that's what Arjuna wants to do.

Right? He wants to go to the forest. And Krishna's saying, no, you're going to fight anyway. You're a ksatriya.

So living in a secluded place means you're secluding yourself from being in an environment to take advantage of the senses. Because you have your situation. And it's favorable.

You're associating with devotees. You're able to do your service. So if one stays within that environment, that's secluded.

But if you're not inspired in that, you need to have some, how do you say, inspiration coming in the way of, you know, material, yeah, the material enjoyment, then one has to go out. Does that

make sense? So that's why, means people could stay at their house, but they have to go down to the nightclub or go out to, you know, somewhere else or go to something else, because they're bored. Right? And why are they bored? Because sense gratification is boring.

Right? So you create enough variety, then one can maintain the illusion, maybe I'm going to get something from this. Right? Well, I didn't get it from this, so let's try skiing. Okay, broke my leg.

Let's try, you know, parachuting. Okay, that didn't work. Okay, let's try bungee diving.

Okay, that didn't work. Let's try some other extreme sport. No, okay, that didn't work.

Why don't we try, you know, how do you say, mahjong. Right? You know, like that. You know, we just keep trying different things to get around like this.

Okay, this will work. That's the mental speculation. So when we're trying to enjoy the material energy, then we tend to put ourselves in those situations that create that.

So when we don't, then you're living in the secluded environment. What is secluded? You're just involved in an environment of Krishna consciousness. So that can be in the middle of the city, like Bhaktisiddhanta Sarasvati Thakur would have the devotees do.

You want to start a temple? Go right in the middle of it, wherever is the most activity because that's where they are looking for sense gratification. So if you're there giving Krishna consciousness, then that's the process. Means, always remember Krishna.

You're nicely engaged in direct activities serving Krishna. Never forget him. What does that mean? You're taking the indirect activities that are distracting you from Krishna and connecting them to Krishna.

Right? Does that make sense? So that's taking you away. That's where you're forgetting. So if you go right into the middle of where everybody is, that's where they're trying to improve their material happiness.

That's where their main distraction is. Because there's no question of them engaging directly in service to the Lord. That's not happening.

Right? So they're forgetting Krishna. Right? There's no activity to remember. So you go to that place where they're forgetting and then there give Krishna consciousness.

So you're connecting it to Krishna. Understand? So it's the same process. Then they'll start to engage directly in Krishna service.

Then in their own Krishna consciousness those areas that are not, how do you say, not engaged, those they'll analyze and slowly pull them all in. Does that make sense? Then you're in the secluded place. Because secluded means you're only doing devotional service.

You're only in proper association. Does that make sense? It doesn't mean oh, I'm at my job or I'm riding the fast train to Tokyo. It doesn't mean that.

That doesn't mean oh, I'm out in the middle of everything. No. It means if you're sitting on that train, you're thinking of Krishna.

You're secluded. When you walk down the street in a Dhoni or a Sari, you're secluded. Why? Because everyone doesn't look at you with the what do you call it? The analytical gaze, no the sensual gaze of inspection.

Right? It means the karmis. That's what they're doing. Anything that comes along, they're trying to see can I get sense gratification out of this? Right? Some way.

By looking at you, is there something to enjoy? You look good. You smell good. Something's happening.

They like your attitude. Or it's a matter of social prestige. Hey, how are they dressed? Am I dressed better? Are they dressed cool? Where can I get that? Where shop do they get that from? You know what I'm saying? This is what they're doing.

So when you dress in their clothes, that's what happens to you. And somehow the devotees call that being more comfortable. You know, I'm not exactly sure how it's comfortable, but whatever it is, they like it.

But if you wear the others, then they're looking at you differently. So what is it that's not appreciated? Because I'm secluded. They think I'm weird.

Great! Then they'll leave me alone. Right? And then, you're weird, so what are you doing that's different? And you're happy. You know? I'm up to date.

I'm in anxiety. You're weird. You're happy.

What's going on here? You know? I got all the clothes. I'm doing all the right thing. I got all the gadgets.

Why is it I'm not happy and this weirdo is happy? You know? I just spent, you know, a hundred bucks on the hair. You know, I just spent, you know, a hundred on that perfume and this and that. All this stuff.

You know, I'm walking around. You know, you're looking at, you know, fifteen hundred dollars of jazz here and I'm not happy. This guy's got a bald head and is wearing bed sheets.

Why is he happy? What's wrong here? You understand? You're secluded. So secluded means you're thinking of Krishna. You're absorbed in Krishna.

You're not involved in the material environment of sense gratification. You understand? Does

that make sense? And in this don't bring up, no, but what if you're in an environment we're not talking about. We're talking about your mentality while you're wearing it.

Right? You go to work, they don't want you to wear your dhoti, they expect you to wear a suit. Wear a suit. But you're thinking of Krishna so you're still secluded.

You know, it just means people are going to look at your suit. That's all. You know.

That's all. And if it's not up to date, they'll think it's weird like a dhoti. Okay, six.

Eat little, control the body, mind, empower speech. So eat little means eat only what you need. Don't eat beyond that.

