

## 2011-03-29 BVPS BG 18.66-67 Manifestations of forms of activities

SAHANA VAVATHU SAHANA BHUNATHU SAHAVIR YANKARA VAVAHAI KEJASRI NAVADHITA MASTHUMA VIDVISHAVAHAI OM SHANTI SHANTI SHANTI OM JAYA SHRI KRISHNA CHAITANYA PRABHU NITYANANDA SHRI ADVAITHA RADHARA SHIVA SARGAUNA VADYA VRINDA HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE HARE RAMA HARE RAMA RAMA RAMA HARE HARE Page 53, verse 66. One should abandon all varieties of religion and just surrender to Kṛṣṇa. Kṛṣṇa promises that He will deliver such devotee from all sinful reaction and does not have to fear.

In his purport, Śrīla Prabhupāda explains that the complete surrender to the Lord is the only required qualification for success. One may think that unless he is freed from all sinful reactions, he cannot take to the surrendering process. To such doubts it is here said that even if one is not freed from all sinful reactions, simply by the process of surrendering to Śrī Kṛṣṇa he is automatically freed.

There is no need of strenuous effort to free oneself from sinful reactions. One should unhesitatingly accept Kṛṣṇa as the Supreme Savior of all living entities. With faith and love, one should surrender to Him.

The particular words used here, mā sucā, don't fear, don't hesitate, don't worry, are significant. One may be perplexed as to how one can give up all religious forms and simply surrender unto Kṛṣṇa. But such worry is useless.

Because the forms are manifestations, because when we say forms, we mean the forms here. So these forms, they are manifestations of the internal potencies, forms she takes to serve the Lord in the particular quality one is looking for in your endeavor. It means you're making an endeavor to get a result.

That quality of that result, that's actually what we're looking for. It's not so much the result, because if the result doesn't give it, I mean, if the result doesn't give the quality we want, we're not actually interested in that particular form of a result. Does it make sense? It means, if you think, yes, by getting this house then it'll be very prestigious, people will respect you, you can do so many things.

And so that element of prestige is what one's looking for in having the house. So the house is only what will get you the prestige. Now, if you get the house and it doesn't turn into prestige, somehow now people are complaining, how is this guy having this house? Then you don't want the house.

So it's not actually the house. The house is a way to get it. There are so many ways to get.

So that's the point, there's unlimited manifestations. So one may be prepared, how can I give this up? But that's not a worry, because the point is we're trying to attain Kṛṣṇa. So even on this

simpler level, this Brahman level, then just seeing the quality, it's still Kṛṣṇa that we're looking for.

So if you give up one form because another one will be more favorable, you don't feel it's wrong. So therefore, in what we're doing, how we're materially situated, we're situated because there are certain qualities of Kṛṣṇa that we're impressed by, that we're attracted to, that we're trying to obtain or serve. So the point is that if that quality is served, the form is not the important element.

But to think that the form is what generates it, on the material platform, and one thinks, I am the one generating it, so therefore I want to do something else, so I will get that same result by some other method, then we've made a mistake. Because whimsically nothing works. That's for children.

They think, I'll flap my arms, I'll fly, or I'll jump out of my bedroom window, like the ninjas in the movies, and I'll be okay. They think all kinds of stuff. How you say, the coyote falls off a thousand foot cliff.

What happens when he hits the bottom? Makes a hole in the ground that's the same shape as his body, and then he crawls out with a little bit of dirt on him, brushes off, and then after making a few comments, then he's back to the chase. So, nice, but that's not how things work. Regarding this surrender, it seems I've been speaking to people, and they understand, they get it.

The whole meditation thing, these monks are apparently very happy, and as soon as it comes down to this surrender thing, it's like, well, I'm fine, I'm good. Yes, because then it's playing with their identity. It seems like this, somebody wants to enjoy by, how you say, riding a bicycle down the side of practically a cliff, and then when it does go over the cliff, then they pull their ripcord, and then they parachute down until they fall into the river that's a rushing rapid, and like that, and then they climb out the other side, and they go, that was good, like that.

And somebody else likes to sit in a very, very peaceful place like that and do nothing, and in that way they enjoy. What's the common point? Enjoying. But because we see forms as the all-in-all, this is one of the problems, is we see forms as the all-in-all, then we think, oh, they're so different.

They're not. The Buddhist monks sitting in a monastery somewhere, and the crazy guy who jumps off of anything that's more than three feet off the ground, they're the same. They're both enjoyers, and they both think they're the supreme enjoyer.

So now, the small-time monk and the small-time extreme sportist, they match, and the abbot of the monastery and the guy who's the world's craziest extreme sportist, they're the same. They're the most committed to their method, their particular form, on how they're going to be the supreme controller and enjoyer. This is where people get thrown off.

So that's why when we rely too much on the form, that's where the problem is. Because we say, okay, yoga. They're doing yoga.

Not doing sinful things. They're vegetarian. They like mantras.

We like mantras. Hey, we're the same. No, they're gross sense enjoyers who they want to enjoy.

They have all the facility, but they're still not happy. They want to know how they can be happy, and that means being materially enjoyed. So they found that so much pressure in that they're not able to sleep properly.

They're not able to focus on their relationships. They can't even sit and eat dinner with friends without being distracted. So by doing the yoga, then it calms them down and lets them be aware that there's various ways they can approach.

In other words, if there's so much work, there must be recreation. So the mind must also have some rest. And then it makes their endeavor.

They're better at their profession now, and they're better at enjoying their relationships. But it's only a tool to get to be the controller enjoyer. Remember when Prabhupada was talking with that race car driver.

They talked form until they got to substance. Then he said, you become afraid. Now you're talking equality.

Now you can now take it very nicely into the Vedanta. Because Brahman being the entry point, it's qualities. You understand? So it looks the same, but that's the mistake.

So because of that, then the other side is, oh, we don't want to look like this because that, but what's the problem? You know what I'm saying? If you had a yoga center and a Thailand Buddhist monk, you know, was brought in as a speaker, what would he wear? Yeah, he wears robes. Right? That's the thing. Anybody like that.

If someone's really into it, then what do they have? They have their beads and they have, you know, a scarf or a chudder or that. It might even have some robes or some wild oriental pants or something that no one else has. And you'll think, oh, this guy's really serious.

So why wouldn't they think we're serious? You understand? So form is only there because it serves Krishna. So forms means the internal potency which it takes particular form in a particular situation. That being reflected here, it's the same thing.

Mechanics are the same. But we think that I've actually gotten the result. But the result is only a form.

So if we got the result, the form, and it didn't have the quality, we'll just say, oh, you know, oh, you worked so hard for that. Oh, you must be so happy with that. No, it was nothing.

No, but you spent years in talking about it and that's all you were into. Yeah, but, you know, it wasn't what I thought. What was it? It means the quality they're looking for.

So the focus is on the form, but actually it's not. It's actually on the quality to be obtained by the form. Yes? Sometimes the most successful days you have on participation would be in a really downtrodden area and the worst days would be in like a so-called spiritual town where they're all into meditation.

So it could be that the substance may be more similar, but the form is so different when you get to the essence. Yes. Because essence, that's why Bhaktivinoda Thakur talks about the sara grahi devotee.

Sara means essence and grahi is one who can take. So the devotee who can take the essence, that's the real thing. So that's why Prabhupada was so successful in preaching because he could always find the essence.

And essence is what everyone's looking for. But due to lack of knowledge, due to bad association, due to advertisement, due to, you know, whatever the reason, then they think it's the form that's actually the thing, but it's not. That's always the element, is that there's something that will make you happy, but with time it doesn't.

