2011-03-15 BVPS BG 18.49-18.55 incomplete NF

BVPM: **49.** **One who is self-controlled and unattached and who disregards all material enjoyments can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction.**

**O son of Kunté, learn from Me how one who has achieved this perfection can attain to the supreme perfectional stage, Brahman, the stage of highest knowledge, by acting in the way I shall now summarize.**

**Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from false proprietorship, and peaceful—such a person is certainly elevated to the position of self-realization.**

**One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.**

**One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.**

So we’re taking going up to these stages of coming to this transcendental platform, being situated in *brahman*, and now He’s saying that only by being fully absorbed in Him all the time, then you can attain to the spiritual realm. In other words, you can only know Krishna through devotion.

You can come to the level of that transcendental position understanding *brahman, paramatma* even without devotion, but you can’t come to the platform of understanding the Supreme Personality of Godhead without devotion.

**Though engaged in all kinds of activities, My pure devotee, under My protection, reaches the eternal and imperishable abode by My grace.**

By my protection. Others will say, “Oh, he’s doing so many things, how is that perfect?” Like yesterday, so many questions about how can a person in one postion do something that is seemingly is another, and that. Then we discussed that it’s the principle that’s in place. If that’s being followed, then if that’s being followed, then what’s the environment that would be only secondary or supportive?

**In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me.**

**If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.**

**If you do not act according to My direction and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare.**

**Under illusion you are now declining to act according to My direction. But, compelled by the work born of your own nature, you will act all the same, O son of Kunté.**

**The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.**

**O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.**

**Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then do what you wish to do.**

Krishna before was pointing out, simply what would happen. He’s not upset. He’s not angry. This concept that you do something wrong, God’s very angry, so therefore the reaction and everything. No, He’s just pointing out that this is what happens. It’s not a matter of anything else.

**Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit.**

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

**Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.**

**Verses 49-66 from *jnana-yoga* to pure devotional service**

**-Verses 49-55 from *jnana-yoga* to *brahma-bhuta***

**Self controlled and unattached, disregarding all material enjoyments…**

Disregarding means that one is in a situation the tendency is to look for how one can get a benefit from that, how one can get some enjoyment out of that situation. It doesn’t mean amnesia. So, disregarding does not mean you’re not in that situation. It means you don’t bother with looking for how you can enjoy in that situation. You simply see what you’re supposed to be doing as service to Krishna.

Of course, if you are looking for sense gratification so therefore you put yourself in a particular situation, that’s something different because that’s then you’re regarding material, definitely that’s not done, but in the regular course of one’s activities, whatever opportunities are there for material enjoyment, that’s not taken. It’s just engaged in the Lord’s service as devotional service, it’s not sense gratification because devotional service means the senses are being engaged in the service of the Lord of the senses. The problem’s not the senses, the problem is if they’re being used to please yourself or to please Krishna. Disregarding doesn’t mean that one doesn’t do his duties. It doesn’t mean the senses aren’t engaged, it means they’re engaged exclusively for Krishna.

One who practices renunciation obtains the highest stage of freedom from reaction.

Renunciation means that the result is given to Krishna. That was the point that was made before. *Sannyasa* means the activity is done already for Krishna, renunciation means it’s done and the result is given to Krishna. In any case, the principle of *naiskarmya* is there, so one who practices this *naiskarmya* element, he attains the highest freedom from reaction, otherwise you can do pious activities and you do get a bad reaction, but still you’re getting a reaction. So, you want to become freed from all reaction, good and bad.

**These verses refer to a yogé on the path of jïäna-yoga who has purified his consciousness through work and has thus progressed from the stage of karma to the stage of jïäna. This purifying work was described in verses 41-48 as worshipping the Lord through performance of one’s occupational duties.**

Activity is always being performed, but it’s a question of whether you’re doing a broader range of activities according to one’s conditioned state especially if that’s the area you’re comfortable in. So, engagement of that in the Lord’s service, that’s *karma*-*yoga*. *jnana-yoga* means you’re looking at the world specifically through the eyes of knowledge, of the *sastra* and then you’re doing that much activity that is required to be able to do that.

If that means you’re performing your duties as you would regularly be doing, but the focus is not in your consciousness specifically on the work, its on the functioning of that work in connection to Krishna, the result’s for Krishna, now you can focus on doing it and getting absorbed in the work itself, or in what technically’s going on in the universe with the modes of nature, the movements of that, the field of activities, the living entity, the Lord, consciousness and that aspect is more prominent, that’s *jnana-yoga*.

Or, it’s a combination of that, it’s *buddhi-yoga*. But, by that one comes to this purified state, where he’s not looking for the enjoyment so that means the fruitive element is gone. Then, whatever the results of whatever he does, that’s for Krishna.

**Srila Baladeva Vidyabhusana explains:**

**Having worshipped Hari by one’s prescribed actions and consequently obtained renunciation of all actions, one attains the level of meditation on *atma* by the mercy of the Lord.**

So, here we’re seeing what’s described in the first chapters, that by performing the *karma–yoga* with proper knowledge it brings one to the platform of *jnana*, and then from there brings one to the platform of meditation. One is able to always be absorbed in the Lord at all times. It doesn’t mean activity’s not going on. It doesn’t mean knowledge is not there. It’s where the focus is.

It’s always about the focus. When we say Krishna consciousness, what does that mean? It’s the focus. There are activities that are best supportive of that focus, but it’s the focus that makes it Krishna conscious. The activities we do as our morning *sadhana* and all that basically anybody who’s following the Vedas in any kind of standard way does exactly the same things. They may sing a different song, they have a different deity, but it’s exactly the same thing, so what makes it devotion? Because it’s being done for Krishna, conscious of Krishna.