You need to eat like an elephant. If you're an elephant, you eat like one. Right? You're not an elephant, don't eat like one.

Right? You eat how much you need. Control the body so it's always engaged in Krishna's service. The mind, you know, so as we said before is that that's always absorbed in accepting those things that are connected to Krishna, rejecting those things that are not connected to Krishna.

Right? Seeing Krishna as one's shelter, as one's maintainer. Right? Having that how do you say? Identifying oneself as a devotee, being weak and humble, this way the mind is there. And the power of speech, that the speech is always about Krishna, or a connection to Krishna.

It's controlled, it's according to sastra, it's according to authority. Seven, always be in trance, so always be absorbed in Krishna. Like that, whatever it is, however you're seeing Krishna, whatever in whatever way one can is authorized by Krishna here in the Gita.

Eight, be detached, means the result is not for us, so we're going to get that result, we're going to work till we get it. But we're not attached to getting it. Right? It's for Krishna.

The reason we're working so hard is for Krishna. Right? You have a friend, it's some special occasion for them, and so you work very hard to make it nice for them. There's many obstacles, you work them out.

But you're not attached to the result for yourself. You're attached to get a nice result for them. Right? That's different.

But you're not attached, I can't get this, I'm working for them and it's not working out what's going on here. No. It's a matter of it's for them, you keep doing it until you get it.

Because if otherwise you get frustrated, it means you're attached to getting a nice result for them. No. The result's for Krishna, so you're going to work for it until you get it.

So there's no attachment. You see? It's simply to please Krishna. Because otherwise, I'm doing

all this for Krishna, you know why it's not working out, you know I've collected, you know, half a million dollars for the temple and nobody cares what's my position, I'm the senior man here and nobody's respecting, I have no facility, these young punks, the temple president, heard this one before.

Right? Okay. So, all these different things, these going, what's that? Then that's attachment, the result. No, it's for Krishna, but, you know, I should get recognized for it.

Or I should get some facility for it. You know, or I give this to them and they'll be so happy. You know, and I'll get to see that.

You know what I'm saying? So, it's still attachment. It's a nicer form of attachment. Right? You're attached and the other person's happy.

But you want to be happy seeing that they're happy by your work. You understand? Yeah, it's pranam. Yeah, it's pranam.

Might be the element of the dharma that I've done it for them and I feel good that I did this You know, I did this work that I'm supposed to do. You know, I accomplished it. There's that sense.

So, you can have that mix also. Would you like the lower level? No, I mean, it means there you're following the religious principles, but, you know, you see the nature but you still want to get something from that. Just like, it's not a matter of lower, anything below bhakti is already lower.

So, dharma artha kalamoksha already is lower. You know, like that. And then you have lower of lower, higher of higher higher of lower you know, like that.

How you say? So, just like moksha, then that can be for yourself or it can simply be to get out of material entanglement so you can always be absorbed in Krsna. Nine, be free from false ego. One doesn't think I'm the doer.

Right? I'm this instrument. I'm the servant. And so, by Krsna's authority the modes of nature are carrying it out I'm simply an instrument in that.

And so, that carrying out of the activities under Krsna's sanction by the modes is being connected to Krsna, not to myself. And I'm thinking when the result comes, I'm not the one, because I'm the instrument. The spoon can't say, yeah, I cooked a great subject.

I was a little tough there, you know, got stuck on the bottom there, you know, the hand was not quite, you know, up to the mark. But, you know, we got it done there, so it was great. Yeah, so it's not, that's not... Ten, to be free from false proprietorship and peaceful for elevation of the position of self-realization.

Free from false proprietorship because it's not ours, it's Krsna's. So, true proprietorship means it belongs to Krsna and it may be your quota. So, therefore, you know, your quota is for your

service, your guardian.

Right? Means, you know, you're in the kitchen and you have these things, you're supposed to cook them. So, you're going to keep your eye out so the guy next to you doesn't take half of it because he wants to put it in his preparation. Right? Because, you know, this is your quota for serving Krsna.

He wants his quota and get it, you know. Does that make sense? It's not sentiment, but it's not yours. You understand? This is where the balance is.

We're always, it's gotta be this or it's gotta be that. These two give us nice material taste. No, it's a combination of it where it doesn't have anything to do with our sense gratification or our position or false ego.

You know, very unique. It's something very different. That's why this is the conclusion of the Gita.

You situated yourself, you're doing all the same activities you've been doing before, but it's all being connected with Krsna. You're not thinking you're the doer and the result's not for you, for Krsna's pleasure. You're always absorbed in Krsna rather than how I'm going to enjoy, how I'm great, how I'm special.

So that's, this is now bringing everything together. And peaceful. So, as we see in all these different things, if one's there, the other's there, but these are different elements how you can attack it.

If I'm not peaceful, why? Because I think I'm the proprietor and things don't go the way I want, so I'm in anxiety. So if you understand, okay, if I'm supposed to be peaceful, why is that? Because I have a sense of proprietorship. Right? The proprietorship because I'm the controller and enjoyer.