You know, it just becomes the rat race, right? When you're young, it's not the rat race, it's opportunity. You know, when you're older, it's the rat race. You're successful, you're doing all the things, but you have to be there at this time, you have to answer the phone at that, you have to go to this dinner, you have to take that guy out to lunch, you have to do all these different things, you have to dress like this, be there for that, only stay in this kind of hotel, only go to that kind of dinner.

It's a rat race, right? But for someone else, oh, that's glamorous, oh, that's all this, it's all the, yeah, one night, yeah, it's glamorous, you know, every night it gets old. You know, like that, so. You know, I always find that, you know, when you hear about it, occasionally it comes up, not very often, but like, there'll be a discussion or a story or some kind of news thing where they're going through, let's say, the American president.

He's just sitting in, you know, his bedroom, you know, with the wife and kids, watching television, and they're watching some, you know, common show, because, I mean, of course, that's all, it's not that there's a special channel just for presidents. Presidential channel, yes, only world leaders can tune in, you know. It only costs you a million dollars, you know.

No. It's the same stuff, so they're watching the same stuff, eating the same popcorn, watching the same channel, having the same fights, like that. So, you know, it's just that then, when that's all over, then they go back out and sit in their Oval Office and, you know, sign all kinds of important papers.

It's just very ordinary. So, and you just think, that's so ordinary, you know. You would expect,

wouldn't he be doing something else? But what is that something else? What would he be doing, you know? So that's the, yeah.

So, these things that you don't have to worry about giving up all kinds of religious forms. We understand giving up sinful forms, but giving up religious forms, then we're more worried. Right? But giving up doesn't mean we don't care for them.

Giving them up means to obtain the quality of Krishna that actually we're looking for, and even to go beyond that, and here you're surrendering that you're just trying to please Him. So that form that will do that, that's what we're looking for. You understand? You're surrendering, so what form will obtain, express that surrender? That's what you're looking for.

While the other way is you're accepting certain forms to develop the attitude of surrender. Right? Does that make sense? So one doesn't have to worry, but this does not mean, this is not used, therefore we don't care for rules, because the point is, when you surrender, you're going to use that form that works. Does it make sense? Yeah.

Don't fear, don't hesitate, don't worry. These are all in the area of sambandha. Right? Because the identity is there.

I'm a pious person, how can I do something that would be different from that? Or if I do this, I'll get a reaction, or some way. Does that make sense? The brahmacharis, the family, they're telling you, how can you leave the family and all this? This is nonsense, you have a duty, you have all these things. Yes, you do if you're a materialist.

But if you're looking at the spiritual, and they're not spiritual, then even though it may not be ideal, but the point is, is pleasing Krishna, serving Krishna, developing one's Krishna consciousness, that's actually what one's looking for. So then, it is, there'll be no reaction for serving Krishna. Does that make sense? Yes.

When Srila Prabhupada, he preached so strongly, and everybody was convinced, this is preaching, and then many people following the instructions of Hidam, many of his followers, in the early days, they surrendered completely. Yes. And then something happened to them.

So, it wasn't... What is this something? Means they just went away to deal with whatever, they were brahmacharis, very strong, sannyasis, this, that, and then, apparently, there is a contradiction, and it wasn't complete. Meaning they went back to their, you know, whatever life, and then... No, there's no contradiction, because the point is, is you're dealing with form to serve Krishna. But if you don't see that that form is only a tool to serve Krishna, and serving Krishna is actually beyond the form, all they did was change forms.

So, there's no contradiction at all. They maintain the same focus on form as then. They were successful as a devotee, they're successful as, you know, doing other things.

You know what I'm saying? They were a big manager, and now they have a flourishing business

in square tomatoes. You know what I'm saying? Like that. Does that make sense? So, it works.

So, it's the same thing. They're just seeing form. But if you see essence, that's what's beyond.

So, if they were seeing the essence, then there's no need to change form, or you only change form as is useful for attaining that essence. You know, as we were saying before, there's no difference between them, but because form so much... Because form is there because it obtains something. But emergencies, sometimes it's opposite.

You know what I'm saying? Let us say, you're trying to get somewhere, and there's an old person in the way. So, you will wait for them to go by, or if you can, you'll go around, or that. It's not as efficient.

But that would be considered the proper thing. You know, if you were trying to get to the counter, and there was this old guy walking across, then if you just walked straight through him and got to the counter, no one would say, wow, this guy's so efficient, so focused. You know, he just knows what he wants and gets it.

It doesn't matter what opposite. No one's going to say that. They're going to say, he's self-centered, he's rough.

They're going to say all kinds of nasty things. Right? Now, let us say that, you know, that old man is still there, and you are, you know, a wall is falling over. Right? And if you go up to him and say, my dear old man, please move, and all this and that, by the time he gets his walker over there, then him and you would be squashed flat.

So, you might completely just push him out of the way. And then, they'll say, you know, you were here, you were fast thinking, you know, you were, you know, you were, you know, very dynamic. You understand? So, emergencies, many times, it's the opposite.

That's why, in one situation, they do one activity, the situation changes, they try to do the same activity, it fails. Because activity must be based on the present, the moment, the situation. Does that make sense? So, therefore, then, in the emergency, where there's no Krishna consciousness, no one's Krishna conscious and all this, and, in any case, it's proper, before one would be a grihastha anyway, one should have brahmachari training.

Now, normally, it should start at five, you know, after sufficient raising by, you know, how you say, socially and spiritually functionable parents, having been, you know, how you say, you know what I'm saying, the whole process. So, then, by the time that they're, you know, eighteen, twenty, twenty-five, like this, they're grounded solidly in the practices of Krishna consciousness, the philosophy of Krishna consciousness, skills of Krishna consciousness, and whatever other skill that they may be interested in. Then, now they get married, and then they practice their family life.

Okay? But now the person is, you know, in their twenties or thirties, they haven't gone through

any of this, they haven't experienced any of this. So, then they brahmachari, leave everything, move into the temple, they get trained. And they do it, you say, for ten, fifteen, twenty years, you know, even thirty years.

But what's the big deal? Normal brahmachari training is twenty years. And Vedas also say one can go up to thirty-two. Right? So, then that means twenty-seven years.

And then get married. So, then, at that point, now that they've gone through this, they've been trained, and then they get married. Technically, it's not that strange.

It wouldn't be ideal, because the situation is, you know, things happen at a certain time. You know what I'm saying? So, therefore, you know, getting married when you're younger is better, way better than getting married when you're older. But the point is, is that the living entity has these certain needs and desires to take care of.

So, if they take care of them at this point, better now than next life. You know what I'm saying? You know, best is that, you know, at fifty, he's thinking, OK, this has been enough, and then moves on. You know, a lot better than he's seventy-five, and think, OK, this has been enough, now time to move on.

You know what I'm saying? Does that make sense? So, but, if it's accomplished, it's done. So, we're not saying that, we're not trying to say, oh, it's good. We're saying, if you're looking at the essence, then the point is, is, what's the difference between the Upakarvana brahmachari and the naisthika? And why doesn't he marry? The training's the same, knowledge is the same, experience is the same.

Yes, he had it before, he had the realization. So, now, then, if they have the realization, they stay. They don't.

They, you know, how you say it? Move back, like that. Does that make sense? But, in one sense, it's a step forward. In the spiritual sense of that, now they're actually, in a more mature way, taking care of those needs.