**On attaining this perfection, one should adopt the following process given by Krishna for attaining the stage of highest knowledge and supreme perfection. One must:
1. Be purified by one’s intelligence.**

Through intelligence one’s purifying oneself. Of course, we’re practicing all other elements that are purifying: The association of devotees, bathing in the Ganga, attending the temple programs, taking our bath, living in a clean environment, eating clean food, all these different elements, but it’s the knowledge through intelligence that’s important because then you actually understand what’s going on. You have to be able to separate yourself from the material energy. If you don’t make that distinction, then one can get in trouble. *Karma-yoga* then the activities are being connected, but if the knowledge is not solid, one may get sentimental. One may not make the distinction.

By knowledge, you can tell the difference between what is matter and what is spirit. That’s the whole science. What’s matter and what’s spirit. How to engage oneself on that platform of spirit. That means in our position, engaging matter in the service of spirit.

**2: Control the mind with determination. You must be focused firmly, without weakness of heart.**

If there’s weakness of heart, there won’t be any determination. This weakness of heart has two stages. One initial stage is I’m the controller and enjoyer. Then, from that, we try to engage that by interacting with the material energy in various ways to control and enjoy, then by doing that we get attached to the specific environment, the specific activities that we’re involved in. That’s the next one.

That determination means we should be focusing specifically on that I’m not the controller and enjoyer, I’m servant of Krishna. If that’s your mood, then the second one doesn’t exist. But, because of habit, we’re so accustomed to that, so we also focus on that. We control the mind there to keep it from being involved in these secondary aspects of weakness of heart. With knowledge, we’re situating ourselves, by trying to remove with determination that first weakness of heart that I’m the controller and enjoyer.

**3. Give up objects of sense gratification.**

As we mentioned, it just means they’re just engaged in the Lord’s service. If there’s duties that involve that environment we’re in, then just engage them in the Lord’s service. If they’re not our duty we don’t get involved, but if they are, that’s not a problem. We’re involved in Krishna’s service.

**4. To be free from attachment and hatred.**

If one’s attached, there’ll be hatred, because hatred is those things that get in the way of your attachment, that’s all. Those things that create obstacles or remove the opportunity to engage in one’s attachement, that’s what the hatred is. If there’s no attachment, there’s no hatred. Attachment means that it’s for myself. If it’s for Krishna, results for Krishna, because attachment’s in the position of *prayojana*, the goal, so if the goal is to please Krishna, there’s no attachment. What’s happens is the attachment develops toward Krishna rather than for us being the enjoyer.

**5. Live in a secluded place.**

You live where it’s favorable to do your service. In a secluded place doesn’t mean that we’re out in the middle of the forest. Devotees may complain that “Oh, we’re right in the middle of the city, we should be out farther so we go out and make some nice community someplace and turn it into a suburb.” Nobody lives out in the forest. We don’t have any community in the world that lives out in the forest. They’re all suburbs, basically. Why? Because we’re urban people so it’s just by habit, we do that. Therefore, if that was the point, then how would it be done? How does everybody just pack up and go to the forest? That’s what Arjuna wanted to do? But Krishna said no. You’re going to fight anyway. You’re a *ksatriya*. Living in a secluded place means you’re secluding yourself from an environment to take advantage of the senses.

You have your situation and whatever is favorable, your associating with devotees, your able to do your service, so if one stays within that environment, that’s secluded, but if you’re not inspired in that, you need to have some inspiration coming in the way of material enjoyment, then one has to go out. So, that’s why people can stay at their house, but they have to go down to the nightclub, or go out to somewhere else, or go to something because they’re bored.

Why are they bored? Sense gratification is boring. You create enough variety, then one can maintain the illusion, thinking “I’m going to get something from this.” You didn’t get it from skiing, “No I broke my leg. Okay, let’s try parachuting. No. That didn’t work. Okay, let’s try bungee diving. Okay that didn’t work. Let’s try some other extreme sport, no that didn’t work. Why don’t we try Mahjong?” We just keep trying different things to get around it. Okay this will work is the mental speculation.

When we’re trying to enjoy the material energy, then we tend to put ourselves in the situations that create that. So, when we don’t, then you’re living in the secluded environment. What is secluded? You’re just involved in an environment of Krishna consciousness. That can be in the middle of the city, like Bhaktisiddhanta Sarasvati would have devotees do. You want to start a temple, go right in the middle of it, wherever is the most activity. That’s where they’re out looking for sense gratification. If you’re there giving Krishna consciousness, that’s the process.

Always remember Krishna, you’re nicely engaged in direct activities serving Krishna, never forget Him. What does that mean? You’re taking the indirect activities that are distracting you from Krishna and connecting them from Krishna. That’s taking you away. That’s where you’re forgetting. So if you go right in the middle, that’s where they’re trying to improve their material happiness, that’s where their main distraction is. There’s no question of them engaging directly in service to the Lord. That’s not happening. They’re forgetting Krishna. There’s no activity to remember. So, you go to that place where they’re forgetting and there give Krishna consciousness. So you’re connecting it to Krishna. it’s the same process. Then they’ll start to engage directly in Krishna’s service. Then, in their own Krishna consciousness, those areas that are not engaged, those they’ll analyze and slowly pull them all in. Then you’re in a secluded place.