That means the false ego's there. So then you have to analyze that. So then, you have to use the intelligence.

Then that means if I'm not all this, if I'm not the doer and all that, the results aren't mine. Right? And it means I'm not the one actually doing it. The modes of nature are doing it.

Right? Does this make sense? So, each one you can get at the other. So this is the field. Right? We want to know what the field is in self-realization.

This is the field. Right? And then each of these elements has so much detail. Right? We have 17 chapters describing this.

So this is now bringing it all together in conclusion. Right? Second chapter is saying there's the soul and there's material energy. And if you absorb yourself in the material energy, you'll suffer.

You understand the soul is separate from that. Now there's matter and spirit. Everything works very nicely.

So here again, now the element of matter and spirit but the conclusion is just being brought to the Supreme Person, devotion. Right? And in between is all the details of what does that mean? What is matter? What is spirit? How do they relate? How do you deal? Does that make sense? So, the element of sambandha is being very nicely described in the Gita. Yeah, and you're doing that being free from false proprietorship and peacefulness for elevation of the position of self-realization not for something else.

Just because false, free from proprietorship that's good. The hippies thought, Ah, why? It's all, it's free, it's everybody's. You know, it didn't matter.

But that wasn't for self-realization. Right? And being peaceful. Oh, why so angry? You should be peaceful.

But what's the use of peaceful if it's not connected to Krsna? You understand? Deers are very peaceful. You know? They look great, but they're still a deer. Srila Prabhupada describes the results of a yogi's adherence to these practices in his purport.

Thus, when he is completely free from false ego he becomes non-attached to all material things. And that is the stage of self-realization of Brahman. That stage is called the Brahma-Bhuta stage.

Right? So when you're free from false ego, then you're going to be non-attached. Right? What's the process? By, I see the field I see myself connected to that field and then I'm inspired to do something for myself so contemplating that I get attached so I work for that end result for myself. Right? So that's the material process.

I see the field, I see myself as Krsna's servant and this field is an opportunity instead of a sense gratification for serving Krsna. I get inspired to do that service. I see what results I can get.

I work very hard to get those results for Krsna's pleasure. So if you're free from false ego, everything works. So therefore you can simply see, say, if you can see the difference between matter and spirit Right? And actually understand we're not the body, we're the soul.

We're servant of Krsna and act on that platform everything else works. That's the Brahma-Bhuta platform. And as we see, Krsna will point out Brahma-Bhuta from that platform then it's very easy to get to pure devotion because then you can see the personality of Godhead very easily without any distraction.

We can see Krsna from any position that we're in but we're constantly distracted and then we'll remember again, get distracted and then we'll remember again, get distracted Right? Then we go to bed, we get up in the morning then, you know, again, go to the temple see Krsna, chant, remember Krsna then go out, get distracted like that, you know then remember Krsna, get

distracted You know what I'm saying? So it's going on like this so the more that that false ego and that is removed the more one is situated on this Brahma-Bhuta, then the more one is naturally able to remember Krsna So that's why it's so important But all these different ways, these are symptoms and these are different aspects of one's contemplation The Lord describes the Brahma-Bhuta stage as follows One who is situated in transcendence realizes Krsna the Supreme Brahman and becomes fully joyful Brahman is there, you see how the Lord's potency is there in everything but He is a person, that's Supreme Brahman Right? So all that you see that's going on on the Brahman platform, that's coming from the person So that's the Supreme Brahman, otherwise you could follow all this and get to the Brahman's platform, but that's for us is not Brahma-Bhuta because he's actually free from false ego The impersonalist is not free from false ego, he's free from the second stage of weakness of heart in that he's attached or identifies with particular aspects of the material manifestation But he still thinks I'm the controller and enjoyer, right? Because I'm Brahman and God, and I will enjoy Brahmananda Does that make sense? So that's, but here this false ego, Brahma-Bhuta means you've cleared that first stage of weakness of heart So you think I'm the servant and on that platform, that's Brahma-Bhuta because you see not Brahman, means you're Brahman everything else is Brahman, but there's also Supreme Brahman, right? If everything's Brahman, that means you know, God's also Brahman So there's Supreme Brahman He never laments, okay Yeah, becomes fully joyful because he sees Lord there, then there's beyond this again, right? So Krishna's taking there's the material, there he wants transcendently situated, in that position of transcendently situated where you have these qualities, then one sees Supreme Brahman Having seen the Supreme Brahman, then you can go to see, understand the Supreme Brahman as a person who interacts He never laments or desires to have anything in a note, having realized the surupta, being extremely pure because of departure of desires which mature as karma and suffering He does not lament for or hanker after anything except me Srila Baladeva Vidyabhusana's commentary on verse 54, right? Because the Brahma-Bhuta stage of one situated there fully, that's where one realizes his surupta Does that make sense? But the fundamental point of surupta is, I'm servant of Krishna That's the principle A detail is what it is, right? People get too caught up in the detail, but you have to know the principle first You know what I'm saying? If you don't know arithmetic, it's going to be really hard to figure out your cube roots, you know, like that. So, you know, once you got the numbers, understand these things, then these other aspects work Does that make sense? No? So, the basic is, is that we are servant of Krishna If you're always seeing like that, then something else has meaning Right? He is equally disposed towards everyone because everyone's part and parcel of God. God is Brahman, he's the supreme Brahman so everything is Brahman, so all the living entities are also Brahman, so he's equally disposed towards everyone They're all part of the Lord so why discriminate? You deal differently with the different natures but the souls you don't deal differently with.

