

2011-03-28 BVPS BG 18.64-66 Krsna in all forms

Hare Rama, Hare Rama, Rama Rama, Hare Hare, Om Shanti, Shanti, Shanti Om Jaya Shri Krishna, Jaya Tanya Prabhu Nityananda, Shri Advaita Radha Radha, Shri Vasadi Gauravata Brinda, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare." Okay. Page 52. Srila Visvanatha Cakravarti Thakur writes in his commentary in verses 63 to 64, thus, the six chapters teaching jnana have reached their completion.

These six chapters of the sastra, Sri Gita, are jewels of spiritual education. They form part of a treasure chest containing the rarest secret of bhakti. The first six chapters dealing with karma form the golden lower part of the chest, and the third six chapters dealing with jnana form its gem-studded cover.

The bhakti found within is the most precious treasure in the three worlds. It has the power to bring Sri Krsna under control. It shines brilliantly as the most excellent of precious jewels.

The key to obtaining this jewel is the pair of vessels on the cover of the treasure chest, the sacred sixty-four syllables beginning man-manabhava-mad-bhakto. Seeing his dear friend Arjuna silently deliberating on the Gita-sastra with its deep meanings, the Lord felt His heart melt like butter out of compassion and said, My dear friend Arjuna, I will now speak the essence of this entire sastra. You don't have to exert yourself any more with this troublesome deliberating.

So he's saying is that, means we see here is that this treasure chest, the middle six are the bhakti, and then the first is the karma, the last six are the jnana. We see within the first six, it also explains jnana, because before karma you must have jnana. But the actual body of the knowledge of jnana is coming after.

So because one has to know is that bhakti is the most important knowledge, that's the actual... That's real understanding, that's real truth. So now, as the bottom of the box, then the karma is, that's the foundation or what something sits on. So our activities, all that will be connected to the Lord.

The top, the top is through which you attain what's inside, right? So through the jnana, then you're able to appreciate or separate, you can say, material from spiritual, and you're able to tell the difference. Otherwise, you can't tell the difference, difficult, right? We're always in a devotional environment where everything there is connected, then nice, we don't discriminate, it still works for us. But if there's any elements that aren't, then we need that discrimination to be able to tell what's actually spiritual, what's not, right? So with that, then we're able to connect that to the Lord.

Then the bhakti is accessible. But the point is, is the box is only for holding something. It doesn't, it doesn't have a separate existence other than that, right? So the point is, is one wouldn't start, stop with this karma, jnana, right? One would, can I say, definitely continue

forward, right? So now Arjuna is deliberating on all these things, and Krishna is saying that, you don't worry about all this deliberation, now I'll just, I'll give you the essence that's going to work, because these are, as he says, these are the, how do you say, a pair of verses on the cover of the chest, right? So that is the essence of all this knowledge and all this understanding.

Verse 65, Krishna concludes, 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.

Srila Prabhupada writes in his purport, the most confidential part of knowledge is that one should become a pure devotee of Krishna, and always think of Him and act for Him. One should not become an official meditator. Life should not, should be so molded that one will always have the chance to think of Krishna.

So it's acting for, you think of Krishna and act for Him, you understand? This is, this is the element. Rather than this is what action you want to perform, I'll offer it to Krishna. Does that make sense? That's the difference.

You think of Krishna, and then you perform activities for Him, though it may be the same activity, right? Cooking has to go on, but you're thinking of Krishna, and then you make something nice for Krishna. Right? Does that make sense? So it's, it's, it's a fine point where you start. But he's saying you shouldn't become a professional meditator because that's not the point.

The point is not to be a meditator. The point is to remember Krishna. Does that make sense? One should always act in such a way that his daily activities are in connection with Krishna.

One, he should arrange all his life in such a way that throughout the entire twenty-four hours he cannot but think of Krishna. Right? So his actions should be that his activities are connected. So how you act, it should be connected.

And you should arrange the life so that whatever is the action, it'll always be connected. Right? So from both angles. Arrange the life so whatever you're doing is connected to Krishna.

And while doing those activities, see that you're connecting it to Krishna. Right? Because the activity is, but the consciousness should always also be, one should be thinking of Krishna. Does that make sense? Because meditating, you're not doing anything.

Of course. But it's not a matter of that one is a professional meditator, that that's what one does all day. You know, in other words, sitting in front of a wall for seven hours staring at it, that's not what the devotee's interested in.

Does that make sense? Yes, but then you should do something with that. You know what I'm saying? In other words, you think, you feel. That's all the mind.

So unless you've thought, you know, because he says, remember me, think of Krishna. Because if you think, then you'll become attached. So then what will happen next? Action.

So that's the point. Professional meditator doesn't do action. Yeah, it means you're rendering some service.

Because thinking is there, but then you'll do something. Mother Yasoda's always thinking of Krishna, but she's doing something. The gopis are thinking of Krishna.

They're doing something. That's Prabhupada's point. It's not you just sit down and meditate and that's all you're doing.

You understand? It's not enough just to remember. That's why the other elements are given, that they're all done together. You're going to do some action for Krishna.

You're going to engage the senses in the Lord's service. Because you can do both at once. No, but it's still, but no, but he's doing action, though it's still being done within the mind.

Yeah, he didn't have the means, but the point is activity is performed. If you just think of Krishna, how nice and how beautiful and that, and if you stop there, that's only appreciation, that's shantarasa. So no service is rendered.

But appreciating Krishna, then you're going to do something. So an activity will happen. Does that make sense? So meditation and activity, it's not that they don't go on together.

You can be meditating 24 hours a day, but there would be action that would apply your meditation. Does that make sense? And that's the whole point. See, if it's something spiritual, then it's also valid on the spiritual platform.

You understand? You don't use spiritual to get to the spiritual platform and then remove those methods. You understand? You have a thorn, you get pricked by a thorn. You use another thorn to remove it.

So then you don't need either of them. But if something's actually spiritual and it can elevate you to the spiritual platform, why would it have to be gotten rid of once you've gotten there? It's already spiritual. Does that make sense? So the monk is sitting there and making a flower vase, right? According to the Zen principles.

But if that actually elevates him to the transcendental platform, why does he have to give up making the flower arrangement? You understand? Because they want to get to the point of only being meditating. But that's not the goal. The goal is doing activity.

If it's already spiritual, it's spiritual. So what they're doing is fine. They're going to be doing that now and they're going to be doing that when they become self-realized.

So they might be doing something like making a flower garland, but their mood is still in the

nothingness. Yes, but the point is they're using the activity to get to that nothingness. But the point is you can't get nothing out of something.

Does that make sense? Something is going to produce something. Right? And you have to get to nothing. But how do you get to nothing? Because you only have something to get to it.

So there's never going to be a time when there's nothing. There's nothing. It's not substantial.

It's nothing. Nothing is in the mood. Yeah, but the point is, but then if it actually worked, why don't they just sit down and be nothing? But they can't stare at a wall more than seven hours.

Right? So that means that they're dealing with the flower arrangement is elevating themselves to that platform of nothingness. Right? So that means if it's elevating them, it means it must be spiritual by contact. No? So then what's the need of giving it up if it's already spiritual? You understand? If by making the flower arrangement they can elevate themselves to the transcendental platform, that means it's already transcendental.