Secluded means you’re only doing devotional service and only in proper association. It doesn’t mean, Oh, I’m at my job or I’m riding the fast train to Tokyo.” It doesn’t mean that. It doesn’t mean “Oh, I’m out in the middle of everything.” It means if you’re sitting on that train and thinking of Krishna, your secluded. If you’re walking down the street in a *dhoti* or *sari*, you’re secluded. Why? Because everybody doesn’t look at you with what Srila Bhaktisiddhanta called “The sensual gaze of inspection.” The *karmis*, that’s what they’re doing. Anything that comes along, they’re trying to see, “Can I get sense gratification out of this in some way? By looking at you, is there something to enjoy? You look good. You smell good.” Something’s happening, they like your attitude, or it’s a matter of social prestige “Hey, how are they dressed? Am I dressed better? They’re dressed cool. Where can I get that? What shop did they get that from?” This is what they’re doing.

When you dress in their clothes, that’s what happens to you. Somehow that’s what devotees call being more comfortable. I’m not exactly sure how it’s comfortable, but they like it. But if you wear the others, they’re looking at you differently. What is it that is not appreciated? Because I’m secluded. They think I’m weird. Great. Then they’ll leave me alone, then “You’re weird, so what are you doing that’s different. And your happy. I’m not today. I’m anxiety. You’re weird. You’re happy. What’s going on here. I’ve got all the clothes, doing the right thing. I’ve got all the gadgets, why is it that I’m not happy and this weirdo is happy? I just spent a $100 on perfume and all this stuff walking around and you’re looking at $1,500 dollars of jazz here, and I’m not happy. This guy’s got a bald head and is wearing bed sheets, what’s going wrong here?” You’re secluded.

Secluded means you’re thinking of Krishna. You’re absorbed in Krishna. You’re not involved in the material environment of sense gratification. In this, they’ll bring up, “No. But what if you’re in an environment…” No. But we’re talking about you’re mentality when you wear it. You’re at work they don’t want you to wear your *dhoti*, they expect you to wear a suit, wear a suit. But you’re thinking of Krishna, so you’re still secluded. It just means people are going to look at your suit. If it’s not up to date, they’ll think it’s weird like a dhoti.

**6. Eat little. Control your power of body mind and speech.**

Eat little means eat only what you need. Don’t eat beyond that. If you’re an elephant, you eat like one. If you’re not an elephant, don’t eat like one. Eat how much you need.

Control the body so it’s always engaged in Krishna’s service.

The mind, as we said before, that’s always absorbed in accepting those things that are connected to Krishna, rejecting those things that are not connected to Krishna. Seeing Krishna as one’s shelter, as one’s maintainer, identifying oneself as a devotee, being humble. That’s how the mind is there.

The power of speech: Speech in always about Krishna, in connection to Krishna. It’s controlled. It’s according to *sastra*. It’s according to authority.

**7. Always be in trance.**

Always be absorbed in Krishna. Whatever it is, however you’re seeing Krishna, whatever way one can is authorized by Krishna here in the *gita*.

**8. Be detached.**

The result is not for us, so we’re going to get that result. We’re going to work until we get it, but we’re not attached to getting it. It’s for Krishna. The reason we’re working so hard is for Krishna. You have a friend, it’s some special occasion for them, so you work very hard to make it nice for them. The obstacles, you work them out, but you’re not attached to the result for yourself, your attached to get a nice result for them. That’s different.

You’re not, “Oh, I can’t get this, I’m working for them and it’s not working out, what’s going on here?” No. It’s a matter of “It’s for them, you keep doing it until you get it.” Otherwise, you get frustrated, which means you’re attached to getting a nice result for them. The result’s for Krishna, so you’re going to work for it until you get it because there’s no attachment. It’s simply to please Krishna.

Otherwise, “I’m doing all this for Krishna, why isn’t it working out. I collected half a million dollars for the temple and nobody cares what my position is. I’m the senior man here and nobody’s respecting. I have no facility. The young punk’s the temple president.” Then that’s attachment to the result, it’s for Krishna, but I should get recognized for it, or I should get some facility for it. Or, I give this to them and they’ll be so happy, and I’ll get to see that.

There’s still attachment. It’s a nicer form of attachment. You’re attached to the other person’s happiness, but you want to be happy seeing that they’re happy by your work.

Q: Is that *dharma*?

BVPM: Yeah. It’s *dharma*. The *dharma* that I’ve done it for them. I feel good that I did this work that I’m supposed to do. I accomplished it. There’s that sense. You can have that mix also.

Q: Like *manomaya*?

BVPM: *Manomaya* is there. You’re following the religious principles. You see the nature, but you still want to get something from it. It’s not a matter of lower, anything below *bhakti* is lower. *dharma artha kama* and *moksa* are already lower. Then you have lower lower, higher lower, just like *moksa*. That can be for yourself, or it can simply be to get out of material entanglement so you can always be absorbed in Krishna.

**9. Be free from false ego. One doesn’t think “I’m the doer.”**

I’m the instrument. I’m the servant. By Krishna’s authority, and the modes of nature carrying it out, I’m simply an instrument in that. That carrying out of the activities, under Krishna’s sanction, by the modes is being connected to Krishna, not from myself. I’m thinking, when the result comes, I’m not the one, because I’m the instrument. The spoon can say “Yeah, I cooked a great *sabji*. It was a little tough there, it got stuck on the bottom there, the hand was not quite up to the mark there, but we got it done there.” It’s not that.