In other words, you see the soul, you deal with the soul how, the situation the soul is in, either by his identification In other words the identity of the soul and the situation they're in, that's how you deal. So they see themselves as a devotee, you deal like that. They see themselves as,

you know how you say, president of America you deal with them like that You deal with them however they identify with their environment You know? Does this mean going along with like extreme illusion sometimes? Going along with extreme illusion.

You can start from there You know, the guy thinks he's Napoleon Bonaparte. Okay, you start from there, because then you develop a relationship. And then slowly you kind of point out that Aren't you a little tall? What happened to you? Aren't you supposed to be, you know, five foot two or something? How come you're six foot seven? You know, like that You know, so you start from there Point is, is even Napoleon Bonaparte can chant Hare Krishna like that, so Everybody Yes Yeah, you'd actually have to shift that You'd have to put his left hand inside His right hand would be free to chant So you'd have to make that minor adjustment But the hat can stay As long as we have a relationship we can work with If he wants to be more up to date I'd put the point in the back Okay In that state he attains pure devotional service unto Krsna Srila Prabhupada writes in his purport To the impersonalist, achieving the Brahma-Bhuta stage becoming one with the Absolute is the last word But for the personalist or pure devotee one has to go still further to become engaged in pure devotional service.

That's why the comments are always being pointed out is that you have to get to this transcendental stage And so you know, in other words, one performs the proper activities one cultivates the proper knowledge and so one is situating oneself in transcendence By that practice then one becomes transcendental But having become transcendental the that point even though he says he's you know, how you say fully joyful but the point is, is that fully joyfulness is only how you say, talking it's the natural position of the soul so it's not special we take joyful as special compared to the material world yes, it's special but compared to the nature of the soul that's just normal Right? Sat-Chit-Ananda it's just joyful but the actual dynamic joy is in connection with service to the Supreme Lord So that's why it's said that the materialness of the whole material manifestation is like a drop compared to the ocean of Brahmananda Right? But the the happiness of Brahmananda is just a drop or a fraction of a portion of a drop compared to the unlimited ocean of Bhakti Right? Brahmananda is just said to be an ocean so that's very vast, no one's going to worry about it but Bhakti is unlimited it just never ends, it just keeps getting better and better so the saying that it doesn't get better than this, that's the saying of the material world in the spiritual world, it does it's the best it can be, and it will get better that's the thing so that's why that point is made because we could get distracted and think, this is great, I'll stop here you understand? so that's why it's said, it's not that we're so worried about the impersonalists or this is what you've got to say to them because how many opportunities have you had to say that to a Mayavadi? Right? Anybody? No so it's actually for us I mean, if you ever the conversation goes there you can say it to the Mayavadi, but he probably wouldn't buy it, so but it's for us, so that we don't get stuck at this stage in other words, Krishna is saying you have to practice the progressive path of self-realization that itself is, we would say, properly situated by following that, then one has the knowledge, from following that one gets all these nice qualities and by practicing that, one comes to the platform of liberation the Brahma-Buddha platform but we have to keep going

from there to the point of the pure devotion to Krishna yes mechanical just like making lunch it's mechanical right? but what makes what makes lunch not mechanical? okay, you're sitting at home alone and there's nothing to do today, everyone's gone and no one's going to show up nothing's going to happen right? yeah, and so, therefore okay, no lunch okay, let's say that happens for three days at some point you'll cook, right? something, you know, at least open a can of beans, you had to go through that endeavor, right? took you three hours to get it up to, okay I'll get the can open so, that's mechanical right? but now when everybody's there and family or friends are cooking for the deities or a festival are the mechanics of cooking there right? and the better the mechanics the better result, but would you call it mechanical? no, because you're cooking for somebody, you understand? so that's the point of this self-realization is mechanics, it's mechanics to do anything you know because by mechanics we can go so far like pull up somebody you can do a lot of effort I think there's always education so, do I do I sense an element of complaint here? the mechanics are going on, where's the mercy? hello hello in other words, don't be secure because that's what's coming up because when you put it into you and Krishna says he's going to take care and so you don't have to worry because someone might worry that oh well, if I do everything just connected to Krishna, there's so many elements that I probably wouldn't get too involved in but others will say it's my duty but technically it's not, my duty is what I actually need to do to engage my nature, means I can't disregard that but in Krishna's service you know what I'm saying means like Krishna wants Yudhisthira to do the Rajasuya sacrifice so they go out and collect and do all the things you're supposed to do but before that he never does anything like that so that someone who wanted to do an ashramediya yajna or develop their piety or go to the heavenly planets it's within the duties of a Kshatriya so if they did it, no one would say oh he's being irreligious, he's performing an ashramediya yajna but the point is for a devotee, why bother because specifically that gives the result of going to heavenly planets so unless it would benefit his ability to perform things for his service so if the citizens would expect that all the kings in their line have always done an ashramediya yajna and so that's why our kings are the greatest and therefore we have such respect and such surrender to them so our king should also do one then he would do that simply because it makes his duties go nice so there may be the element there's things that family, relatives associates will say you should do but if you don't do them because you technically don't need to do them to engage your nature in Krsna's service and that's you're not neglecting anything that the sastra would say would be essential then Krsna will take care, you don't have to worry and that you're doing it for Krsna the reactions and everything that come they're not coming to you so Krsna's pointing that out so the element is there the point is, the problem's not Krsna's mercy the problem is us wanting it or calling up by ourself for it the man at the job wants the raise he wants that higher position but just wanting it is that it's there they're looking for qualified people every company is looking for qualified people they have 10,000 people working for them but they're still looking for those ones that could actually run the whole show so what's the problem is it them? it's us, if we do the work then the mercy's there the food is there and we want the food what do we have to do? we have to eat it but if we don't make that endeavor it won't happen does that make sense? so in other words your efforts will be rewarded do not how you say? don't fear about that but don't don't