So therefore, why is there the need to give it up? Yes? Maybe someone would say that it's like training wheels. And at a point you don't need it anymore and then you're on a certain level where... You could say like that, but the point is, is it's actually situated, you're situated there because of arranging those flowers. Not because of thinking of nothing.

Otherwise, why do you need the flowers? If you just think of nothing, that would be the dynamic. But you're thinking of nothing with those flowers. So the point is, is activity will never needs to be given up if it's in line with proper consciousness.

You know what I'm saying? So thinking of nothing and making the flowers and it elevates them, then what's wrong with that combination? You know what I'm saying? So our point is, is Krishna is the supreme nothing. Right? Because when they say nothing, they mean nothing material. Yeah.

So he's the supreme nothing material. So if you always think of Krishna and perform an activity, there's no need of giving up an activity. Does that make sense? He's the Mahamudra.

It enhances, that's the point. In other words, you have affection for somebody, but doing an activity that expresses that, enhances it. Because the point is, is you thinking it, doesn't mean you're, it means, of course, there's a connection, but it's not dynamic.

So when you do an activity, then that shows the, that interactiveness. Let the elephants wear that. Yes? Do the Mayavadis, they have a similar idea about bhikshu worship? Yeah.

They're all the same. See, Buddhists and Mayavadis are actually the same. The difference is the nothingness is black and the brahmajyoti is white.

That's all. That's all. And one doesn't use, except the Vedas, and the other does.

But otherwise, it's the exact same philosophy. It's just where it's situated. Does that make sense? So that's why he says it's covered Buddhism.

So they're not actual, real impersonalists. I mean, they're impersonalists, but they're not what the Shastra talks about as impersonal. Because there it's talking about those on the Brahman platform.

But neither of them really get to it because they don't understand, because Brahman is Krishna. Because a brahmavadi, what's here is real. It's just all Brahman.

Because if Brahman is real, illusion is what's not Brahman. So this is all Brahman. You know? But the Mayavadi and the Buddhists will say, it doesn't exist.

It's imagination that it's here. No. Actual impersonalism is, it's illusion to think that what you see is not Brahman.

You understand? It's different. That's why the brahmavadis, they can actually take up Krishna consciousness without any problem. Because they've accepted Brahman.

When they're shown that there's the superior forms of Brahman, then they accept. But the actual brahmavadi, I mean the Mayavadis and the Buddhists, they actually don't know what Brahman is. Because they'll say it has no qualities.

It has no material qualities. But the brahmajyoti is actually the effulgence of qualities. That's why it's pervading everything.

It's able to create what it is you're looking for. What is that experience you're trying to gain. It's because brahmajyoti has all that.

So you can see whatever you want. As you approach Krishna is how he reciprocates. So if you see one thing, it's there.

And as I said, his energies are there, but if you understand the person, then the person is there. Right? So brahmajyoti is generic, and when you see a particular quality, then that is where, then the Lord is there. Does that make sense? At the same time, each manifestation has its natural nature to manifest a particular quality.

Right? A combination of qualities. Is that okay? So it's fine. That's why the philosophy is confusing.

Because they're very close, but then it's not quite there. You know what I'm saying? It's like if you took a rock or a piece of wood and carved it very nicely, so expertly into little, how do you say, to look like cauliflower pieces. And then you cooked a nice sauce and put them inside.

So it's close. The idea, the subji, the sauce, the vegetable, all this. But it's not quite there.

You know what I'm saying? So that's the thing, is they see something that's actually dealing with the Absolute Truth, but not understanding the Absolute Truth, they come to the wrong conclusion. That's the thing. They get close, and then they make a mistake.

So they get close, and they don't go any further? They can't. They'll never actually get anywhere. They never get out of the material sphere, because you can only get out of the material sphere if you give up the purusha bhava, which is under control of the enjoyer.

But they want to be God, or they want to be nothingness. You know what I'm saying? If nothingness is already there, Brahman is already there, it's already there without you. You know what I'm saying? So why does Brahman need more? Brahman is complete.

And if it's not complete unless you're there, then what's the whole point? And then, which one of us is the one? Who is the actual one? You know, so there's a lot of holes in this, because they want to be able to... So, they have this thing, you know, they talk of Namo Narayan. They respect each other as God. But everything's God.

Why just the other Mayavadi sunyasi? Why not, you know? You know what I'm saying? So that's the problem, this thing. Yes? Does matter have any qualities on its own? Does matter have any qualities on its own? You could say deadness is a very prominent quality. Lack of consciousness.

Like that. But it means you have 24 elements in that, and so they have... You can't... Basically, no. What do you mean on its own? It means how would it have a quality in that without Krishna? You know what I'm saying? It's Krishna's energy.

So that means it can't on its own. Like that. That's the thing.

Energy is dependent. It's just... Yes? Prabhupada said that the impersonalists inadvertently give impetus to a formidable mundane sex, emphasizing the impersonal nature of the Absolute rather than the personal... Personal, yes. Because they don't get rid of the concept you're the controller and enjoyer, so they leave that.

So then it will give rise to sense gratification. No, they're committed to not practicing it that way, but that's where the philosophy leads. As you see, it's just with time.

That's what happens in all these cultures you follow. They're very... Yes? Yes, essentially engaged, inclined. And the Lord's promise is that anyone who is in such pure Krishna consciousness will certainly return to the abode of Krishna, where he'll be engaged in the association of Krishna face to face.

So you're performing the activities here, you'll still be performing activity there. But there it's superior. Here it's... Because of dealing with the material energy, it always has obstacles that are a disturbance, right? But one can transcend that, that they're not a disturbance.

Then one will be situated in the transcendental realm, where one is not disturbed. It doesn't

mean that... Yeah, it means there's a variety of activities, but they're not seen in an improper way, because they're all connected to Krishna. Yes.

This most confidential part of knowledge is spoken to Arjuna because he's the dear friend of Krishna. Everyone who follows the path of Arjuna can become a dear friend to Krishna, obtain the same perfection as Arjuna. That's why the opening thing, the first thing is the spirit.

You have the proper mood, then you can approach this knowledge. If the mood's not right, then it won't work so. So that's the first thing to establish, is that the mood is proper.

These words stress that one should concentrate his mind upon Krishna, the very form with two hands carrying a flute, the bluish boy with a beautiful face and peacock feathers in his hair. There are descriptions of Krishna found in the Brahma-samhita and other literatures. One should fix his mind on this original form of Godhead, Krishna.

One should not even divert his attention to other forms of the Lord. The Lord has multi-forms as Visnu, Narayana, Rama, Varaha, etc. But a devotee should concentrate his mind on the form that was present before Arjuna.

Concentration of the mind on the form of Krishna constitutes the most confidential part of knowledge. And this is disclosed to Arjuna because Arjuna is the most dear friend of Krishna's. So meditation upon the Supreme Personality, then that's the most important element.

Him being everything, meditating upon Him, then you're actually meditating upon the highest aspect. So everything done in relationship to Him, for His pleasure, means you're cultivating the relationship with that person. So then here, Prabhupada is pointing out, and then of this most confidential, then even more confidential, is that Krishna, two-armed form, playing His flute.

The beautiful cowherd boy, that's who you should meditate upon. Yes? Caitanya Mahaprabhu? Caitanya Mahaprabhu. But Caitanya Mahaprabhu is meditating upon that person.