The weakness is, is that they're still stuck on form. You know what I'm saying? So, to say that they went into that, they changed from this form to that form, that's not the big deal. Right? And so, because they're probably better situated now than they were before.

But, you can't say that it was bad that they went through that, because otherwise, how do you take, you know, you know, a mlechha or a yavana like this, and then train them in Vedic culture, unless you start from the beginning, which is brahmacharya. Like that. So, it's not bad that they did that.

And then, when they got married, then that's not ideal. All this whole thing should have happened before. You know, it's a little backwards.

You know, especially if they were, you know, like, does that make sense? But, it's done. So, that, okay. Changed from this form, you figured out, you know, you were in the kitchen all this time, and all that, but actually you needed to be, you know, out on sankhyaton.

You know, like that. So, okay, you found, you found your niche, right? You know, you found your spot. But, the weakness now is that with the same inability to see the essence that allowed one to move back, in this case, right? Then, it's the same problem that they're going to have at present that they think the form is still fine.

So, I'm just being practical. You know, I'm all these different, you know, how you say, rationalizations and all. You're still looking at only form.

The point is, okay, you're more comfortable as a grihastha than as, you know, the big brahmachari, or big leader in this and that, and just, you know, doing whatever you're doing. Great. But, how are you engaging in Krsna service? How are you seeing the philosophy of Bhagavad-gita in that situation? How are you seeing that it's the modes of nature that are carrying things out, and you're just an instrument in this? And you, in being an instrument, you can either be freed by seeing in relation to Krsna, or bound because you don't.

How is that improved? If that hasn't improved, then what's the difference? The boy was on the right knee, you know, so that's a problem, so I've moved it to my left knee. Now everything's fine. Now it's great.

You have to understand, Prabhu. What's the difference? So, it doesn't matter, those things, it's a matter of understanding that they have seen that surrender to Krsna, and whatever the case, because Arjuna is a grhastha, he's going to fight on the battlefield, but he surrendered. So it's not surrender means give up everything, and, you know, move into the temple.

If that's the situation that will be the most favorable, that's what should be done. Why wouldn't one do it? Right? You know, it's like, you know, but if that's not, then why you wouldn't do what is the most favorable? Right? So this is his nature. By his samskaras, this is what he's going to do.

Does that make sense? So it's not a matter of this, it's a matter of form. But they've given up certain forms, but still, have they surrendered? You know what I'm saying? Was it the process of surrender that they gave up that particular form? You know, they gave up one ashram for another, or one situation, you know, occupation for another, temple president to, you know, selling cars, you know, or, what, was it a process of surrender, or was it just switching forms? You understand? So the point to look at is that's not, how they've situated themselves, that's not the big deal. Not ideal, but that's not the problem.

The problem is, is the surrender there? Is that knowledge to understand how to surrender and how to be involved, is that there? Yes? Is it possible that at the present, as you've described before, at the present, when it all happened, they did surrender, and then, then later on, they

looked back and... Could be, could be. But the point is, the element is, yes, if they give up that determination and focus, then that's always the choice of the living entity, the free will. So that, what I was speaking more was on the knowledge of what's happening.

You know what I'm saying? The knowledge. If that's there, that will more easily maintain, because enthusiasm, determination, these are all qualities of the mind. So if the mind understands, at least, you know, basically understands there's a, the importance of it, it will make that endeavor.

Whether it will be successful, that's another thing, but at least there's that attempt. So by having knowledge, then that's, will support that. Right? So the ultimate thing is just surrender.

Right? But to surrender, it may require a whole background of knowledge and practice to make that practical. So that's why he's saying this at the end of the Gita, after 17 chapters of instruction. So it's not that all those 17 chapters don't matter, and oh, that's just jnan, all this moza, no, this is what makes it.

If it's a matter of, what would Krishna be happy with in this situation? How could I serve Krishna here? Right? If that's not what's motivating, then you step back to, okay, in this situation, there's these opportunities for sense gratification, then in general, according to my samskaras, I'd be attracted to, but how will that be service to Krishna? Because I'm not supposed to be looking for opportunities for sense gratification. Right? So therefore, you know, that's not the goal. If the mind is still, you know, committed, step back again.

From that to, okay, well, this is the modes of nature, so what mode is at work? Is it part of my duty? You know, is it part of my duty, but I'm looking at the fruit of element? Or it's not part of my duty, and I'm just whimsically inclined. So what mode is there? So then how to get above those modes? What mode should I be working in? Right? So goodness is better than passion or ignorance, because it's illuminating, but you still have to get to the devotional platform to become freed from the modes, and if I'm freed from the modes, I won't be affected. Does that make sense? So you just go back to whatever stage it works at.

And if not, okay, then engage whatever that is, you know, in some way, somehow to get the result to Krishna. Does that make sense? So some way is connected to Krishna. The minimum is, I'm doing this for myself, but I'll give the result to Krishna, and the best is, is that I simply want to please Krishna, so I'm performing this activity that the result is for His pleasure.

So these are the two spectra. So Krishna's pointing out here the conclusion, you know, that end. And then He begins from this end.

Is that okay? Like that. So it's a way of looking that there won't be any problem, because, see, from here, now if you looked at, if you want to solve the problem of, okay, engaging senior men or talking about things like that, or, you know, what example to follow, where do we start from? Where would we start? Nature, but that's there, but what would be the solution? From what

we've just discussed, what's the actual solution? Yes. Yes, but they're in a situation, so you have to start there.

That would be a next step. So what's the first thing, based on what we've just discussed? Connecting it to Krishna, okay, but that would require? Knowledge. So in other words, it's just a matter of education.

The only thing lacking is education, that's all. Nothing else. But if we take that other perspective, then there's so many social difficulties and then there's doubts in the Vedic system and we've tried all that and then this and that and this one wants to do this and that one wants to do that and how we can put it all together and, you know, this has been around a long time and there's all this history with him and all these other people and this one with that.

Can you get anywhere? No. So devotees are dealing with this platform since 87 and that's why socially it's not getting anywhere because they're simply looking at form and not looking actually at the essence of Krishna consciousness and education is never, ever, ever a topic on the table of dealing with all these difficulties. Never.

When all it is, is how to reach the devotees in a way to educate them that would work in the situation they're in. Right? Okay, they're working people, do something on the weekend, have a retreat, do it in the evenings, do home program. What it is, but do programs for devotees to get educated so they would know how to situate themselves.

Right? You catch them, they already conquered the world and now they retire. Now bring them out of retirement. You know what I'm saying? Each of our communities, you got enough people there to run the whole country.

Right? But they're not. They're buying groceries or changing diapers or you know, something else. Important, but... You understand? So it's a value.

It's not a matter of all the history and this and that. No, but you don't... None of that. It's simply education.

They understand. You know? Then it'll move forward. Yes? It seems like to give education, they should be inspired to take it.

They should be inspired to take it, but who's been inspired to give it? That's my point. Yes, they should be inspired to take it, but the point is, the foundation of the forum is the teacher. The teacher's there, then you can look for qualified students, but if there's no teacher, there's no discussion.

There's no use discussing qualified students if there's no teacher. My point is, where's the teaching? Does that make sense? So, forums are important because that's what'll be used to express the pure devotional service, but the forum must be seen that that's its only value. Right? Why is the internal potency special? Right? Right? Because all the forums are in

connection with the Lord.

Right? What makes the material world a problem? Because the forums aren't connected, at least from our perspective. They are, that's why it functions. No human beings are around, you know, the trees grow nicely, the birds chirp, you know, everything happens, right? Because the laws, it's going on, but the point is, we can take part, since we're there.