get insecure that something's going wrong I'm working so hard, where's the mercy? does that make sense? is that ok? Srila Viswanath Chakravarti Thakur writes with the removal of all misconceptions or appearances upadi one attains the state of brahman, brahma-bhuta by being in a state of uncovered consciousness all misconceptions or appearances upadis means identities so misconception on how you view it or you don't misconceive it you see it properly but you identify with it right? so in other words illusory perceptions and illusory identities all this should be given up then one comes to the state of brahma-bhuta because the soul is pure the soul is transcendental the problem is the soul thinks I'm something other than a soul does that make sense? so that's the material consciousness so if you remove that the misconceptions or appearances, the upadis then you're back on the brahma-bhuta platform so then the things that get in the way are all these ten points that Krsna pointed out before these are the places to watch to see that you're freeing yourself from misconceptions and appearances because of the disappearance of the contamination of the gunas, he is said to be pure prasanna and he is the soul atma and because of absence of misconceptions of body, when he loses something he does not lament and when he fails to attain something he does not hanker for it na socati na kanksati because if there's no misconception it's not there, so if it works, nice if it doesn't, you don't worry about it like an innocent child, he regards all beings as equal, whether good or bad without looking at the externals innocent children, they don't worry anybody's, everybody's nice as long as their parents were nice, everybody's nice if their parents were not nice, everybody's not nice so in either way they have equal vision towards everyone so like that, one regards everyone as the soul, not that one can't discern between proper behavior and not you know, Narada Muni can tell you know, Dasaratakara is a criminal or that Magrari is a hunter, but because they're a criminal or a hunter, doesn't mean that he's not going to explain to them Krishna consciousness or there was a king cobra he also explained to him Krishna consciousness so that doesn't matter, he doesn't make that distinction like that you have to remember the king cobras and that, you have to get the ones that speak Sanskrit and stuff so then you can talk to them otherwise you have the living entities you can talk to them, but they don't like one time I thought, okay, we're supposed to be equal to all, so I went up, there was a dog you know, kind of laying there I went up to it, started preaching philosophy, and it just started looking at me, and then it got up walked over about three or four feet and laid down again okay, you know, so it didn't appreciate the philosophy yeah with the cessation of jnana like a fire which dies without fuel he attains indestructible bhakti for me in the form of hearing, chanting and other processes arising after the cessation of jnana because at the brahma-bhuta stage this is at this stage jnana is not the point anymore because jnana, then you're dealing with the subtle mechanics in other words, how it's working, and the karma is dealing with making it work one is operating it and one is how it operates so, on the brahma-bhuta platform, there's no need of one's progress being driven by jnana because now you're on the platform of soul so that's already there, you don't have to you want to get somewhere and so you use a car, a train or a bus, or a boat, or a plane but once you get there, you don't require them anymore because you've gotten there so that knowledge of these things has already gotten there and so it's said, just like a fire stops when the fuel is empty the material endeavor, material consciousness material identities, that's the fuel on which jnana is functioning, right?