So we meditate upon Lord Caitanya in that mood. Otherwise you may end up only there. Because there are devotees who meditate on Lord Caitanya and Ramacandra, or Lord Caitanya and like that.

So that's why it gets through finely to there. So it's that Krishna that becomes Lord Caitanya. Then that works.

We should not even divert His attention to other forms of the Lord. But who is that? No, but Lord, but meaning, but who is it? It's Krishna. So then you're not diverting.

You're only seeing Krishna, but He takes different forms. Like He'll dress differently on different occasions. So this is just another dress.

That's a nuance. But it's a nuance. Bhajabhakti means nuance.

It's spiritual world, right? But then there's Goloka. It's Goloka, but then it's Bhaj. Like that.

So nuance is important. But you'll notice it's interesting. You said, such as Nrsimha.

Why that one? Why not such as Parasuram? Such as Matsya? Because we have a big altar here in Vrindavan. Oh, OK, well, that's here. But if you go to London or Toronto, then they have a huge fish deity.

Or they're worshipping Dhanvantari or Yajna, right? Devotees are worshipping all. Right? Yeah, especially Shaligar. Yeah, but then when you're talking about other deities, who are you talking about? Nrsimhadeva.

Nrsimhadeva. This is the only deity. Of all the Vishnu forms, He's the only one we talk about.

We don't even talk about Vishnu. You understand? Because He's in a special position. Because He's Nanda Baba's deity.

The form of Vishnu that Nanda Maharaj worships is Nrsimha. So Nrsimha is there in Goloka, in Braj, but just in a very subtle form. So we're meaning here, so it's Krsna in these forms.

So we're not talking about Nrsimha in Vaikuntha. We're talking about Nrsimha in Vrindavana. You understand? Somebody was explaining to me also that the Nrsimha we worship is actually Gaura Nrsimha.

It's actually in Caitanya when He took the form of Nrsimha. Yeah, that's there. But then what happens if you're in, you know, Uganda? Yeah, but they're saying that because it's the Dhamma.

He takes on the mood of the Dhamma. That's why He's a little more pleasant here. You go somewhere else, then He may not be as pleasant.

You know what I'm saying? That kindness, that, you know, like that. Does that make sense? But in any case, as you say, you go there, it's that. But I'm saying that point comes up because of Him being here.

The spano is the most ferocious of any of the forms. Does that make sense? So, but His mood is very sweet. That's because being in, in Mayapur, then He takes that flavor.

I still wouldn't mess with Him. Yes? No. So, because Arjuna is the dear most friend of Krishna, right? So this relationship, that personal relationship, but it's not, but it's according to the nature.

If you can't follow your Dhamma here, you won't be able to follow it there. So you can't think, yeah, you know, me and Krishna, we're buds, you know, and stuff like that. No, it doesn't work like that.

You follow everything here nicely, then you can follow it there. But if you can't follow it here, it doesn't mean you can follow it there. Do you agree, sir? Seems to.

Śrīla Baladeva Vidyābhūṣaṇa states, As explained before, if you develop the qualities of always thinking of Me, and so on, you will certainly come to Me, who am your beloved friend, Kṛṣṇa, the son of Devakī. I have qualities such as being dark blue like a blue lotus flower, and I appear in the human form. You will not go to some other form of Mine like the thousand-headed Puruṣa, to some thumb-sized Supersoul, Lord Nṛsiṅha or Lord Varāha.

This is My vow, that in truth I will give you possession even of Myself, your friend. Nānārthavārga defines the word satyam as a vow, and the true facts of a case. Yet, Arjuna replies, but because you are from Mathura, even your having made a vow does not destroy my doubt.

They say whatever they want, Mathura. To this the Lord responds, Then I say this, You are very dear to Me, and the affectionate people of Mathura do not deceive those who are dear to them. What to speak of deceiving one who is most dear? He whom I am very dear is also very dear to Me.

I cannot tolerate the absence of such a person. As I have already said in the words beginning, Priyo, he, and so on. Therefore you should trust My words.

You will indeed achieve Me. So His point is, Okay, maybe you can't trust the people of Mathura, what they say, but they will not trick someone who is dear to them, especially someone most dear. Because you'll see, that's always the principle.

Someone who is clever, things like that. Those who are dear, they deal properly with them. Anybody else, then it's, how you say, open season.

So that's Kṛṣṇa's vow. No other form. Because the thousand-headed puruṣa, that is the universal form.

That's where we see the Bhāgavān aspect. And then Supersoul, then naturally. And then of forms of Bhāgavān, and even Nṛsiṁha or Varāha, then we're not seeing there.

We're always seeing Kṛṣṇa. So that's why the Gītā-govinda, the first song, is that Keśava-dvītanāra-hari-rūpa. That's the first song of Gītā-govinda.

So the point is, it's about Kṛṣṇa. Verse 66. One should abandon all varieties of religion and just surrender to Kṛṣṇa.

Kṛṣṇa promises that He will deliver such a devotee from all sinful reaction and does not have to fear. Think of Kṛṣṇa. Okay, that's there.

But then one should become a devotee. Because Kāṁsa also thinks of Kṛṣṇa 24-7. But he's not a devotee.

Therefore, he doesn't come to this platform. Worship me, then, and offer your homage to me. So if someone is very dear, then one is always doing service, one is always doing something, one is always considerate of them.

So someone who's like that will come to Kṛṣṇa. Why? Because Kṛṣṇa, if Kṛṣṇa is very dear to you, always thinking of you, then that person is also very dear to Kṛṣṇa. So then one will be together.

And so he's saying without faith. So then he said, but you can't trust those who are matura. But then he says, no, to those who are very dear, you can.

Because they'll be the most emotional and most, you know, that loyalty, that bondage. Yes. Yeah, but where is it getting to? Where is it getting to? The point is, is that if you're dealing on the Brahman platform, that's what you're doing, but you know that you're trying to get to Kṛṣṇa.

You know you're trying to appreciate Kṛṣṇa. So if Kṛṣṇa is coming in this way, Kṛṣṇa is coming in that way. You understand? But that's the level of our realization.

Yeah. Because otherwise we're only able to perceive on this level, but it's still Kṛṣṇa. Does that make sense? So that's why the karma and the jñāna, those levels, one has to go beyond to the personal.

Right? And then all these other forms, and they're expanding from Kṛṣṇa. So then it's Kṛṣṇa that one would be interested in. Kṛṣṇa comes and goes.

The gopīs talk like that. They don't make a distinction. When chastising, when he does something, you know, he's being, how do you say? No, yeah.

So he's being, youthful arrogance is there, so the girls don't, they appreciate it, but they respond negatively. So they say, you know, you don't know how to deal with girls. You cut off Sūpānaka's nose.

They're not saying, you know, you as Ramacandra, they just said you did it. Because to them, that form isn't the one they like best. You know what I'm saying? Does that make sense? So it's just like, let's say, you have, you know, the mother, there's the child.

So what, everything the kid does is what is the same child. It's not there's, there's the at-home child and then there's at-school child and then there's out playing with his friend's child and then there's being an absolute, terrible brat child and, you know, like this kind of thing. There's one person.

You understand? But when they'll think of the child, they're going to think of those things that are the most intimate. You understand? That's the preferred. But it's not that all these aren't the same person doing it.