If you're not there, don't take part, since if you are there, take part. So if you don't exist, you don't have to do anything, right? But if you exist, do something. So even if you think you exist, though you don't exist, still, do something.

Does that make sense? Yes? No? Maybe, yes. In relation to the senior devotees going through the system, becoming senior, temple president or whatever, and then leaving, they've risen to the highest point in our structure of our society, so to speak. Just a comment on his, this is rhetoric, right? Means he only brought it up to temple president.

But then he's saying, but to the highest level, you know, like that. So you've got to understand, he meant the others, but that would then seem, but if he says temple president, it's very generic, and everybody, it'll fly with everybody. Just a short point about how, this is how nicely one should present things.

Continue. Higher in the fall is a problem. Yeah, yeah.

Then they go, they go outside, not that they're glib, but they go outside in order to study more, maybe. For instance, they've reached the highest point that they think is in the structure. Then they find it difficult to come back, because they've already reached to a certain height, and there's younger ones underneath them.

So those people, when you try and give them education, because they've then been dealing with material nature, they then develop some kind of pride, because those who are trying to bring them back, they're always younger, they're always there. But what I'm saying, the problems that you're perceiving here are still all forms. Yeah.

You know what I'm saying? So they've gone from one form to another, and they're bothered by a different one, like that. So that's the thing, because older, you know, what's, what's, you have, you have two old men, right? Or let's say three old men, right? One's 107, one's 106 and 10 months, and one's 107 and 4 months, right? So there's a big difference there, right? Isn't it? I mean, you know, the guy who's 106 and 10 months, he's still wet behind the ears, right? You know, whippersnapper, no? You know, and then the guy who's, you know, 107 and 4 months, the guy's just so out of it. I mean, that guy's like, you know, ancient.

But the guy who's 107, now he's right. He's the guy, he's the man. No? So you're dealing with the soul that's eternal, and then you're laying onto that, you know, an age perspective dealing with a hundred years.

Yeah. So that's always a problem. Age does give perspective, but just because you have age doesn't mean by age automatically you're respected except in the association of shudras.

If someone gets 90 years old, right? And I don't see that happening so much. Someone's 90, it doesn't matter if they're shudra or not, they're respected. Because at 90 somehow you've seen a lot and you are, you have definitely given up on the idea that you're going to live forever.

Even at 80 there's still that idea I can still make a difference. But at 90 it's just, you know, okay. Yes.

Yes, you would. But they should give them out at 90. No.

A hundred is, we're amazed you're alive. The one they give out at a hundred should happen at 90, and at a hundred they should give out, you know, congratulations. Yes.

It's still upadi. Because here it says, fear, hesitate, worry. These are all identity elements.

You're fearful because you're fearful the reaction, and I am a good guy, I'll get the reaction, or if I get the reaction I'll be involved in that and I'll be that part within that reaction. So it's not, the reaction is not me, it happens to the body, it happens to the situation. You know, hesitate means I don't see myself as a doer, I don't, and I don't have that inspiration because inspiration is still part of sambandha.

Don't worry, you know, the anxiety about these things and, you know, looking at the past, and so many things have happened, or something might happen in the future, I might not get what I want. So it's a matter of, but the training is to the essential thing. They want to come, by your example, they want to come back in, but there's all the young people.

But the point is, is what they called the top before technically was the top, but still there's more. So what they were doing as the top before, these young guys can do. But because of the experience and the Krsna consciousness, and if you contemplate these things nicely, now you have a top that's beyond what they're doing, because what they're doing is just manipulating the material energy to get, you know, nice results for Krsna.

You understand? So if we take that manipulation as the highest, then, yes, you're going to have a problem because once you get old, young guys always manipulate better. It's just the way it is. In general, one or two people, they're still good.

But that's just the way it is. Yeah, that just, they can just on the ball, you know, like that. So the difficulty comes is that we will, educating them means seeing in their own life how to apply that, then they'll be able to lead all these others in how to see it in theirs, because they were a manager.

Because managing it's not the big thing. Having the vision of Krsna consciousness, knowing how to apply it in your life and how to teach others to apply it in theirs, that's the higher

element. That's the element that you'll always have a job.

Right? Being a temple president, at their time, it gets old. You know? All managers retire at 50, in their 50s. So if you take the highest level, the main thing is managing, your administration, then they have to retire from that.

And they did. You know? But not, you know, not necessarily for Vedic reasons. You know, so, you know, Vedic form of that.

So the thing is, so because they were, in this case, you know, leaders in those areas, now if they have that knowledge and understanding and practice, they will be able to guide those who are in the present involved in those activities. You know what I'm saying? They were a big manager, so they can train today's big managers, not necessarily in how to manage. That they can do on the side.

That's a side thing. But they can teach them how to see Krishna in their management, so that they don't have to go through what they did. Is that what you're saying? They've got the realization of that.

Yes, but that means you have to train, so that element comes out. You know what I'm saying? In other words, we're going through this knowledge, but it's up to the individual to realize, but we're seeing that there's something else being talked about here. So it's not that there's a problem in technically what's happened in the past.

The problem is, the actual problem is, stopping at a particular point and not continuing. In other words, stopping at third chapter and saying, this is it, this is the conclusion. And Krishna says, it's bona fide, so no one should bother me.

Okay, great, but don't preach it. Just say, I'm okay here, leave me alone. But don't say, no, everybody else, what are you doing? Why are you, what's all this gyan and not fourth chapter? Third chapter is enough.

Krishna said it. No, but we're talking 18th chapter here. So in other words, it's a depth.

It's not any different knowledge. All that he's saying in the 18th chapter, he's already said in the previous chapters. You know, either alluded to it, you know, or given very specific details.

Now he's giving the conclusion on how to practically apply it. So this is what's necessary. That is there.

Then you have, you know, those who are, you know, new, they get trained properly. Those who are in the position, then they're going to be, you know, see what they're doing in a better light and move through the whole thing better. Those who are, you know, more senior, then they can, you know how you say, guide in these things.

Does that make sense? Yes. So we see it has nothing, no management, nothing political,

nothing economic, doesn't cost anything. You know, I mean, more than it takes to get a Bhagavad Gita.

Right? So, you know, what are the costs now? Okay. 150 rupees. And you can start your own.

200. You can start your own university. Right? Your own guild of Vaishnavas.

Right? Who are studying the essence. That's all it takes. All the Western universities, they started out in people's houses and a veranda.

They didn't have a campus. Right? They just, wherever there was the teacher and wherever they could get a spot. I think it was Cambridge that actually was the first university to buy land and build buildings specifically just for teaching the classes.

Like that. And that was in 1200s. Right? But before that, you just had the class where the teacher was.

All other natural systems in the world, that's where you have it. Right? Shiva's at the rabbi's house. Right? You know, like that.

Rabbi's wife will come in and tell everyone, you know, enough of all this stuff now. You know, you got to do this or eat dinner. You know, like that.

So it's going on. It's the natural thing. So that means one doesn't have to have, you know, one simply has to have facility and then start that.

Does that make sense? Does that work? So now it's a very different perspective and we see it's not, okay, that's one opinion. No, it's the perspective that clears away everything else. Right? You can say, no, but they have the antidote, but then the teacher has to find the way in.

But it doesn't require, the only element of history is to know what samskaras you're dealing with so that you know how to get in. That's all. But it has nothing to do with them learning Gita or situating themselves nicely in self-realization.

And then once they're nice and they're a nice preacher and nicely situated, you can't go, yeah, but 30 years ago in his temple he did this. You have to leave that alone. If he says, no, I want to be the temple president, then you bring it up.