**10. Be free from false proprietorship and peaceful for elevation to the position of self-realization.**

Free from false proprietorship because it’s not ours. It’s Krishna’s. True proprietorship means it belongs to Krishna and it may be your quota. Your quota is for your service. You guard it. You’re in the kitchen. You have these things. You’re supposed to cook that. You keep your eye out so the guy next to you doesn’t take half of it because he wants to put it in his preparation. This is your quota for serving Krishna. He wants his quota, he can get it. It’s not sentiment. But, it’s not yours. This is where the balance is.

We’re always, “it’s got to be this or it’s got to be that. “ These two give us nice material taste. No. It’s a combination of them, where it doesn’t have anything to do with our sense gratification or position or false ego. Very unique, something very different. That’s why this is the conclusion of the gita. You situated yourself, you’re doing all the same activities you were doing before, but it’s all being done for Krishna, but you’re not thinking you’re the doer, and the results not for you, it’s for Krishna. You’re always absorbed in Krishna rather than how I’m going to enjoy, how I’m great, how I’m special. This is now bringing everything together.

Peaceful. We see in all these different things, if one’s there, the other’s there, but these are different elements of how I can attack it. If I’m not peaceful, why? Because I think I’m the proprietor and things don’t go the way I want and I’m in anxiety. So, if you understand, “Okay, if I’m supposed to be peaceful, why is that? Because I have a sence of proprietorship. The proprietorship is I think I’m the controller and enjoyer, that means the false ego is there. Then, you have to analyze that. You have to use the intelligence.

Then, that means if I’m not doing all that, the results are not mine, and it means I’m not the one actually doing it, the modes of nature are doing it. Each one, you can get at the other. This is field. We want to know what the field is in self-realization? This is the field. Each of these elements has so much detail. We have seventeen chapters describing this. This is now bringing this all together in conclusion.

Second chapter is saying there’s the soul and the material energy, if you absorb yourself in the material energy, you’ll suffer. If you understand the soul is separate from that, there’s matter and spirit, then everything works very nicely. So, here again the conclusion is that there’s matter and spirit, but it’s being brought to the Supreme Person. Then in between there’s all the details, of what is matter, what is spirit, how do you relate, how do you deal. The element of *sambandha* is being very nicely described in the gita.

You’re doing that, being freed from false proprietorship and peaceful because it’s for the elevation to the position of self-realization. It’s not for something else. Free from false proprietorship is good, but the hippies “It’s free. It’s everybody’s. It didn’t matter.” But it wasn’t for self-realization. Peaceful, “Oh, why so angry? We should be peaceful.” But, what’s the use of peaceful if it’s not in connection to Krishna? Deer are very peaceful. They live great, but you’re still a deer.

**Srila Prabhupada describes the result of the *yogis and jnanis* in their practices in his purport:
“Thus when he is completely free from false ego, he becomes nonattached to all material things, and that is the stage of self-realization of Brahman. That stage is called the brahma-bhüta stage.”**

When you’re free from false ego, you’re going to be non-attached. What’s the process? I see the field. I see myself connected to that field and then I’m inspired to do something for myself so contemplating that, I get attached, so I work for that end result for myself. That’s the material process. I see the field, I see myself as Krishna’s servant and this field as an opportunity instead of for sense gratification for serving Krishna, I get inspired to do that service, I see what results I can get, I work very hard to get those results for Krishna’s pleasure. If you’re free from false ego, everything works.

Therefore, you can say that if you can simply see the difference between matter and spirit and actually understand we’re not the body, we’re the soul, we’re the servant of Krishna, and act in that platform, everything else works. That’s the *brahma-bhuta* platform. As we see, Krishna will point out *brahma-bhuta* from that platform, then its very easy to get to pure devotion because then you can see the personality of Godhead very easily without any distractions.

We can see Krishna from any position that we’re in, but we’re constantly distracted and then we’ll remember again and get distracted and then we’ll remember again and get distracted and then we get up in bed in the morning and go to the temple, see Krishna, chant remember Krishna then go out and get distracted, then remember Krishna, get distracted. It’s going on. The more that that false ego and that is removed, the more one is situated on this *brahma-bhuta* then the more one is naturally able to remember Krishna. That’s why it’s so important. But, all these different ways are different symptoms or aspects of one’s contemplation.

**The Lord describes the Brahma-bhuta stage as follows: One who is situated in transcendence realizes Krishna, the Supreme Brahman and becomes fully joyful.**

*Brahman* is there, you see how the Lord is there in everything, but He’s a person; that’s Supreme *Brahman*. So, all that you speak of that’s going on on the *brahman* platform, that’s coming from the person, so that’s the Supreme *Brahman*. Otherwise, you could follow all this and get to the *brahman* platform, but for us that’s not *brahma bhuta* because he’s actually free from false ego. The impersonalist is not free from false ego.

He’s free from the second stage of weakness of heart, in that he’s attached or identifies with particular aspects of the material manifestation, but he still thinks “I’m the controller and enjoyer. I’m *brahman*, I’m God and I will enjoy *brahmananda*.” But, here, this false ego, brahma-bhuta means you’ve cleared that first stage of weakness of heart, so you think “I’m the servant”, and on that platform, that’s *brahma-bhuta* because you see that you’re *brahman*, everything else is *brahman*, but there’s also supreme *brahman*.

If everything’s *brahman*, that means God’s also *brahman*, so there’s supreme *brahman*. He never laments, becomes fully joyful because he sees the Lord there. Then, there’s beyond this again. So, Krishna’s taking that one’s transcendentally situated. From that position when one is transcendentally situated, where you have these qualities, then one sees supreme *brahman*. Having seen the supreme *brahman*, then you can go to understand the supreme brahman as a person who interacts.