So if she's doing all this, but it's the intimate element of him, you know, in Vrindavan. That's what's, what one thinks about. Yes? Shaligrams are the deity that, that they're being worshipped for.

Whatever the Shaligram, he may be a particular shila, but it is who they're being worshipped for. They're being worshipped on behalf. That's who they are.

You understand? Means you have, you have a Radha-Krishna deity and you're worshipping the Shaligram. So your worship, you would use the Radha-Krishna mantras. You understand? Because he's accepting, means the big deities you can only, you know, undress them, wipe them off and redress them.

You can't do anything else. With Shaligram you can do all the bathing, but you're accepting the worship on behalf of Radha-Krishna. Does that make sense? So it's not different.

That would mean that shila, even if it's another form? Yeah, it doesn't matter because it's the same person. You know what I'm saying? That's all. What's the concept of Ishta-Deva? The concept of Ishta-Deva? Yeah, Ishta-Deva is your deity.

Who is your goal? Who you're trying to obtain. Like that. This should always be Krishna.

So for us, it means Braja-Krishna. Him is, you know, the son of Devaki. But for us then, his is Devaki-Nandana, ours is Jishoda-Nandana.

Still the same person, but the flavor is different because then you draw from him that flavor he'll reciprocate. Does that make sense? Is there a Mathura reputation? Or I mean like seemingly that dialogue Arjuna is like kind of stating that you guys have a bad reputation. Is there a specific pastime? I'm not sure.

It's just they're clever. See, Dwarka, then there's all, you know, the rules and regulations and everything like that. Braja is just spontaneous love.

Mathura is in between. So that spontaneity, but not necessarily that they'll have to follow the rules. You know what I'm saying? That's not the basis of their relationship.

So you see that there's this kind of like partially spontaneous mood at the same time Krishna-Balarama walking through the streets with four arms. You know, so it's a it's a unique place. Is there still that element of wanting to enjoy Krishna-Balarama? That means that you'd have to see.

That means the example of Kubja is there. But it doesn't give examples. Otherwise, it's not saying that.

Because Mathura goes to Dwarka. The residents of Mathura go to Dwarka. So Dwarka is more elevated than Mathura? Not necessarily.

But it'll be more obvious his position. You know what I'm saying? That's the point. Vrindavan's clear.

Dwarka's clear. Mathura's not. So that's the point.

That means the point is, is they're not crazy. They're crazy about Krishna, yes. But in Mathura, you don't have to wait for the other shoe to drop.

You said a halfway house. Do you know what a halfway house is? Yeah. Yeah.

So you have these old guys off the street that have no place to go in that. So they go into their room and all that and sit on the bed and then take off one shoe and then fall over and fall asleep and you're expecting when will the other shoe drop and it doesn't because they've fallen asleep on their bed without taking the shoe off. That's a halfway house.

I have a different concept. You know, when guys get out of jail they put somewhere before they throw them into society. You know, when people get out of a drug addiction house then they put somewhere.

Okay. I guess varieties of halfway houses. But the thing is is there's a negative connotation there.

No, it's just a blend between. It's a sundial. Like twilight.

So it's natural as a twilight between Dwarka and... One could... One would get that indication but see the thing is is you're trying to nail things down by time and space and you're not going to get that because these realms are a mood. What the mood is that's how Krishna reciprocates. So they approach in that mood you get that realm.

So what is the mood? But we already mentioned that before. You know what I'm saying? In other words you're trying to get facts but it's not facts. You know what I'm saying? You're saying you know this boy loves this girl.

You know, so okay, well what makes you know was it the flowers you know was it the you know that he was acting stupid was it that you know what I'm saying? But that's not it. The mood's something else. Does that make sense? So you have that element of that spontaneity that's not so dependent upon the rules but at the same time it's not fully spontaneous.

Does that make sense? So that puts it in its own category. So it's not going to be light brudge where they always are going to be just absorbed spontaneously in serving Krishna but it's not that they'll be following using the rules and regulations as the medium to serve Krishna. Therefore it will be hard to trust it.

Right? If it's someone who's dear then it's always going to work that way because it's out of affection. That's the point. Right? You know what I'm saying? So it's affectionate but it's just not spontaneous.

Is that okay? If that doesn't make sense then just drop it because then it'll be like the, you know how did the soul fall? And you just go on and on and on. You know what I'm saying? It's another one of those where we're trying to we're taking our thermometer and trying to tell what color is the piece of cloth. They just don't work.

So one should abandon all varieties of religion and just surrender to Krishna. Krishna promises that he will deliver such devotees from all sinful reactions and doesn't have to fear. Because abandoning all varieties of religion means that one is the conditioning.

That's definitely abandoned that that's not the reason that you're serving Krishna. Because otherwise because of our conditioning we want to do that activities of the conditioning. But we're willing to surrender that results to Krishna.

So that's the first step but we're here on the 18th chapter here. So he's then establishing is that one goes beyond that you know or you know these are the duties you know that one should do and so that's the reason one's doing it. I'm dutiful.

No it's just got to be that you want to please Krishna as a person. That's the point. So you haven't abandoned that I as the soul am you know eternal servant of Krishna.

You're acting within that. That's sanatantarma. That's the position.

Anything else because it's proper it's good it's right it's what I want to do you know for myself anyway so hey I get both see the wrath and sell my bananas you know so I get both done. Does that make sense? So that aspect is then what is meant. So just surrender to Krishna.

So it's just it's just Krishna. That's all. That's all that's important.

Sometimes devotees would use that to say that we don't need to follow the prescribed duties or that you know we're not going to have headaches and all that kind of I mean they'll always use but niti is niti the the one point that you can always say about niti is much if they know some and they're dealing with someone who would be inclined towards they'll always quote dharma not that they live it because they say see it's like um there's a bum on the street and there's the six Goswamis who have nothing and they're on the street so what's why one is respected one's not okay um the bum had nothing right and now he has nothing or he had something and he lost it and why is he on the street because he's lamenting that loss the Goswamis had you know more than anybody you could consider today right Hiranya what was it Hiranya Mazumdar and what was the other Govardhan Mazumdar they would make 12 million gold coins a year they were tax collectors from one area right Rupa Sanatan they were you know the prime minister and treasurer for the whole of Bengal and Bengal in those days would include you know East Bengal West Bengal Assam and all those you know places up there and you know part of Orissa right so how much more well situated are then they voluntarily gave it up the bum on the street didn't he's in that situation simply due to bad karma does that make sense so that's that's the point is that they're saying give all this up but it doesn't have any meaning because they never