You know, but, no, the preacher, then what's the problem? Does that make sense? So that's the thing. Vedanta cuts beyond all this. So that's the thing.

It's what's so perfect about it. So that's the full surrender. Is that one just, whatever situation you're in, you just deal with that with this knowledge and connection to Krishna, the pleased Krishna.

Then there is no, nothing else. Is that okay? Okay. Srila Visvanatha Cakravarti Thakur

comments, Krishna says, previously I told you that you did not have the qualification for the most excellent unalloyed devotion to me.

At that time I said, whatever you do, whatever you eat, told you that your qualification was for karma misrabhakti. So here's the thing, whatever you do, whatever you eat, means whatever you're going to eat, you offer that. You know, so this thing is, oh, you can't offer that to Krishna, you know, Krishna doesn't like, you know, western food or this or that.

Yes, Krishna may not like, but you do. So you're going to eat it, so offer it. So it's not a problem.

Now, however, by my special mercy, I've given you the qualification for unalloyed bhakti. Remember, Krishna said before, and the acaryas say it's by His grace one gets it, but one has to desire it. But if one doesn't desire it, why would one get it? One wants it, one gets it.

But we see is even if one desires simply to follow the order of guru perfectly, even if you desire something else, there is a tendency, you'll still get it. Like Dhruva Maharaj, he was following Narada Muni's instructions perfectly, because he wanted to see the Lord. He had a different purpose for seeing the Lord.

So it wasn't pure devotional service, but he followed the order of guru to please guru, and Krishna then blessed him. So then he came to that platform. But in any case, there was the idea of pleasing Krishna or the spiritual master, the Vaisnavas.

Then it works. I have violated my own rule that unalloyed devotion may be obtained only when somehow or other one receives the mercy of my pure devotee. Just as I will violate my own promise while fighting with Bhishma.

One receives the mercy of his pure devotee, but here then Arjuna is speaking directly to Krishna, so Krishna is the guru, so he's pleased guru, so therefore it works. But his point is, he always goes through, so we should not think, well, I'll also do that. No, there's always a few devotees who they're the ones that directly interact with Krishna.

So Arjuna is one of them. Right? Mother Yashoda is one of them. Right? You know, then Radharani is one of them.

You know, Subal, Sridhar, Madhuman, they're there. You understand? The heads of the groups of the lines, they're the one. Everybody else, don't, don't try it.

It may not work for you. Right? So his point is, yeah. After delivering the supreme knowledge of Bhagavad-Gita in verses 67 through 71, the Lord describes the process of disseminating this knowledge and the results for those who hear, study and preach this message.

Verses, okay, so this means we haven't read these lines. When they're in the center of the page means we haven't read them. Right? And when they're on the side means we have.

Okay, 67. Okay, 67. Preaching and studying Bhagavad-Gita.

This confidential knowledge may never be explained to those who are not austere or devoted or engaged in devotional service nor one who is envious of me. So that's the only restrictions. Like that.

You know, this is not the, in other words, don't pull out the, how you say? I can't even remember it now. But, you know, there's that whole song about how this train's not for this person or that person and all this kind of thing. So don't pull that one out at this point.

Ever heard that one? Yeah, some are not, because the ones who are envious don't come anyway. You know, a maximum will come once, grumble a lot and then go away. They just don't come back.

So you never have to worry about that. That's why you think, oh, you can't speak so strongly. No, go ahead.

Those who can handle it, they'll be there. And those who can't, won't. You know? And those who won't, they're not supposed to be there.

Confidential knowledge never to be explained to those who are not austere. Austere means performing their duties. So now they're performing their duties.

Now they've changed their duties. So as long as they're doing nicely, you know, okay, they've left their post and now they're just another person in the community, family person in the community. They're doing that nicely, they'll be, that's austere.

Like that. You know, devoted, you know, so they're trying, they want to please Prabhupada, they want to something, something is there. Like that.

Engaged in devotional service so that, you know, they come, at least, you know, janmasthami, you know, for prasad. You know, something is there. They're coming.

Like, you know, one who is envious. So as long as they're envious, then it's a problem. They won't be able to listen.

So the point is, is if they have these qualities, don't worry about it now. You preach to those who don't. And because there's every chance that those who don't have these qualities associate with those who, I mean, yeah, do have those qualities.

Then with time, then they'll hear things and they'll slowly come around. So it's just a matter of time. In relation to the people who go away, is it sometimes that we, we always follow this path of coverage, rather than any type of raga? No, but raga, it's not a matter of, you can't just follow raga.

And you can't just discuss it openly? No, you can discuss it openly, raga. But the point is, is raga means, there's a science of raga. Raga means you follow the Vaiti enough, then you become spontaneous within that Vaiti.

You know what I'm saying? The other, other lines don't because that's not what they want to get to. They become very inspired, naturally inspired in following those rules in newer and newer ways. But it's still, its form is still those rules.

So they become very inspired as devotees, as preachers, as, you know, like that, servants of the Lord. But the spontaneous platform means that that's, it's based on the mood because it's totally, simply for Krishna's pleasure. Because you can be a pure devotee and it's still, it's basically, it's for Krishna's pleasure.

And ultimately it will be. But it can still be the thing it's not immediately, directly for. The residence of Vrndavana, that's all it is.

That's why we say pure unalloyed devotion. So this pure devotion here applies to any Vaisnava. Pure unalloyed, that's Gaudiya.

Yeah. So, so that's the whole thing because you may say, oh but he's, you know, engaged in sense gratification or he's doing so many things so he won't be able to understand. No.

It's a matter of is, is there a sincerity to engage in devotional service in some way. So, then the, because someone may be very religious, very righteous, doing everything properly but if they're not a devotee they won't be able to understand. Because, it can, no, no, no, but it's not, the devotion is following the rule is important.

That's why they, they're so stuck in form they can't see it. But those who say there's no need of form, they can't see either because they're not austere. Right, because austerity means following your form.

Right. So spontaneous will be that you're, you're, you're accomplished at following it where now that spontaneous aspect starts to manifest. Otherwise it's like this modern teaching method where they try to apply the Socratic, you know, process on people who haven't been trained.

You know, so you have a group, you know, a room full of seventh, seventh graders and then you read them something and say, okay, now what do you think? I think it was stupid. Oh, no, anybody else? Does that, well, you know, I think he was an idiot for doing that. Oh, very nice.

So what does everybody else think of what he says? I don't think. You know, when's lunch? When is this over? Are we going to be doing this all day? You know, then he's like that. So it doesn't work.

Why not? Because there's no foundation. You understand? The Socratic method is meant for people who have a foundation in knowledge. Then you can bring out this, encourage the spontaneous element.

You understand? Yeah. So our foundation is service to the pure devotee. It means we have our basic, you know, Krishna conscious program and stuff like that.

So that's our foundation. But even more essential than that is wanting to please Prabhupada. Because you see these older devotees, practically most all of them, that's very solid.

Other things may not be at all. You know what I'm saying? But that's there. You know, it's like, you know, the guy may, as far as looking at it, but if you sit them down and say, say something about Prabhupada, they can go on for hours.

Yeah. And it's not just because they want you to get some attention. No.

It's just they really have some, but they're, they're wild men. So, you know. So that's the point.

So if you could go through. Now, we're not saying that it would be easy. We're not saying by trying to discuss it won't be easy.

It won't run into all those problems you said. Oh, they're young. I joined before you.

Hey, this and that. All these things. In order to have so many things.