because what are you analyzing? what you actually are, and so therefore what you're not so when you've come to the brahma-bhuta stage, then that fuel is gone so there's no fire so what's left at that point is bhakti so that's where the serious mercy happens but it doesn't mean mercy is not happening before that but it's just that's where it gets serious attainment of bhakti is through the action of you're going to like this through the action of, it says here musurup shakti mu is the buddhist concept of nothingness, it's mu like that, so I'm not sure what the word is actually supposed to be since the person who put it together is not here ah very good he works with him so he knows what typo you can get is u next to y yeah, ok ok sorry, got close there but it wasn't quite ok, attainment of bhakti is through the action of musurup shakti, Krishna speaking so this is all Krishna since bhakti alone does not disappear, even with the disappearance of vidya and avidya being different from the maya shakti so this knowledge about Krishna is transcendental so it doesn't go away so even when there's that state of material nothingness still the devotion remains so that's the real mu so the surup shakti contains both the internal and external but the surup shakti interacts with Krishna as the internal potency she interacts with us as the external potency when we're not connecting with Krishna when we connect with Krishna she acts as the internal potency so that remains because we can say, ok, all this knowledge we've had knowledge of all these transcendental elements so therefore, when the knowledge goes, all that will go no the internal elements, the internal understanding that remains what's gone is that interaction of the material energy that's what ceases it is called param because it is far superior to jnana remaining after the disappearance of nishkama karma jnana and nishkama karma, jnana and other processes it surpasses all others and it is pure so the karma, jnana and this meditation so this the devotional service bhakti, that remains so it's beyond these processes so when we're describing in the early chapters of Gita we're describing how those processes are connected to Krishna because they can be followed and not connected to Krishna the karmic it's not connected to Krishna the jnana, it's not connected to Krishna the yogic, it's not necessarily connected he sees paramatma but at the end he's not actually worried about developing a relationship so those processes then those are what one uses to elevate oneself because it engages the body, karma the mind, jnana and the words, jnana so when we say body, mind and words must be engaged, these are the three processes that engage each one of them which is prominent, if the body is prominent in your dealings then it's karma yoga if the intelligence is prominent in your field, then that's jnana yoga, if the mind is prominent it's jnana yoga you understand? so it'll work like that but bhakti is still beyond these processes that one uses to elevate oneself to the transcendental platform but in doing that, it's not that the processes of engaging the body, mind and words go away, they just don't need to be engaged to these mechanical processes because you're already transcendental the mechanics gets you out of the material world, but because you're in the material world, then that is what drives it, once you're out of the material world what drives those activities is gone so they also disappear, like fire disappears when the wood that was burning from turns to ash so you see it where you can see where the impersonalists the buddhists then they get all these different elements where they'll say, yes, it just goes and it's like the flame goes out or everything disappears they're getting it from this but they don't understand when that does happen which is true, bhakti's still there, you're still there, god's still

there, the whole spiritual world's still there this is the point, so in other words once you understand these things then you can see where they're actually going wrong much of what they're describing in process is not wrong, that's why we say oh yes, we're having this yoga thing and all these people are there and they're so much interested in being vegetarian and they're very peaceful and nice and they're very kind and they're interested in spiritual process they like hearing about the Gita and they like doing some little something like that they do their yoga and all that they like to meditate, so it all sounds really good and the devotee may be enamored, that yes, see they're so nice, they're so good they're so much far superior than other people but the point is why are they doing those things if they come to the point where they're always peaceful is Krishna going to remain or they perfect their work or anything else, is Krishna going to remain no, they're not even going to get there so that's where the weakness is, so the process these are our processes that are given by God, all the elements of anything that elevates anyone, anywhere, in any situation that's given by God but the point is if it's not connected to Him then you don't have anything to continue with once you get to whatever is your goal the point is bhakti is the process bhakti is the goal that's how we have it, because the material world you don't have like that the name is the process, the name is the goal right but there it remains because the activity it remains, Krishna is always eternal so every aspect is Krishna, so whatever you're dealing with what remains is Krishna so everything coming from Krishna is perfect and complete and what remains is perfect and complete so if one can distinguish these things then one can preach to anyone these are the real secrets to preaching to this particular community because you can see what they can't see just get in there and feel good the jargon and all this and all that nice but the point is what's the actual purpose of all that that's what can be taught remaining after the disappearance of nishkama karma, jnana and any other process it surpasses all others and it is pure thus param is equal to the word kevalam so kevalam means it doesn't have any tinge of anything else though bhakti was previously present in small proportion during practices like jnana and vairagya, just in order to bring about liberation bhakti was not clearly visible just like the supersoul, the antayami in all beings is not visible therefore the word attains labhate is the suitable word rather than produces since it was already present within that person so here's another important point is that if we think I'm the doer then I will think because of my practices I produced bhakti right, so we see all these points, they pervade everything, so it's not about oh that's here it only applies here and then we have this other situation, no, they're all pervading, krishna is all pervading so everything about this so bhakti is always there so we're starting then that devotional service is there but it's hidden, just like supersoul he's there but we can't see so the person takes prasada they don't even know what it is, the bhakti is there but it's unseen right, as they get knowledge and that then something is there, more is there, but when one comes to the transcendental platform then it's fully there so it wasn't produced it's simply one attains it right so one law of attraction I was thinking of another one in other words it was always there but one by one's qualification one rises to the platform to be able to accept it that's how you get your passport what's that called you rise to the platform of aliyah it's like that yes ah ok and then expats are kind of like down the other side ok you understand so this thing of I'm the doer if you have it now it's no I did it and I should be recognized and the problem is then I created the bhakti if