accepted it in the first place they were they were you have somebody let's say they're born into you know high class you know practicing brahmin family in India and they have so many restrictions and then they themselves give up certain considerations of those restrictions to serve Krishna right does that make sense it has meaning you know they would be there taking care of their family and doing all that and they have everything and all facility on all that they give up that nice situation to just be a brahmachari in the temple where they have no facility or no security that has meaning right a guy who you know at 15 left his house and his parents have written him out of the will and then for him to say oh you know you don't worry about all the security he doesn't have any anyway right and the best part is who's saying it right if a nicely situated brahmachari is saying that then take some credence if a grihastha is saying that it's just pure nonsense why is he so fanatic why does he have to call his wife why does he have to make so much money why does he have to go on a vacation you know what I'm saying why does he have to wear silk why does it have to match why can't it be wrinkled why can't it have a hole in it why not stains why all these rules and fanaticism you just be free do what you need to do to serve Krishna you understand they're totally bound by their own created whimsically created rules and they'll follow those extremely strictly because they're the authority so when Krishna is the authority shastra is the authority guru is the authority oh then don't be fanatic you understand so it's nothing to do with actual Krishna consciousness it may be very very slightly connected but it's not actually the point if they're using it to get rid of the rules no Krishna never said you don't follow he says perform your duty did he ever say don't is at the end of this is he going to tell Arjuna now go to the forest you don't have to worry about all that shatriya stuff all this fighting start a business yeah yeah go out to the forest and start an you know organic herb business you know free trade you know fair trade with the local you know aboriginals you know it'd be big you know like that ten conferences and everything you know so the attachment to the dharma is talking it's that you're doing the dharma for yourself rather than for Krishna the point is is dharma means what what does it actually mean to bring artha that but why does it do that why would it do that why would dharma bring artha because it's the way the lord set it up and why would the lord set it up that way it's the natural activity it's the natural activity and why is it natural because the lord does it and why does the lord do it because he likes it that's the point so the point is is it because you like it or because he likes it so if it's a relationship it's because he likes it and he does it that way because he he wants to please you but if you're trying to material means you're only trying to please yourself spiritual means you're trying to please the other person so how can he reciprocate with you if you're trying to please yourself if you're trying to please him then he can reciprocate by trying to please you right the reciprocation for someone being selfish is to be selfish you know you know what I'm saying you know yeah kind of time for dinner and all this no no I want to sit and you know when I'm doing my computer work you know okay you know it's in the oven I'm going out to meet my friends you understand that's that's the reciprocation you know does that make sense so then the point is is that everything works because this is how Krishna likes it everything being Krishna it functions according to the way Krishna likes it so if we do something according to how Krishna likes it then it's pious therefore it gets results but the point is to just recognize that and do things that are pious that it's more efficient how to get

what I want like the demons they all follow Varanashram they're not stupid you know they follow Varanashram they follow all these things right very loud tick tick right you know because they're smart but the point is is that even that has to be given up because what's the difference where if you're you're sinful or pious you're still trying to do it for yourself you know whether you're karmic or jnana you're doing it for yourself so the element of sacrifice means piety means it's based on sacrifice but ultimately the result is for yourself so the process of getting it you're renounced and detached but once you get it you're not so it has to be that no you start with it's you're detached from the result because it's for someone else then when you perform the activity that's actual nice karmic like that does that make sense otherwise it's renunciation it's not common you renounce it but nice karmic means it's already given up beforehand so the word dharma is slow as the flavor of this realistic dharma like no it just means the yeah you could say that but the point is all varieties of religion all varieties but what's the single all the living entities in the spiritual world how many dharmas do they have one that's all so if you give up all varieties then there's only the one that is that service of krishna there's a variety here so that's krishna's point that he was saying in the 7th chapter you do it pure devotional service means you do it to please krishna so this is the conclusion perform your activity just to please krishna that's all in his purport Srila Prabhupada explains that a complete surrender to the lord is the only required qualification for success because if you surrender and don't follow the rules then when krishna says perform your duties you know with knowledge right you know without attachment to the results where it's being offered to him you know to please him so if we give up all those rules then where is the performing our duty you know what I'm saying and if they say no but the higher duty if one may say no but the higher duty is just doing what pleases krishna yes but then why do you say it's fanatic to follow this other thing the point is is you're doing this you say fanatic because you're saying you're not following the rule is more is a better situation or more broad minded or more elevated or that than someone who's just following the rule but they don't know why they don't follow the rule right so then what's the difference now if the person knows why they're following the rule or not following the rule then that is with knowledge but the point here is that it's not knowledge it's just a technique to get you to do what they want that's all if that makes sense otherwise they would explain it you know because if you say what do you mean you know it's like you know it's it's it's it's they're not going to explain it there's no question they're saying no it works that's all you know they're trying to cut through through mentalness or you know attachments or other things like that. So it works there. But if you use it against the Vedic culture, what Prabhupada has given us, we have to remember what we know with the Vedic culture is only what Prabhupada has given us.

You know what I'm saying? What spoon do you use on an Ishtika Yajna, you know, during the Chandrayana fasting, you know, because you, you know, killed a parrot. Which spoon do you use? Okay, not bad, not bad. But you know what I'm saying is that we don't know.

So when we say Vedic culture, the only Vedic culture we've known or heard of is that which Prabhupada has talked about. We don't know beyond that. So then the acaryas have gone through all the Vedic literatures and all the things and picked out what is appropriate for

devotional service, right? Does that make sense? So that is not what we mean by Sarva-dharma-pratyajya, pick that out.

Means it's not important to worship the forefathers because the forefathers came from, you know, somebody from somebody back to Lord Brahman. He came from Krishna. Therefore, he's the original forefather.

So if you worship Krishna, you've worshipped all forefathers. You know, there's no need to worship the demigods because the demigods get their power from Krishna. They're officers for the Lord.

So if you worship the person who they're representing, it's already done. You know what I'm saying? Does that make sense? You worship all living entities, but you worship the demigods because they're getting things done, but the power behind those living entities is the Lord. So therefore, it's accomplished.

That aspect you're giving up, but the point of worshiping guru, following, you know, guru-sadhu and shastra, how you're going to worship Krishna, that you can't make up. They're just lower elements that are trying to engage you. That's not so important.

Is that making sense? But the problem is, is they don't have the knowledge of what varnasrama is. You say to most devotees, manu-samhita, what are they going to say? Yeah, why not? You know what I'm saying? Why not? What are they going to say? Prabhupada didn't translate it. Okay, Prabhupada didn't translate it.

Okay. So Tenth Canto is okay. Means other things, okay.

That's there. He didn't also translate men are from Mars, women are from Venus. That's kind of like gospel.

So, you know. He also didn't translate your, how do you say, your phone manual, you know, or your document for buying your car. Yes.

Yes, he refers to it. He says right in the third chapter of Gita that the leaders of society should study this, because that's how you lead. It's according to the laws there.

It's not for the common person. It's for the leaders. Right? They say, oh, you know, because, you know, the thieves cut off their fingers, or this or that.

That's not what a monk is talking about. But that's all they can notice from it. Why? Because they're not leaders.

Not at least in the capacity to read this, not in the law. You understand? Otherwise, you know, that's for a particular thing. Yes.

Yes, you could say it like that. The Dharma stands on its own. Yeah, the point you could say is

that, is that any consideration that anything other than him stands on its own, that has to be given up.

Does that work? Yes. If you have this false conception that I'm dutiful, I'm doing my duty, is that because you think you're the doer? Is that the false idea? Yeah, it would be what nourishes it. It would be false ego that I have to have an identity, because I can also be the one that, I'm independent, I don't care for the rules, you know, I'm not like the other guys stuck up in all these things, I just do what I want, you know, I'm practical, I work in the moment, you know, I'm happening, you know, like that.

But it's the, it's just that they're more attached to, you know, the element of goodness, but they want to be respected for it, because otherwise they wouldn't mention it. They just do it. If you're doing something because you think it's not your duty to like, even though that would be difficult and not necessarily what... Then that's good.