**He never laments or desires to have anything. In the note, “Having realized the svarupa, being extremely pure due to departure of desires that mature as *karma* and suffering, he does not lament for or hanker after anything except Me.” Baladeva Vidyabhusana’s commentary on verse 54.** The *brahma-bhuta* stage when one is situated there only, that’s when one realizes his *svarupa*. But the fundamental point of svarupa is “I’m servant of Krishna.” That’s the principle. The detail is what it is. People get too caught up in the detail, but you have to know the principle first.

If you don’t know arithmetic, it’s going to be really hard to figure out your cube roots. Once you’ve got the numbers, understand these things, then these other aspects work. The basic is that we are servant of Krishna. If you’re always seeing like that, then something else has meaning.

**He’s equally disposed toward everyone because everyone’s part and parcel of God**. God is brahman. He’s the supreme brahman. Everything is brahman, so all the living entities are also brahman, so he’s equally disposed toward everyone. There all part of the Lord, so why discriminate? You deal differently with the different natures, but the souls you don’t differentiate. You see the soul, you deal with the situation the soul’s in, by his identification. The identity of the soul and the situation they’re in, that’s how you deal.

They see themselves as a devotee, you deal like that. They see themselves as the president of America, you deal with them like that. You deal with them however they identify with their environment.

Q: Does this mean going along with extreme illusions sometimes?

BVPM: You can start from there. The guy thinks he’s Napoleon Bonaparte, you start from there because you develop a relationship then slowly, you start to point out “Aren’t you a little tall? Shouldn’t you be 5’2? How come you’re 6’7?” You can start from there. The point is even Napoleon Bonaparte can chant Hare Krishna. Everybody.

Q: He already has his hand in his coat.

BVPM: He’d have to shift that, he’d have to put his left hand in the coat, he has to keep his right hand free to chant, so we have to make that minor adjustment, but the hat can stay.

Comment: As long as we have a relationship, we can work with it.

BVPM: If he wants to be more up to date, he can put the point in the back.

**In that state, he attains pure devotional service unto Krishna. Srila Prabhupada writes in his purport:**

**“To the impersonalist, achieving the brahma-bhüta stage, becoming one with the Absolute, is the last word. But for the personalist, or pure devotee, one has to go still further, to become engaged in pure devotional service.”**

That’s why the comments are always being pointed out that you have to get to this transcendental stage. In other words, one performs a proper activity, one cultivates the proper knowledge and so one is situating oneself in transcendence. By that practice, then one becomes transcendental, but having become transcendental, that point even though He says he’s fully joyful, but the point is, that fully joyfulness is the natural position of the soul. It’s not special. We take joyful as a special. Compared to the material world, yes it’s special, but compared to the nature of the soul, that’s just normal: *sat cit ananda*.

The actual dynamic joy is in connection with service to the Supreme Lord. That’s why it’s said that materialness of the whole material manifestation is like a drop compared to the ocean of *brahmananda*, but the happiness of *brahmananda* is just a drop or a fraction of a portion of a drop compared to the unlimited ocean of *bhakti*. *Brahmananda* is said to be an ocean, so that’s very vast. No one’s going to be worried about it. But, *bhakti* is unlimited. It never ends. It just keeps getting better and better. The saying that it doesn’t get better than this, that’s the saying of the material world. In the spiritual world, it does. It’s the best it can be and it will get better. That’s the thing.

That’s why that point is made. We could get distracted and think “This is great. I’ll stop here.” That’s why its mentioned. Its not that we’re worried about the impersonalists and that’s what we’ve got to say to them. How many times have we had the opportunity to say that to a *mayavadi*? It’s actually for us. If the conversation goes there, you could say it to the *mayavadi*. He probably won’t buy it, but its for us so we don’t get stuck on this stage.

Krishna’s saying you have to practice the progressive path of self realization. That itself is we would say, properly situated. By following that, one has the proper knowledge. By following that, one gets all these nice qualities. By practicing that, one comes to the platform of liberation, the *brahma-bhuta* platform. But, we have to keep going from there to the point of pure devotion to Krishna.

Comment: It seems mechanical.

BVPM: Just like making lunch. It’s mechanical. what makes lunch not mechanical? You're sitting at home alone and there's nothing to do today. Everyone's gone and no one from the show up. Nothing’s going to happen. Therefore, no lunch. Let’s say that happens for three days at some point you’ll cook something at least open a can of beans. you had to go through that endeavor. It took you three hours unit okay oh get can opener. That’s mechanical, but now what everybody's there, family or friends are cooking for the deities, or festivals, are the mechanics of cooking there? The better the mechanics, the better the result, but would you call it mechanical? No, because you’re cooking for somebody. That’s the point of this.

Self-realization is mechanics because mechanics can do anything.

Comment: The process seems to be mechanical, but at one point we should get the mercy also. We want to get the highest result but by mechanics you can only go so far. If you love somebody, with so much effort, if there’s no reciprocation…

BVPM: So, do I sense an element of complaint here? The mechanics are going on, where’s the mercy? Hello? In other words, don’t be secure because that is coming up. Krishna says He’s going to take care. So, you don’t have to worry, because someone might worry if I do everything just connected to Krishna, there’s so many elements that I probably wouldn't get too involved in. But, others will say it's my duty, but technically it's not. My duty is what I actually need to do to engage my nature, I can’t disregard that but in Krishna’s service.