you created the bhakti then we didn't so why it will manifest how will we attain it you understand so we won't be able to see what's already there right means like here the dhamma is here it's not that by our service then we produce you know the spiritual realm no it's already there but by service then one is able to attain seeing it or appreciate it and at the same time show it to others like reveal it to others reveal it to others but yeah one can reveal what one sees but one can only see if one is appreciating that you're not producing that process by your practicing you didn't create it it was already there the soul already is spiritual you're just bringing to the point to obtain that so we'll think oh he's materialistic and so in the mode of passion we'll think there's different kinds of souls but the point is no the souls are already spiritual just by their attachments and how you say the misconceptions and appearances the upadis the identifications and that covers them but they're already spiritual that's why the transcendental person sees all equally because they are spiritual just they don't realize it although mixed with the tangle of plants which are impermanent the indestructible gold and jewels attain purity cable them by being separated from those things right so you may have some nice jewelry and jewels and all that they fall into the whatever it is some some weeds or in some like that but they've always they're still the same thing just they're entangled so the process is the matter just removing what's there so you're removing what covers what's already there so you're not producing what's there you're able simply able to take part in the process by which it can be removed so you can see it that's all like when you open the door it's not that by opening the door that the room was produced like that means it but you know no it's like that you know because that's the point is the room actually there when you the door is closed if you're not open is there actually a living room there you know yeah but that's what you're looking so how do you know like like in the room is it there is it there depends on if you bump into it or not like that you understand so these are the things that they get stuck on so all these problems means they all think that it's because of my consciousness I created it right and the the materialist or the fruit of work will think because of my work I created it so these contaminates of karma and yawn it will think because I'm doing something either grossly or subtly I produced it but it's being pointed out here no it's always been there it's by the taking part in the process you're able to realize that it's always been there and that process since you're realizing it's been there because it removes the other things so there's no need of that process the natural position still remains so now instead of working in the reflection now you work in the original so there's a process to get you out of the reflection into the original but always remember the reflection is reflecting the original so the original was always there or let's give another example that we're used to cleaning the mirror of the mind so the mirror is dirty you can't see yourself so you take a rag and you rub it on the mirror so there's a process so now by removing the dust then you're able to see yourself in the mirror so then two things are there it's not that by rubbing on the mirror you produced your face no it was already there before that process and once the face is produced what's saying that the need for the cloth and that rubbing technique is not required it still doesn't mean that now everything goes away no your face is there you understand like a Buddhist they say their process only has minus only minus no plus yes because they're dealing with getting rid of the negative but they don't know what's the positive that's the point the point is you're talking about harmony right balance

that's what you're trying to do is the perfect balance so if there's perfect balance if you're getting rid of negative that means there must be positive otherwise how is there a balance otherwise nirvana and you know whatever would be held in between would be the middle path right but if we're saying no we're following the middle path that means it's the path between the negative and the positive so that means there's positive so Krishna's saying here once you attain to that state of balance then at that point then you can deal with the spirit because it doesn't go away so it's not that okay you pull that in and pull this in because that's not the position the one is the reflection of the other at this particular time there is generally the attainment of prema bhakti in its complete form rather than the other fruit sayuja thus the phrase param bhakti also indicates prema bhakti in this verse so what he's saying here is for the devotees when they come to the stage of liberation then sayuja is not the position then it's a matter of then they'll come to prema bhakti so that's why we'll use the term brahma bhuta it means being on the transcendental platform but we distinguish brahma bhuta meaning that you understand Krishna while mukti simply means you've come to you've freed yourself from the material energy right well brahma bhuta indicates that you're situated in transcendence and now there'll be continued activity verse 55 describes the result of attaining devotion only by devotional service can one understand krsna as he is the supreme personality of godhead when one is in full consciousness of krsna by such devotion he can enter into krsna's abode Srila Prabhupada explains after attainment of the brahma bhuta stage of freedom from material conception devotional service begins by hearing about the lord when one hears about the supreme lord automatically the brahma bhuta stage develops and material contamination greediness and lust for sense enjoyment disappears as lust desire as lust and desires disappear from the heart of a devotee he becomes more attached to the service of the lord and by such attachment he becomes free from material contamination in that state of life he can understand the supreme lord after liberation the process of bhakti after liberation the process of bhakti or transcendental service continues actual liberation is getting free from misconceptions of life so here it says actual liberation and then liberation so we see here that liberation is used you know very specifically that it means that it's transcendental but there's also the element of being transcendental and understanding one is right so therefore is we're very specific about position of liberation of the brahma bhuta but at the same time as we don't we're not enamored by it right the impersonalists they're enamored by it so they think it's something very special very lofty goal but actually as soon as you chant you've been freed from all material contamination right so technically you're liberated right but because you know but we tend to think still in the same way we still have the same misconceptions the same identification because that's consciousness right but our existence has been purified right okay when he hears about the supreme lord automatically the brahma bhuta stage develops right so that means as soon as you hear about it it's automatically going on and material contamination greediness and lust for sense enjoyment disappears so that will go away by that process as lust and desires disappear from the heart of the devotee he becomes more attached to the service of the lord by such attachment becomes free from material contamination right so brahma bhuta has already been introduced before one has actually been freed from all material contamination because the problem is we still identify with it so therefore we'll still do the