Then that's better, that's nicely situated. But the point is, is does the duty connect to Kṛṣṇa? That's the point. What's the connection? Why would I be doing a duty unless it's to Kṛṣṇa? So the point is, Kṛṣṇa is what's important, not the duty.

But you're going to express that surrender to Kṛṣṇa, you have to perform an activity. So that's according to your duties. But the duties don't stand on their own.

Eventually will it become more loving towards Kṛṣṇa rather than, I have to do it because that's what Kṛṣṇa wants? Yes, yes. That comes, that's the natural, the spontaneity comes. If you practice a particular form long enough, then you can deal with it spontaneously, if that's the inclination.

It may be just the structure of it itself gives you, you know, an identity of a satisfaction. So it may never leave that, you know, that inspirational, not say inspirational, that spontaneous element. You know, so that's the difference between Vṛndāvana and Dvaraka.

Dvaraka never leaves the form, while Vraj, the actual form is just that complete focus on Kṛṣṇa and just, you know, whatever opportunity there is to serve, it's done. But they won't break rasa, but other forms might be. Yes.

Yeah, well following duties can help you as long as you see it with knowledge. That's why the karma has to be with jñāna, because otherwise then I'm the doer, I'm doing these things. No, the modes of nature are doing.

Material, means the material nature is the material cause. You're not the material cause, we're not. Because we're doing the activity doesn't mean that we're the cause of the result.

Material energy generates the result. She transforms. So, but we can take part in the process as an instrument.

She's the one who actually does it. So with knowledge then we see I'm not the controller anyway, right? And I'm not ultimately the enjoyer anyway. Because if I was, why am I not happy? Why am I sitting here listening to all this philosophy if I was enjoying? No? That's the point.

So we're here because we figured out it doesn't work. Yeah, yeah, of course, then you have the transcendentalism. Does that make sense? These self-help seminars are to give you hope that you can be the controller and enjoyer.

That's what they're for. While the Vedic seminars are to let you know there's no way you're the controller or the enjoyer. That's why they look similar, but they're very different.

But you can't make money with them. Huh? You can't make money with the Vedic ones. You could, but the point is, is do we want to teach this to the non-devotees? Because as we said, the demons follow the Vedic culture very nicely.

I mean, there's a few weak points, you know, they might eat Brahmins or something like that. Other than that, basically, everything works pretty smoothly. In his purport, Srila Prabhupada explains that the complete surrender to the Lord is the only required qualification for success.

Quote, one may think that unless he is free from all sinful reactions, he cannot take to the surrendering process, right? This is, one may say, oh, no, he can take it up. But the point is, then we'll say, oh, this person can't, we can't see him as a devotee or he can't be advanced because of some sin. Like that.

No, the process of devotional service is what's going to elevate you. Sin may be a situation that you're in or it will create a situation that you'll be in. But what you do with that, that's what's important.

So the only purification is still devotional service. There's no other prayaschitta that will purify one. Right.

Prayaschitta, basically, you could say, it has a dual function. One, it makes someone, you know, focus on that he's done something wrong, or at least generally it should be he accepts that something's gone wrong. And so by that contemplation, then there should be some elevation.

But it could be done in another way just by a discussion. So actually, prayaschitta is for the benefit of others who think that the material nature is actually valuable. And that if there's any sin, then it's imperfect.

Rather than if there's Krishna consciousness, right? Oh, he did something wrong, so the whole thing's thrown out. Not that he's done so much service. You know what I'm saying? So what has substance? Yes, so many years of service, or what he did wrong.

You understand? So it's actually the service, and he's done something wrong, so let's work how

to correct that to get him continuing the service. No, service stops because there's this blemish there. So what does that mean? How are we perceiving it? The mundane has substance, and the spiritual is a nice idea.

You understand? But in reality, being practical, not being fanatic, of course. And prayaschitta is just a political adjustment. Prayaschitta is so that this happened, so I would like to do that, but then that happened, so I won't do it.

Right? You understand? Yeah, it's a deterrent for others, basically. Like that. Or to make them feel good.

Those who are bad, it will be a deterrent. Those who are... You want that fan? No? Please don't. Oh.

Hmm? Oh, I see. Oh, because I never think about it, because this is the UPS. So... So, or the religious person feels good that I'm doing it, and he didn't, so he should be punished.

Then that would give me confidence to continue doing it. In other words, the idea is to encourage people to follow the Shastra. Right? So if you can do that by preaching, why would one use any other method? That's why for the devotees, prayaschitta is unimportant.

No, because then you're still looking at a prayaschitta. You've gone around Tulsi, you've gotten rid of the sin, now what? You know what I'm saying? But the point is, it's devotional service that will remove the problem. So you're going around Tulsi because it's your service to Tulsi Devi.

You understand? Otherwise, then it's just, you know, a devotional form of prayaschitta. Then why do we chant this mantra? So that you at least, minimum, will go around. Yeah.

Otherwise, you might be saying, oh, we're not fanatic. You know? Just like Bhagavad-gita sometimes gives us the benefit to be existent. Yeah, yeah.

It's just, you can understand how great it is. You know? Because that's not the purpose. In the song, are we talking about getting rid of sin? No, it's all about connecting to Krishna by serving Tulsi.

She's serving, so if we serve her, then we'll be connected to Krishna. So therefore, that's the main thing. Does that make sense? Yes? So is there any kind of sinful activities or sins that we can disconnect the person from devotional service? Yeah, because, see, the greatest material sin that you can do is killing a brahmana.

Right? There's no greater sin. There's other great sins, but that's the greatest of the great sins. So, equivalent to killing a brahmana, you get the same reaction, is insulting one.

Right? Finding fault in one. Like that. So that's why the Vaisnavaparada, that's the worst, because you have a brahmana, that's bad, but the Vaisnava means someone who's, you know, a realized brahmana, who's come to the platform of surrender to the Lord.

So that's the topmost platform of a brahmana. So that means that's even worse. Does that make sense? So then that's the only thing.

Because other things, you know, there's prayaschittas for, whether it's intentional or not. The killing of a brahmana, if it's intentional, there is no prayaschitta. Shastra gives none because there isn't one.

If unintentionally one killed a brahmana, there is prayaschitta. But if one intentionally, then there's no recourse. There's nothing you can do.

Does that make sense? So that would say it's a more delicate thing. So therefore, for insulting Vaisnavs, that's very dangerous. So we can see is then how powerful Tulsi is, because it's devotional service, that she can even remove the sin of killing brahmanas.

That's very special. What would be the reaction for intentionally killing a brahmana? That, it doesn't talk about sin. Not in practice.

But Prabhupada's mentioned that those who kill brahmanas, they end up living in deserts. Yeah, but there's a prayaschitta. Means, yeah, you have the social aspect, it's there, but it should be something that's in line with what will function within a culture.

You know what I'm saying? Means when you're working on the social level, then all the different kinds of punishments in there are natural, because the common person is working on the social level. But the point is this, brahmanas and it's different, because a brahmana is thoughtful, he can appreciate the scripture, why something should be done. The common person, then that's different.