Yeah, we did that, but then this happened and now we have, you know, you're going to go through a lot. But the point is, is start with those who, you know, it's not as a lot and, you know, end with those that are, you know, real special cases. You know, how you say you need the, what do you call it? What's this? EPI.

You know, you see. Special, educate, personalized, special training that's just for them. Okay.

For one who explains the supreme secret to the devotees, pure devotional service is guaranteed. And at the end, he will come back to me. So this is guaranteed.

Means you preach. It's guaranteed. But what we're seeing here is this is not just the preaching to make them a devotee.

This is a preaching that you're making devotees the first step. Then, now they're really qualified for confidential knowledge, right? Because where does confidential knowledge start? Where does Krishna start talking confidential? Yes. Like that.

So then that means up to the ninth chapter, that's for anybody. Right? You're the soul, you're not this body. Engage your activities, you know, supreme, the element of a selfless work, you know, sacrifice, austerity, charity.

That you can say to anybody. So it's not a problem. but then, Supreme Seeker, within that now, what's the essence of that? That then is only to those who have come to accept it.

Like that. They're devotees, so then you can keep going. Arjuna is a devotee, so you could start from there and go all the way through.

And so if someone's not a devotee, you can explain all this. And then, then, they'll be qualified. Then you can go further.

Does that make sense? Yes. You had a question before. You answer it.

Oh, we answer it. OK. Sorry.

So basically presenting the knowledge which comes before, which is not so confidential, it awakens the desire in people to hear confidential and to surrender on their own. Yeah. Yeah.

You could say. The confidential is the natural next step. Because confidential means that you're coming to an application.

But you have to have that knowledge to be able to apply it in this way. So there's that realization that this is my identity, this is my service, this is the goal. So, that's the actual confidential.

Otherwise, we'll see other things. OK, I understand I'm not the soul, so therefore, I'm not affected by material, you know, environments, so therefore, I'm not so miserable. That may be the first step.

People will see, OK, by taking up Krishna consciousness, I won't be so disturbed. Or I'll get answers. Or, you know, then I'll be more successful at doing things because I have more of a proper self-identity.

Yeah. But it's still, but then it comes that you're dealing with the Lord. Right.

So confidential means it's there because you don't want to be too confidential, you know, on the personal platform. You know what I mean? So the most confidential means Bhagavan level. That you're not giving.

But you can give, you can deal with the confidential aspect of Brahman. Right? So those elements can be there. Does that make sense? If someone has intelligence, we can appreciate these things and divide that.

Then you can point it out there. So you may talk about the Supreme and this and that. So that gets them on that platform.

When it's developed and understood more, then you can take it to the next level. You understand? For if someone's a devotee, they just accept. So then whatever works, you apply it all.

The 18th chapter can be preached because that's our goal. But they're at this particular level, so you're trying to get them there. Does that make sense? Yes.

Faceless. So that means if someone doesn't have an account on Facebook, we should not be preaching to them. So if they're on MySpace or you know, any of these other things like that, don't preach.

Do not preach to the faceless. Okay. So that means then those devotees who do preaching through Facebook actually are on the right track.

They are the faceful. No, go ahead. Sorry.

Just by trying to understand what you just mentioned before, that some of the Bhagavad Gita's knowledge is for everybody and then we shouldn't actually you know, get into too much detail, but after the 9 chapters, the first 6 chapters, we can preach to anybody. It's not a consideration. That you don't have to worry at all.

These latter ones, then you have to be careful how you use it. It's not that it can't be used, but you may be talking because there's still an element of surrender to even accept that I'm not the body and that there's a higher, you know, high, say, force at work or you know, whatever it is, a higher power. That's still an element of surrendering.

You know, that element that no, I'm the supreme. So there's some aspects. So these aspects are there, but it's just a matter of what level you're working at.

You know, or it's a matter of they're not envious of God. Like you see, like generally speaking to like Christians, you can preach that, you know, the goal is love of God. So you're supposed to do things to please God.

So you can't bring in that personal aspect. But as long as it's staying there within the, you know, emotional platform, you know, the sentimental platform. As soon as you leave that, then you have to immediately switch to the Brahman platform of preaching because they don't accept that God's involved there.

Does that make sense? So you just have to, you know, know at what point. So to that degree, then you can function like that. Does that make sense? Yeah.

So it's just a matter of, but as I said, you have to try, you have to take the risk because sometimes the crowd you don't know, so you speak what's there. Those that don't appreciate it, then they won't come back. You know, those that do will.

So we shouldn't really worry about it. Shouldn't really worry about it. No.

But it means that certain things that are obviously the audience isn't going to appreciate or there's no need for them to hear about. That you don't bother with. They don't have to worry about certain details of Krishna's pastimes and Vrindavan.

So that you don't need because they don't, you know, you're trying to just get them to accept that there's someone bigger than them. So you don't have to go into all that. You might give a little something here and there, but it's not the prominent.

You know, so it's used as an example as opposed to the main theme. You know what I'm saying? The thesis is you're not this body. And so then you may give an example of, you know,

how the, the, the, you know, the gopis are not worried about themselves and that they'll do something for Krishna.

So they'll, they'll, you know, go out in the middle of the night or something like that when most people would be very afraid for the body, but they're focusing on that. So like this we should be surrendered. But your theme is on we're not the body.

But the theme's not on, you know, the divine love of the gopis. And so therefore, you know what I'm saying? So, so your theme has to be appropriate. But examples and that, and, and support you can get from anywhere.

Is that, is that okay? And I declare that he who studies this sacred conversation of ours worships me by his intelligence. So this is actually engaging the intelligence. Is that, you know, and so it's worship, but you're hearing this and then, you know, trying, contemplating it, trying to see how to apply it.

Then that's worshipping Krishna with the intelligence. And one who listens with faith and without envy becomes free from sinful reactions and attains to the auspicious planets where the pious dwell. So even if someone's a materialist, he has with faith and envy, he'll go to the heavenly planets just by hearing this.

He doesn't even have to do all those big yajnas just by studying Gita. But here when we say the pious, then you wouldn't consider someone who's, the person's, you know, been in and out of prison, you know, five times. Will you call him pious? But he's not in prison now.

You're not convinced. Not really. Okay.

So that's the point is, so someone who is still on the material platform, they're not actually pious. Right? So then one who is actually pious is that place, I mean that situation which you are always situated doing proper activity. So that's only in devotional service.

An auspicious planet, only the Vaikuntha planets are actually auspicious. So Brahma, Loka, these others are auspicious, but at some point they're destroyed. So where is their auspiciousness? I think Prabhupada also mentions Dhruva Loka in that.

Generally those who are free from sinful reactions, those who are righteous, very easily take to Krishna consciousness. The word punya-karma is very significant here. This refers to the performance of great sacrifices like the Ashvamedha Yajna, mentioned in the Vedic literature.

Those who are righteous and performing devotional service, but who are not pure can attain the planetary system of the Pole Star or Dhruva Loka, where Dhruva Maharaj is residing. He is a great devotee of the Lord and he has a special planet which is called the Pole Star. Righteous, so they do everything very properly, so then they can attain that, but if it doesn't come to the pure platform.

So the point is one goes to the spiritual, leaves the material manifestation if one comes to pure devotional service. That's the... Okay, so that is 71. Can I ask one quick question? I'm just a little confused.

I heard Prabhupada, he mentioned that Dhruva Loka is close to the Pole Star in one place he mentioned. You have to pull it out and at least have to see the context. In other places he mentions it is the Pole Star and in one place he mentions it's close to the Pole Star.