activities that involve ourselves in that state of life you can understand the lord actual liberation is getting free from misconceptions of life so therefore he said brahma bhuta but actual brahma bhuta is when one's completely free but it starts when one first comes in contact does that make sense so you'll notice a difference in how those from the spiritual platforms from the spiritual when they talk about these things they just put it in a nice balance they're not enamored by anything right except krishna so they're able to put so for them you know your sroop has already started when you heard i'm servant of krishna because that's that's the principle then you have a particular detail of a general rasa and then you have a very specific of who you are in that rasa understand but it still starts with the principle of i'm serving the krishna so they see like that and then you have to adjust with this that i'm serving the krishna and so then you take up the practices you become you know more absorbed you have that knowledge you're able to get that proper direction right and so then like this then you're being situated better right then because of understanding position and krishna position then you start to think about krishna right so as we were discussing you know earlier is that there'll be times when it's more focused and other times when it'll be more distracted so the processes of the focus that's good you can improve the quality of that by focusing more right by more you know proper understand focusing meaning you understand who krishna is your relationship with and your process of using to serve him and the goal to please him so that's there but the point that where one forgets that's more of the difficulty right so therefore one is connecting those to the lord and those are the process of connecting what distracts you to the lord that's called karma yoga jnana yoga and jnana yoga or combined as buddhi yoga but still that pure bhakti is beyond that connection because you're connecting what is distracting you so the pure devotion means is being what you're doing is simply to please krishna so then if that's the case then those same activities that were before karma jnana yoga now become pure devotional service because before these are your distractions you're connecting to krishna now they're not distractions they're simply the nature that you have to use in this environment so then it's pure devotion it started from the other side it started from the consciousness of krishna and then engaged in nature the other was starting from your nature the distractions of it connecting that to krishna when you're sitting down and chanting japa we don't say that's karma yoga you know you're giving class we don't say that's jnana yoga some devotees mistake it but that's not we're absorbed in thinking of the deity we don't think that's jnana yoga no that's bhakti that's pure devotional service so karma jnana and jnana yogas are specifically when you're engaging distractions right but the point is all those activities of the distractions where did those distractions come from why are they distractions they're reflections of the spirit of activities of the spiritual world that we see opportunities for sense gratification in right as opposed to seeing opportunities for devotional service when you see opportunities for sense gratification then you dovetail that in krishna service therefore it's called buddhi yoga when you see it as opportunities for devotional service to please krishna it's just called devotional service right but buddhi yoga is in pursuance of pure devotional service so therefore it's called devotional service does that make sense cutting vegetables and washing pots is also called cooking even though technically it's not cooking cooking starts when you put the vegetables in the pot but because it's in pursuance of that it's called cooking right you know he says hey where is this

devotee oh he's in the kitchen cooking you open the door and he's there you know cutting vegetables you go hey he's not cooking he's cutting vegetables right no it's the whole you understand so therefore it's called but still we see krishna makes these definitions because there is farther and farther levels because you're trying to get to the supreme personality of godhead and that interaction with him in that devotion him as a person you as a person him as a person the mechanics are being used because one doesn't identify as a person one identifies as dead matter you understand you know when we say we're not this body so therefore we should be able to do anything but what does that mean what is going to do that anything the soul no the body so you're identifying with the body that's the misconception that's upadis very subtle you understand all these different things I can do anything I don't have to follow the rules or freedoms or rights these are all based on misconceptions and upadis I didn't get an opportunity so things are not equal so we should do it like this that's a misconception you understand and that I should be able to do this that's an upadi I'm going to do this I'm doing this now that's an upadi no it's just we're taking part as an instrument is this making some sense here we're trying to see how there's a non difference but a difference between the process of bhuta yoga and this brahma bhuta platform where they're talking about pure devotion here right because if it's in pursuance of pure Krishna even when it hasn't come to that state it still has those qualities of pure devotion right so we always see that there's perfection there's supreme perfection right then we have the element of being situated in a loving relationship with the supreme lord so we're always going through all these different things there's a material situation then there's good material situation or better material situation then there's the transcendental position then there's being properly situated in that then there is being situated in this understanding one's relationship with the lord then there's the point of being able to function within that relationship so you have all these levels right so that's why we don't get too distracted by piety in the material world all these good niceties that are here because that's just normal of course that means you're going to pick your best tools so you would use good qualities why you'd use bad qualities and you know you're supposed to be freed from material contamination so that's the better position right so by how do you say functioning with those good qualities in connection to Krishna seeing oneself as a servant of Krishna not the material conceptions that's just proper situation you know what I'm saying then this is what happens if you're outside you know you want to cook and you're standing outside then you don't make a big deal about you know taking off your shoes washing your hands and mouth and feet and then walking into the kitchen you know and then once you get in there yeah that's it yeah you know and all this kind of stuff like this it's not like that now you start cooking that's the real thing so therefore all the good qualities of this world all the how you say freedom from material entanglement that's just to get you into the place so you can do bhakti does this make sense does this kind of put all the whole things in perspective what is called buddhi yoga the term this means it's up to the brahmabhuta or it's up to prema that we call it