You know, even they know they still can't help themselves, so therefore by the punishment, then, you know. Does that make sense? You don't have fingers, very hard to steal. Brahmana can understand, shouldn't steal, so therefore it won't happen.

But the other person, even though he understands, he'll still do it, so no fingers, no stealing. What's the point? The point is this, did he stop him doing his service? Did he tell him he couldn't be a sannyasi? No. Where did he say not directly? You know what I'm saying? That's your own interpretation.

Where did he say you can't associate with Vaisnavas, to perform all the duties you're performing? What was the one thing he said? He didn't want to see them, that's all. That was the only restriction. But that was just a set example, so that the sahajiyas and others wouldn't go too crazy.

Does that make sense? Then, after he left, then, you know, he used to see him every day, listen to his singing and stuff like that. So the point was, is that... Does that make sense? Is that also Lord Caitanya showing that he was following the rule? No, he's following. Yeah, he's following.

So the thing is, is those established elements are important, but the devotional service is the actual position. You know what I'm saying? So one has to see the examples. There's another story with Sons of Bhagavan, when he was accused of stealing something from the government, and they were supposed to punish him just by death.

Lord Caitanya says, you know, no peace. Yeah, because the point is, is this is all the political things that's there. It's not his business.

The others can, who are dealing in that area. You know what I'm saying? Because then you have to deal with the king. He wouldn't take money from the king.

You know what I'm saying? So if we're going to interpret it, okay, somebody's going to be punished by the government, we won't get involved. But if the government wants to give us money, we'll take it. Lord Caitanya wouldn't have anything to do with the government.

He's just a sadhu. He just does his thing. That's it.

So he's a devotional... No, the point is, is that it'll be coming as a reaction to some activities, so... So he's not using his devotional position in this way? No. Yes. In China, you know, we have had Sanyasi Guru, he got something from that, and now he was, you know, he was deprived of the guru-ship and Sanyasi-ship.

Then he would travel to leave ISKCON and be separated, you know. Yeah, but those things are his own... Because the point is, is one doesn't have to... The point is, is that's between him and the GBC. But the point is, is one doesn't have to leave ISKCON to preach.

There's plenty of places. Right? You speak Chinese, you want to talk to Chinese. Los Angeles is full of Chinese.

You know what I'm saying? Mostly, everywhere there's Chinese. In Calcutta, I've heard there's one million Chinese in Calcutta. And they all speak Chinese.

You know, like that. So, there's plenty of scope. You know what I'm saying? On that side.

So, one shouldn't get too involved in these things between, you know, the senior devotees. I'm pointing out as a mentality, is that we think the price chipped is actually the working principle. It's the actual, what was working.

No, it's Krishna consciousness that does the work. Because anything material is just the transformation in material. So, what does it matter? Wet stool, dry stool.

The real transformation is switching from material consciousness to spiritual. So, what's going to obtain that is only through devotional service. That's the point.

You know. Does that make sense? So, if one sees in that way, then one can deal with all these different kinds of situations better. So, that means we should not bother too much about these

things? No, we shouldn't.

It means these things happen, and what's between them, you know, we don't need to get into all the histories. Right? Because there's always history. So, that one side is looking at the price chipped element more, and the other side couldn't care less about, you know, authority, then they both have their weaknesses.

So, let them work it out, why we should get involved. You understand? There's no impediment without our doing your service. No, there's no impediment.

It's just said here, you know, stay in Maipa, go to Calcutta, preach there. You know. In Calcutta, there's areas, one area, 30,000 Chinese.

Another area, 20,000. Another area, 15,000. Another area, like this.

It's not that they're just spread all out. They're all in one place. So, it wouldn't be hard to find.

Just go in there, start talking Chinese, and start there. You know, and they'll go on, who's this guy? Right? Right, you know, and then you just start from there. That would be big.

Actually, it's so close to Maipa. Yeah, it's so close to Maipa, so then, you know, it would be big. They put you to jail for preaching.

Huh? They put you to jail for preaching. Yeah. You don't have to worry that they're going to kick you out.

Chinese? Yeah. Chinese. Yeah.

Yes. Hard to stop. At least bring him out to Maipa.

Okay. So, such doubt, that means, unless he's free from all sinful reaction, he cannot take to the surrendering process. Right? To go back to Godhead, one will be free from all sin.

But to take up the process. Right? So, what happens when we deify Krishna consciousness, or devotional service, that you can't perform devotional service if there's any sin. But then, so what are you going to do? So then, you're saying, only a pure person can do it.

So, where is that pure person in the material world? So, therefore, what's the alternative? We'd be practical, just not be fanatic. So. Is there a change of that in the Madhvas? Because, you know, you have to do this for a lifetime.

No, that's just the pancharaptic process, you know, in those forms. I think it takes seven or fourteen lifetimes to get back to Godhead, through all these different things. So, I think that is what, when you're dealing with that Gopu Kumar, I think that's all the different positions.

Like that. So, for them, it's multiple. So, this idea of one lifetime going back to Godhead, they won't agree with it.

So, they go through the whole thing. I think you have to get up to Brahmaloka, and then when Brahma goes, then you go at that time. And Sri's, I'm not sure.

It can be one, but, you know, I don't think that they're saying specifically it's just one. They don't seem to have a problem. I think, you know, it's like, what do you call it? Yeah, I think it was, was it? In Sri Rangam, there's a tank.

I think Ramanaji or somebody threw some bashad or something in the tank. The fish ate it and then got forearms and went back to Godhead. So, you know, they don't have a problem in one life going back to Godhead.

But it's not, I don't think it's just standard preaching. It's more arts. Just because the process is so powerful.

If you take it, it'll do it. If you don't, it takes a little longer. To such doubts it is said here that even if one is not freed from all sinful reactions, simply by the process of surrendering to Sri Krishna, he is automatically freed.

Right? So the reactions. But the point is, is then you want to get free from the mentality. That's what you're going to have to use all the knowledge for.

So that there may be some past reactions. That's not the problem. Oh, he did this 20 years ago.

No. What's the problem? That was done. So you can't change that.

It's in the past. So what's in the present from 20 years ago that you worry about? The reaction. So Krishna consciousness won't go over that.

It will go beyond that. Simply by the process of surrendering to Sri Krishna, he is automatically freed. There's no need of strenuous effort to free oneself from sinful reactions.

One should unhesitatingly accept Krishna as the supreme savior of all living entity. So you're not performing the activities to purify yourself, and this way then you're going to go back to Godhead. You simply try to please Krishna and serve Krishna.

Automatically all the sins and all that are going away. It's the same as, do I perform the activity, give the result to Krishna, or I perform, to please Krishna, I perform the activity. Right? So we'll look at it, dharma is, dharma then therefore is purifying, uplifting.

Right? It's religious. No. If you want to please Krishna, dharma is automatically taken care of.

What if someone misunderstands the whole pleasing Krishna thing, thinking, if I go out and beat up these Muslims, then I will be pleased. But where does it say that that's what Krishna wants? Yeah, but that's the point, that's why it says your duty. And duty is based on shastra.

That's why when he explains, activity in the mode of goodness means it's according to shastra

without desire for fruit of result. Mode of passion means it's according to shastra with desire for fruit of result. Mode of ignorance means it's whimsical.

So that's whimsical, it's the mode of ignorance. So that's why it will create problem. That's why the element of it's shastra, that's why it's so dangerous that we don't care for the rules.