Well, it depends on the context also that he's taking a star. Because we look up into the sky and see stars. Actually what those are that is the effulgence of the pious activities of great personalities there.

So we'll say it's a star but actually it's a person. Like that, you know. So it's just like you say the sun planet, the sun globe, but then there's the sun deity.

So the sun deity is actually. So then in here then the star actually then is Kurukshetra. So then he's close to.

So therefore Dhruva Loka means where Dhruva is living with his kingdom is close to that means his star or Dhruva Loka is close to the Pole Star which is Vishnu. Same time they are the same. Does that make sense? Like that.

Because that's the difference. Down here we see stars but if you go up you just see people in their chariots and doing all this stuff. So when Arjuna asked Matali, Indra's chariot driver who are all these people? And he said these are the ones that you think from down there are stars.

So like that. You know they're very pious people. Is that in the original? Yeah.

No, no, no. It means, yeah. You get this in Tamil.

Okay. Verses 67 to 71. Preaching and studying Bhagavad Gita.

Rules for instructing Gita. This confidential knowledge may never be explained to those who are not austere or devoted or engaged in devotional service nor one who is envious of Krsna. Krsna guarantees pure devotional service to those who explain the Supreme Secret to the devotees and at the end of life they will go back to Him.

Krsna declares that there is no servant in this world more dear to Him than such a preacher and nor will there ever be one more dear. Krsna declares that whoever studies the sacred conversation of Krsna and Arjuna worships Him by His intelligence. One who listens to this conversation with faith and without envy becomes free from sin and attains the auspicious planets.

Srila Prabhupada writes in his purports the verses 68 and 71. Generally it is advised that Bhagavad Gita be discussed amongst the devotees only. For those who are not devotees will understand neither Krsna nor Bhagavad Gita.

Anyone, however, who tries sincerely to present Bhagavad Gita as it is will advance in devotional activities and reach the pure devotional state of life. As a result of such pure devotion he is sure to go back home, back to Godhead. So he is saying generally it would only be preached in the... amongst devotees.

But if it is somehow or another that is beyond that and people aren't there but still the person who is sincerely trying to preach they are still getting their benefit. Idea is that you are preaching to those that may be amongst the four kinds of pious persons who can surrender. And then by preaching in that way you are taking a risk but it is for the purpose of pleasing Krsna by reclaiming those who are you know able to be reclaimed.

And then from there so we see Prabhupada do a big program and then after that he has his regular classes that are going on with the devotees. So he wasn't exclusively just doing outside programs. He said that's not actually for the senior men.

He says that's the arrangements of the you know the the younger active you know managers. They should be doing that. The senior men should be preaching to the devotees.

Right? So then if there is a big program they will go to that but they are not the ones that are necessarily putting that together. Right? They are the preachers at that. Does that make sense? And so the main thing is preaching to the devotees who are doing those things because you preach to that big crowd from that a few come forward.

Then you have to have some program for training them. Right? So if you only have that all they do is create further programs to bring new people so that they can create further programs to bring new people to create further programs then it at some point runs out. Right? So the point is they must be cultivated.

Right? You are going and pulling people out of the ocean onto the boat but once they are on the boat then you need to feed them and clothe them and all those things but if you ignore them and just more and more people on the boat until people are falling off the other side then you know and then they float around right? Oh hey! Pull them up you know so then you know see it is all happening. Yeah. Does that make sense? So both of these things are there so it is not that see it is all right to preach anywhere or no we should only preach to the devotees no outside programs.

No. We are supposed to be preaching to the devotees and doing outside programs to find more people to be preached to as devotees. Make sense? So they both go together.

So what facility you have to that degree you do. In the 67th verse of this chapter the Lord explicitly forbade the Gita's being spoken to those who are envious of the Lord. In other words Bhagavad Gita is for the devotees only but it so happens that sometimes the devotee of the Lord will hold open class and in that class not all the students are expected to be devotees.

Why do such persons hold open class? It is explained here that although not everyone is a

devotee still there are many men who are not envious of Krishna right? So if they are not envious then they could take it up develop the faith then become then they'll be able to understand. So they won't understand Gita because when we say understand Gita what do we mean? The mood, the practice, yes. So in other words this element of pure devotional service that's what the Gita is teaching because it's in the conclusion.

So they won't understand that but they'll understand enough to surrender and take up the process and become a devotee. Then as a devotee then they'll be able to understand. They have faith in Him as the Supreme Personality of Godhead.

If such persons hear from a bona fide devotee about the Lord the result is that they become at once free from all sinful reactions and after that attain to the planetary system where all righteous persons are situated. Therefore, simply by hearing Bhagavad Gita even a person who does not try to be a pure devotee attains the result of righteous activities. Thus a pure devotee of the Lord gives everyone a chance to become free from all sinful reactions to become a devotee of the Lord.

So even if they follow the Lord so nicely they're righteous they attain to like Dhruvaloka he is a pure devotee so that by that association then they'll advance. So that's why you do have this what we were discussing yesterday this process of moving up through all these planetary systems slowly, slowly because you know they're working on this element that there's more focus on form than on the essence but we just cut through the essence therefore the confusion that we don't care for form. No.

We don't care for form on its own and form connected to to essence then we're talking then we have something to discuss but the real discussion is essence and then the form to express it. Does that make sense? So that's why we reject the forms that are impious but we see is that we confuse these devotees we also reject the forms that are pious if they're not connected to the Lord but if the forms are connected to the Lord we don't reject them. Understand? But the point of is then bring then it should be brought where it becomes more and more favorable to the Lord so the pious forms are the ones that are favorable then those are brought forward.

We try to connect them that's where you start and then from there then it moves forward. Understand? Then 72 to 73 So this is Arjuna is determined to act according to Krishna's instructions. 72 O Sanaprita O conqueror of wealth have you heard this with an attentive mind and are your ignorance and illusions now dispelled because these doubts are ignorance or illusions.

Arjuna said My dear Krishna O infallible one my illusion is now gone I have regained my memory by your mercy I am now firm and free from doubt and prepared to act according to your instructions. Illusion is gone so now you can remember then the memory is we're servant of Krishna that's our position and now I am firm and free from doubt you know so he's firm in you know doing activities connected to Krishna and he's free from doubt so there's there's no there's nothing that intellectually doesn't make sense nor emotionally is not accepted. So now

he's ready to follow prepared to act according to your instructions.