Krishna wants Yudhisthira to do the *rajasuya* sacrifice, so they go out and collect and do all the things you’re supposed to do, but before that he never does anything like that. So someone who would want to do an asvamedha yajna to develop their piety or go to a heavenly planet, its within the duties of a ksatriya, so if they did it, no one would say “he’s being irreligious, he’s doing an asvemedha yajna”, but the point is for a devotee, why bother? It specifically gives the result of going to the heavenly planets. Unless it would benefit his ability to perform things for his service, so if the citizens would expect that “All the kings in their line have always done an asvamedha yajna, that’s why our kings are the greatest, that’s why we have such so much respect and obedience for him therefore our king should also do one, then he would do that because simply it makes his duties go nice.

In other words, there may be the element that there’s things that family friends and associates say you should do but you don’t do them because you technically don’t need to do them to engage you nature in Krishnas’ service, and you’re not neglecting anything that the sastra would say is essential, then Krishna will take care. You don’t have to worry. And that you’re doing it for Krishna, the reactions that come, they’re not coming to you.

Krishna’s pointing that out. The element is there. The point is the problem’s not Krishna’s mercy. The problem is us wanting it, or qualifying ourselves for it. Like the man at the job wants the raise. He wants that higher position, but just wanting it is there, they’re looking for qualified people. Every company is looking for qualified people. They have 10,000 people working for them, but they’re still looking for one’s who can run the whole show, so what’s the problem? Is it them? It’s us. If we do the work, then the mercy’s there. Like the food is there, and we want the food, what do we have to do? We have to eat it. But, if we don’t make that endeavor, it won’t happen.

In other words, your efforts will be rewarded. Do not fear about that, but don’t get insecure that something’s going wrong, “I’m working so hard, where’s the mercy?”

**Srila Visvanatha Cakravarti Thakura writes With the removal of all misconceptions, or appearences, *upadhis,* one attains the state of *brahman, brahma-bhuta*, by being in the state of uncovered consciousness*.***

*Upadhis* mean identities, misconceptions on how you view it, or you don’t misconceive it. You see it properly, but you identify with it. In other words, illusory perceptions and illusory identities. All this should be given up.

Then one comes to the state of *brahma-bhuta*. The soul is pure. The soul is transcendental. The problem is the soul thinks, “I’m something other than the soul.” That’s the material consciousness. If you remove that, the misconceptions and or appearances, the *upadhis*, then you’re back on the *brahma-bhuta* platform. The things that get in the way are all these ten points that Krishna pointed out before.

These are the places to watch to see that you’re freeing yourself from misconceptions and appearances.

**Because of the disappearance of the contamination of the *gunas*, he is said to be pure (*prassana),* and he is the soul (*atma).* Because of absence of misconceptions of body, when he loses something, he does not lament. When he fails to attain something, he does not hanker for it (*na socati na kanksati*).**

Because there’s no misconception, it’s not there, so if it works, nice. If it doesn’t, you don’t worry about it.

**Like an innocent child, he regards are beings as equal, whether good or bad, without looking at the externals*.***

Innocent children don’t worry about anybody, as long as their parents were nice, then everybody’s nice, if their parents were not nice, everybody’s not nice. In either way, they have equal vision towards everyone.

If one regards everyone as the soul, not that one can’t discern between proper behavior and not. Narada Muni can tell Dasaratnakara is a criminal. Or that Mrgari is a hunter, but because they’re criminal or a hunter, doesn’t mean that he’s not going to explain to them Krishna consciousness. Or there was a king cobra. He also explained to him Krishna consciousness.

That doesn’t matter. He doesn’t make that distinction. What you have to remember is that when the king cobras and that, you have to get the one’s that speak Sanskrit and stuff, then you can talk to them. Otherwise, you have living entities and you can talk to them, but they don’t like it. “Okay, we’re supposed to be equal to all, so there was a dog kind of lying there. I went up to it and started preaching philosophy. It just started looking at me and then it got up, walked over about three or four feet, and lied down again. It didn’t appreciate the philosophy.”

**With this cessation of *jnana*, like a fire which dies without fuel, he attains indestructible *bhakti* for Me in the form of hearing, chanting and other processes, arising after the cessation of *jnana*.**

This is important because the *brahma-bhuta* stage, in connection to your question is that at this stage *jnana* is not the point anymore. In *jnana*, you’re dealing with the subtle mechanics. In other words, how its working and the *karma* is dealing with making it work. One is dealing with how it operates. So, on the *brahma-bhuta* platform, there’s no need of one’s progress being driven by *jnana*.

Now you’re on the platform of soul. That’s already there. You want to get somewhere, so you use a car, a train, a bus, a boat or a plane, but once you get there, you don’t requie them anymore, because you’ve gotten there. So, that knowledge of these things has already gotten you there. So, it’s said, just like a fire, stops when the fuel is empty, so the material endeavor, material consciousness, material identities, that’s the fuel on which *jnana* is functioning, because what are you analyzing? What you actually are, and so therefore what you’re not.

When you come to the *brahma-bhuta* stage, then that fuel is gone, so there’s no fire. What’s left at that point is *bhakti*. That’s where the serious mercy happens, but it doesn’t mean mercy’s not happening before that. That’s just where it gets serious.

**Attainment of *bhakti* is through the action of My *svarupa-sakti*. Since *bhakti* alone does not disappear even with the disappearance of *vidya* and *avidya* being different from the *maya-sakti,***

This knowledge of Krishna is transcendental, so it doesn’t go away. If you remember when there’s that state of material nothingness, still the devotion remains. That’s the real *mu.* The *svarupa-sakti* contains both the internal and the external, but the *svarupa-sakti* interacts with Krishna as the internal potency. She interacts with us as the external potency when we’re not connecting with Krishna.