No, we don't care for the rules for ourselves, we care for the rules to please Krishna. So we're not doing the rules because we want something from it, we simply want to please Krishna. And the amount of rules we've been given is not a lot.

It's not a lot. So in dealing with divine or demonic qualities, how does this relate? Because if this person is genuinely trying to please Krishna, but it is just so in the mode of ignorance. But then the point is, is then you're just going to get reaction from mode of ignorance.

What is devotional, you'll get the benefit of that. But what's not, you'll get the reaction from that. Because you're dealing with modes of nature, so you're going to get a result.

That's why this naiskarmiya means you're not dealing with the modes. It means the modes of work is getting done, but you're not influenced by them, therefore you don't get the reaction. Naiskarmiya is also dependent on knowledge.

Yes, so then that's goodness. With faith and love, one should surrender unto Him. The particular words used here, *ma su caha*, don't fear, don't hesitate, don't worry, are very significant.

Because all these things are elements of ignorance. One may be perplexed as to how one can give up all kinds of religious forms and simply surrender unto Krishna. But such worry is useless.

But it means that here, maybe perplexed as how one can give up all kinds of religious forms and simply surrender. So here is saying that Prabhupada is also talking about the forms, that you're giving up the forms. But if we look at it just grammatically, grammatically, giving up forms, that means you had a form to begin with.

So someone who doesn't have the form, never had, then they shouldn't be the ones strongly preaching, give it up. Because they never did. So if they never did, how can they get you to? That's the bum renouncer.

Yes, the bum renouncer. So does it necessitate that we get to the form? No, it just means that one has the proper understanding of what are the forms we're dealing with. Because there's so many forms, but the point is, what are we dealing means, what will be the confusion? We have two in the Gita, that two formulas have been given.

They're both devotional service, but one is considered higher than the other. What is that formula? Yes, that's one. What's the other? No, that's the same thing.

Perform your duties and give the results to Krishna. Karma yoga, right? It's karma yoga, jnana yoga. That's one form.

I follow duty, then I give the results to Krishna. But why am I following the duty? Because I'm attached to the duty, and possibly also the results. But the other form means, I'm attached to Krishna, I want to please Him, so therefore I use my duties in His service.

This doesn't make sense. But we want to constantly say, if I start with Krishna, then there is no duties. But then, what does that mean? How do you serve Krishna? Whimsically.

They'll say whimsical is spontaneous. No, that's whimsical. So it's a mode of ignorance.

So it's not proper. Because if we say, beyond the modes is pure goodness. So goodness means it's being done for your own purpose.

Pure goodness means it's not. It's devotional service. So the form will be the same.

So what we're trying to say is that, I cook for Krishna, I don't worry about any rules, so I don't worry about the pot's too hot, the ghee's too hot, or it's too cold, or it's burnt, or it's uncooked. I don't worry about any of those rules. I only worry about serving Krishna.

Why are we attached to all these rules? Oh, it should be properly cooked. Why are we so fanatic? You know, think, think, the sentiment is there, I burnt those potatoes with great devotion. You know what I'm saying? Does that make sense? So that's, that's the point here is that we have this attachment to being unattached to authority.

You know what I'm saying? That's, it's very strong. We want to be independent, we're the authority, we say what's what. That's, that's the weakness.

So it'll always come back to these kind of rules. Right? And then, you know, so I'm the control, you know, like that. I'm independent.

Right? And then it'll always come back to justice, economics. Right? Ethics. It's always going to come back to, because these are the primary, you could say, misgivings of the modern culture, Western culture, because that's all it is.

It's a culture, it's a bourgeois culture. So it's, at best, on a good day, it's pranamoyic culture. You know, when you're being real spiritual and religious, then it's pranamoyic.

You're thinking of the other person. So here, how one can give up all kinds of religious forms, simply surrender to Krishna. You know, because we're dealing with more than just the Western society, where the idea of taking care of your parents, you know, when they're old, is not part of a Westerner's thinking.

Right? Any teenager is thinking, yes, I should be qualified in school, you know, so I can properly sit myself in an occupation, so that I'll be able to get married, take care of my family very nicely,

take care of my parents, like that, you know. Who's thinking like that in the modern society? Indians, right? Why? Because of dharma. So the point is, is you could technically give that up to do full-time service.

At the same time, there's no need, once they connect all that to Krishna. You know what I'm saying? Does that make sense? So, the point is, is that you're talking here to a lot of people. But now let's say you go to South America.

They might consider these things. Or you go to Asia. They'll consider these things.

You know what I'm saying? Even the Middle East. You know? Does that make sense? So, there is these aspects that are there, that these aspects can be adjusted. Right? You know what I'm saying? Does that make sense? So, neglectful, non-acceptance of authority, how it leads to acceptance of justice, ethics? Because if there's no authority, then there's no dharma.

So what's the next one down? Artha, right? I mean, kama is their point. But that doesn't look so good. You have to consider others.

Like that. So, therefore, it's prana-mukha. Right? Are they interested in moksha? No.

They're interested in kama. But they're willing to cooperate together to get it. That's a level of justice.

Yeah. That's it. So, that is, as you say, there is no need to give it up.

Because it can be engaged. Yeah. But the point is, it's being engaged in that you're serving Krishna.

This is the medium through which you're serving. But they're thinking, you know, this is what I have to do. And then I may give the results to Krishna.

But still, it's not pure devotional service. It's pure devotional service. When I'm serving Krishna, I happen to be a family person.

I take care of all these people and engage them in Krishna service. That's what I'm doing as a service. What would be the consideration then for formal sannyasi? There's no need to announce, but sometimes we see that people pay.

It's according to their nature. If that works, then that's good. Means you have the basic thing is also, someone's a grihasta because they're attached to attachment.

Someone's a sannyasi because they're attached to detachment. Does that make sense? So anything that comes close to attachment, they don't want to have anything to do with it. And they don't need to.

So, you know, both of these. One is engaged in karma yoga more predominantly. One is

engaged in jnana yoga more predominantly.

The point is, is they're both part of buddhi yoga. So is buddhi yoga different from individual? So individual in line with their material conditioning? No, it's the same thing. It's just the proportion.

You're engaging body, mind and words in the Lord's service through absorption and thinking of Krishna, understanding the knowledge about Krishna and the situation of and about engaging one's self or one's senses in the Lord's service. So it's the same thing. It's just from individual to individual, what proportion is more prominent and at what point one is more prominent.

That's all. It's the same thing. Does that make sense? It's not a different process.

It's the same process. They're studied individually so you understand the things, but then they're combined as buddhi yoga. And then it's shown that it's classified as buddhi yoga from this element of, if you're starting with these aspects first and then connecting to Krishna.

That's why the yoga. But if it's starting with Krishna, it's not. Then it's bhakti yoga.

It's pure devotional service. Then because you have to express yourself, therefore body, mind and words are engaged, so the body is engaged according to karma yoga. The rules of karma yoga.

The mind is engaged according to jnana yoga and the intelligence according to jnana yoga. Because you're dealing with material elements. Your body is material, your mind is material.

It's made out of material elements. The intelligence is made out of material elements. We're just so used to it we think it's us, but it's a dead material element.

It's amazing how dead matter can talk so much. Thank you.