So he didn't say yes now I understand what you're talking about he says now I'm ready to act right according to the instructions. Yes. The actual result from Gita because we were saying remember in the introduction then there was the result of Gita right because we said okay you please the Lord and all that that's the sum the priogeny aspect we look at but the actual result is one's one's freed from all material contamination what's situated in the heavenly planet I mean in the spiritual planets so the the but that's the observable goal right but it's that mood of why you're doing it what you want to obtain that's the one that still remains does that make sense because the other just becomes part of the field does that make sense so that mood remains Krishna asked Arjuna if he has heard these instructions with attention if he he inquires whether his ignorance and illusion have now been dispelled Arjuna says that he's regained his memory by Krishna's mercy and his illusion has gone he says that he is now free from doubt and was firmly and was firmly prepared to act according to Krishna's instructions should be is no he says he said and was should the prophet explain now why do we use the present it's a long time ago five thousand years still relevant because it's eternal right Arjuna's eternal Krishna's eternal the instruction you know in this thing is eternal so therefore it's still present should the prophet explains in his purport the Sumad Bhagavatam 4.9.19 in the beginning Arjuna placed himself as one of those who desire self-satisfaction for he desired not to fight in the battle of Kurukshetra but to make him desireless the Lord preached the Bhagavad Gita in which the ways of karma yoga jnana yoga hatha yoga and also bhakti yoga were explained because Arjuna was without any pretension he changed his decision this decision and satisfied the Lord by agreeing to fight Kurukshetra Vachanam Tava and thus he became desireless so here this goes what we were saying before is that you know you have these very nicely situated mode of goodness kind of persons even situated in an environment of mode of goodness but they're not desireless so that's the thing is this monk is not desireless and you know the crazy wild man is not desireless so in that way they're the same you know what I'm saying so that would be before the person took up they were the big man they were the preacher they were all these different things but were they desireless you know so that's the thing so all it did is switch from one desire to another so that's why it's not a big deal we wouldn't worry about it we wouldn't go oh he was a sannyasi guru G.B.C. and now he's just a householder who wants to hear from him or who wants to be involved with him or you know like that no it's just a matter he changed direction you know what I'm saying so that's not the problem the problem is is just okay what association what understanding would get them to be able to see this properly okay so so this element of desirelessness because if it's desirelessness means it doesn't mean I do the void element or there's nothing there I'm not a person anymore how can you act if you don't have desire you won't act true but the point is real desirelessness means is the desire is a connection with Krishna's satisfaction you want to please Krishna therefore you're going to act if there's prayojana there'll be avidyaya right but there's only prayojana if there's sambandha the desire is there right so most people think desirelessness means I have nothing no but it's still a desire to become without any desire but here you're changing that no desirelessness is defined my actual is defined as not desiring for yourself only desiring to please the Lord right

because you can say ok then one step the first step that many people take is ok I don't desire for myself I desire for someone else for my family for my relatives for a particular class of people or a project or an ideal like that so it's still a desire it may be a nicer desire right but it's still material because it's not connected to the Lord so it's limited so actual desires desirelessness is it's connected with everybody because it's connected with the Lord right because he's everything then everybody else is already taken care of according to Srila Baladeva Vidyabhushan in verse 73 Arjuna says all the living entities such as Devas and men have the conception of being their bodies and being independent in their actions men worship the Devas the Devas and the Devas bestow on men what they desire but who is the real Lord? I previously had the illusion the opposite of knowledge that Prakrti is the cause of the world in contrast to that I thought the Lord was without qualities and form and was different to men's affairs was indifferent to men's affairs that illusion has been destroyed by the teachings acquired from you right so here this is the illusion what he's talking about is that people think they're their bodies and that they are the actual cause of their independent in their actions means I do what I want right, it's not the modes and because I've done it I get the result but it's the modes that make you desire to do certain things right, on the material platform it's the modes that actually carry it out and transform the material energy right, so you're just involved as an assistant right, you know and not actually that big of an assistant one ten thousandth tip of the hair is not considered a big assistant right so so therefore the men are doing their pious activities worshipping the Devas as Devas you know, thinking in their position thinking and then they bestow benediction upon the living entities and in this way everybody feels that you know they're all happy right so but this illusion so he's saying I have the opposite of real knowledge because real knowledge is not this we can't say it's knowledge that I know technically how all this works I know how to do the worship of the demigod or I know the skill you know in this particular activity that's not actual knowledge real knowledge is understanding we're not the body we're the soul and how the material you know Krishna is God how he controls everything and how the material energy works under direction by the by the modes of nature right so I previously had the illusion that property is the cause of the world we say material energy you know is what causes everything so consciousness is coming from there you know life is coming from there everything is coming from there because you're not looking at it as it's coming from God because it comes from God there's a whole perspective right it's just like the person's on the street and as far as you know they're just a street person you're going to deal with them in one way and then suddenly someone the father comes up and says you know hey what are you doing out here you're going to think of them completely different right so when you understand the living entities are coming parts of the Lord they're not from material energy so you can't deal with them as material energy right so that's the ideas we think I deal with stuff and I get a result you know so nicely but I should be able to deal with people in the same way right people don't think why isn't this dead matter responding like a person no they're thinking why isn't this person I'm able to deal with them as efficiently as dead matter you deal with them oh why are you so trippy what does that mean he says I don't want an obstacle now I just want to get the work done right and this is why independence is so important yeah you're independent and then you can you know do what you want and everything but the point is it's

not caused by the world it's coming from those souls are coming from God life comes from God so if that's the case then it takes on a different flavor right then it has to be perceived in a different way so it's not the dead matter that's giving the results right in contrast to that I thought the Lord was without qualities and form right because here is what you see here so he's spiritual so he's different than this opposite of this and was indifferent to men's affairs just you know it went on you know it's just it means it's either he he's he's you know it's it doesn't originate in him he has nothing to do with it it's just chaos going on those are some theories or you may think that indifference means just you know you want this you get this and that's all you know you do the pious activity you get it you just award but here he's finding out is that God is a person and actually wants the living entities to come back to Godhead and to be happy with him eternally right but if you don't deal with him that way he'll deal with however you want to be dealt with because he's a person he only wants to deal with the devotees so he's going to deal with the living entity according to how they want to be dealt with right so he's just waiting for us to wake up and want to interact with him on the same platform that illusion has been destroyed by the teachings acquired from you and I have now true knowledge of that Lord who is the famous possessor of form and powers a form of knowledge and bliss who is an ocean of good qualities such as omniscience omnipotence and satya-sankalpa right why is satya-sankalpa mentioned because before Arjuna he talked to Krishna as a satya-sankalpa yes and also here is that the living entities being independent in their actions so what I want to do is what happens but it doesn't but Krishna is a satya-sankalpa what he desires that's what happens right he is omniscient omnipotent he has all potencies he knows everything otherwise the man would think I know everything I'm you know possessor of everything what I want to get done gets done so you find out well that didn't quite work right who is a friend of his devotees though the lord of all right he's the lord of everybody he's dealing with everybody in his same way right as you surrender he reciprocates but he's especially affectionate to devotees because they respond to him as a person right means you can be affectionate or friendly with someone who responds you know in the same way but if not the person just comes into your office and says you know here's the form and all that I was told that I could get this signed here and all this and that and like that you know is this the right time and he says yes sit down and you sign it and get it back and that's it you know but if the person comes in and oh hey I heard you signed this you know so how are you you know it must be really boring sitting in here all these people coming signing all these papers you know it must be real drag yeah you know it's like this and that you know so then then you're dealing on the personal level you know signing so depending on how you deal the other person responds like that so Krishna's just doing that so he's a friend of the devotees because they respond right he's making all the arrangements and they respond understanding it's coming from him so therefore he can deal in that way but with everybody else it's just you know you want this you get this that's all you know you go to the counter you know you want the ten dollar thing you plunk down ten dollars you get it you come into the counter with all sincerity and all that and plunk down five dollars you don't get it even you bat your eyebrows you do what you like you're still not getting it ten dollars you know oh but I'm so sincere please you know like that no it doesn't happen it's like that who creates the variegated bodies in the universe according to the karmas of the jivas just by his will

through his energies of jiva time and prakriti so the jiva has a quality that's the results it gets right according to you know what karma is performed then it's done so that's all it's just a mechanical thing that's why we can talk so much about mechanics because that's how it's working it's just mechanical devotional is something beyond that right and even we talk about the relationships in the world dealing with you know as one dead matter to another you know then it's still mechanics it's only when you introduce the element of the soul then you're actually being personal right otherwise it takes you know hi how are you today oh I'm just peachy you know like this this is still not personal it's dead matter so if you recognize the soul then that's when it gets personal getting closer