When we connect with Krishna, She acts as the internal potency. That remains because we can say “Okay, all this knowledge. We’ve had knowledge of all these transcendental elements, so therefore, when the knowledge goes, all that will go.” No. Internal elements, the internal understanding, that remains. What’s gone is that interaction with the material energy. That’s what ceases.

**It is called *param* because it is far superior to *jnana*, remaining after the disappearance of *niskama-karma, jnana* and other processes. It surpasses all others and it is pure.**

After *karma, jnana* and meditation the devotional service, *bhakti,* that remains. It’s beyond these processes. We’re describing in the early chapters of gita, how those processes are connected to Krishna, because they could be followed and not connected to Krishna. The *karmi* is not connected to Krishna. The *jnana* is not connected to Krishna. The *yogi* is not necessarily connected to Krishna, he sees the *paramatma*, but in the end he’s not concerned with developing a relationship. Those processes are what one uses to elevate oneself.

It engages the body, *karma*, the mind, *dhyana* and the words, *jnana*. So when we say body mind and words must be engaged, these are the three processes that engage each one of them. Which is prominent, the body’s prominent in your dealings, then its *karma*-*yoga*, if the intelligence is prominent in your field, then that’s *dhyana-yoga*, if the mind is prominent, its *jnana-yoga*. But, *bhakti* is still beyond these processes that one used to elevate oneself to the transcendental platform.

In doing that it’s not that the process is of engaging the body mind and words go away, they just don’t need to be engaged to these mechanical processes because you’re already transcendental. The mechanics get you out of the material world, but because you’re in the material world, then that is what drives it. Once you’re out of the material world, what drives those activities is gone, so they also disappear, like fire disappears when the wood it was burning from turns to ash.

You can see where the impersonalist, the Buddhist, they get all these different elements where they’ll say “Yes, it just goes like the flame goes out.” “Everything disappears.” They’re getting it from this, but they don’t understand that when that does happen, which is true, *bhakti* is still there, God’s still there, you’re still there, the whole spiritual world’s still there.

When you understand these things, you can see where they’re actually going wrong. Much of what they’re describing in process is not wrong. That’s why we’re saying “Oh yes, we’re having this yoga thing, all these people are there. They’re so much interested in being vegetarian. They’re very peace, nice and kind. They’re interested in spiritual processes. They like hearing about the *gita*. They do a little something. They do the *yoga*. They like to meditate.”

It all sounds really good, and the devotee may be enamored. “It’s so nice, so good. Its so much farther superior to other people.” But the point is why are they doing these things? If it comes to the point where they are always peaceful, is Krishna going to remain, or they perfect their work or anything else, is Krishna going to remain? No. They’re not even going to get there.

These are our processes that are given by God. All the elements of anything that elevate anyone anywhere in any situation, that’s given by God. But the point is that if its not connected to Him, then you don’t have anything to continue with once you get to whatever is your goal. The point is *bhakti* is the process *bhakti* is the goal. That’s how we have it.

In the material world you don’t have it like that. The name is the process, the name is the goal. They remain, the activities remain because Krishna’s eternal. Every aspect is Krishna. So, whatever you’re dealing with, what remains is Krishna. Everything coming from Krishna is perfect and complete. And what remains is perfect and complete.

If one can distinguish these things, then one can preach to anyone. These are the real secrets to preaching to this particular community. You can see what they can’t see. Just get in there and feel good, the jargon, and all this, all that. Nice, but the point is what’s the actual purpose of all that? That’s what can be taught.

**Remaining after the disappearance of *niskama karma, jnana* and any other process, it surpasses all others and is pure. Thus *param* is equal to the word *kevalam*.**

*Kevalam* means it doesn’t have any tinge of anything else.

**Though *bhakti* was previously present in small portions in practices like *jnana* and *vairagya*, just in order to bring about liberations, *bhakti* was not clearly visible. Just like the Supersoul, the *antaryami*, is not visible, therefore the word, attains, *labhate*, is the suitable word rather than produces since it was already present in the person.**

Here’s another important point that if I think, “I am the doer”, I’ll think that because of my practices, I’ll produce *bhakti*”. All these points, they pervade everything. It’s not that “Oh, That’s here, it only applies here, and then we have this other situation.” No. They’re all-pervading. Krishna’s all-pervading so is everything about this should be.

*Bhakti’s* always there. So, we’re starting then that devotional service is there, but it’s hidden. Supersoul is there, but we can’t see. The person takes *prasadam*, they don’t even know what it is, the *bhakti’s* there, but it’s unseen. As they get knowledge, then something is there, more is there. When one comes to the transcendental platform, then its fully there. It wasn’t produced. Simply one attains it.

Comment: Love attracts it.

BVPM: Yes, I was thinking of another way. It was always there, but by one’s qualification, one rises to the platform to be able to accept it. You get your passport. You rise to the platform.

Comment: Aliyah.

BVPM: Aliyah, then expats who went down the other side. This thing of I’m the doer, if you have it now, it’s “No, I did it and I should be recognized,” then the problem is “I created the *bhakti*,” then we didn’t so why will it manifest? How will we attain it? We won’t be able to see what is already there. Its not that by our service, we produce the spiritual realm, no it’s already there, but by service then one is able to attain seeing it, to appreciate it.

Comment: At the same time, reveal it to others.

BVPM: Yeah, one can reveal what one sees, but one can only see if one is appreciating that you’re not producing that process. By your practicing you didn’t create it. It was already there. The soul already is spiritual. You’re just bringing to the point to attain that. So, we’ll think, “Oh, he’s materialistic,” so in the mode passion, we’ll think there’s different kinds of souls. No. The soul’s are already spiritual, but just by there attachments, the misconceptions and appearences, the *upadhis*, and misidentifications, that covers them.

They’re already spiritual. That’s why the transcendental person sees all equally, because they are spiritual, they just don’t realize it.

**Although mixed with the tangle of plants, which are impermanent, the indestructible golden jewels attain purity *kevalam* by being separated from those things.**

You may have some nice jewelry, they’ve fallen into some weeds but they’re still the same thing, just they’re entangled. The process is a matter of just removing what’s there. You’re removing what covers what’s already there. You’re not producing what’s there. You’re able simply to take part in the process by which it can be removed so you can see it.

When you open the door, its not that by opening the door, the room was produced. For the Buddhist, it was, but no. “Is the room actually there when the door is closed? Is there actually a living room there?”

Comment: Or if you turn out the light.

BVPM: Depends on if you bump into it or not. These are things that they get stuck on. All these problems. They’ll think that its because of my consciousness, that I created it. The materialist or the fruitive worker will think because of my work I created it. These contaminates of *karma* and *jnana* will make them think that because I’m doing something, either grossly or subtly, I produced it. It’s being pointed out here, No, it’s already there. By taking part in the process, you can realize it’s been there. And by that process it removes the other things, so there’s no need of the process, the natural position still remains.

Now, instead of working in the reflection, now you work in the original. There’s a process to get you out of the reflection, into the original, but always remember the reflection is reflecting the original. The original was always there.

To give another example that we’re used to, cleaning the mirror of the mind. The mirror’s dirty. You can’t see yourself. So, you take a rag and you rub it on the mirror. There’s a process. Now by removing the dust, then you’re able to see yourself in the mirror. Then, two things are there. It’s not that by rubbing on the mirror, you produce your face. No, it was already there before that process, and once the face is produced saying that the need for the cloth and that rubbing technique is not required. It still doesn’t mean that now everything goes away. No. Your face is there.

Comment: The Buddhist says that there process has only minus, no plus.

BVPM: Yes. They’re dealing with getting rid of the negative, but they don’t know what’s positive. You’re talking about harmony, balance, the perfect balance. If there’s perfect balance, if you’re getting rid of negative, that means there must be positive, otherwise how’s there a balance? Otherwise, *nirvana*, and whatever would be hell, in between would be the middle path, but if they’re saying “No. We’re following the middle path,” that means it’s the path between the negative and the positive. So, Krishna’s saying here, that once you attain to that state of balance, then at that point, then you can deal with the spirit. It doesn’t go away. It’s not that okay, you pull that in, then you pull this in, because that’s not the position. The one is the reflection of the other.

**At this particular time, there is generally the attainment of *prema-bhakti* in its compete form rather than the other fruit *sayujya*. Thus, the phase *param-bhakti* also indicates *prema bhakti* in this verse.**

What he’s saying is that when the devotees come to the stage of liberation, then *sayujya* is not the position. It’s a matter of then they’ll come to *prema-bhakti*. We’ll use the term *brahma-bhuta* but we’ve distinguished *brahma-bhuta* meaning that you’ve understood Krishna, while *mukti* simply means you’ve freed yourself from the material energy. *Brahma-bhuta* means you’re situated in transcendence and now there’ll be continued activity.

**Verse 55 describes the result of attaining devotion. Only by devotional service can one understand Krishna as He is. The Supreme Personality of Godhead. When one is in full consciousness of Krishna by such devotion, he can enter into Krishna’s abode. Srila Prabhupada explains:**
**After attainment of the brahma-bhüta [SB 4.30.20] stage of freedom from material conceptions, devotional service begins by one's hearing about the Lord. When one hears about the Supreme Lord, automatically the brahma-bhüta stage develops, and material contamination—greediness and lust for sense enjoyment—disappears. As lust and desires disappear from the heart of a devotee, he becomes more attached to the service of the Lord, and by such attachment he becomes free from material contamination. In that state of life he can understand the Supreme Lord. This is the statement of Çrémad-Bhägavatam also. After liberation the process of bhakti, or transcendental service, continues. The Vedänta-sütra (4.1.12) confirms this: ä-präyaëät taträpi hi dåñöam. This means that after liberation the process of devotional service continues. In the Çrémad-Bhägavatam, real devotional liberation is defined as the reinstatement of the living entity in his own identity, his own constitutional position. The constitutional position is already explained: every living entity is a part-and-parcel fragmental portion of the Supreme Lord. Therefore his constitutional position is to serve. After liberation, this service is never stopped. Actual liberation is getting free from misconceptions of life.**

Here it says there’s actual liberation and there’s liberation. Liberation is used very specifically. It means that its transcendental, but there’s also the element of being transcendental and understanding one is. Therefore, we’re very specific about position of liberation, the *brahma-bhuta*, but at the same time, we’re not enamored by it. The impersonalists are enamored by it. They think its something very special, a very lofty goal, but actually, as soon as you chant you’ve been freed from all material contamination, so technically, you’re liberated, but we tend to think still in the same way. We still have the same misconceptions, the same identifications. That’s consciousness, but our existence has been purified.

**When he hears about the Supreme Lord, automatically, the *brahma-bhuta* stage develops,**

That means as soon as you hear about it, it’s automatically going on.

**and material contamination—greediness and lust for sense enjoyment—disappears.**

That will go away, by that process.

**As lust and desires disappear from the heart of a devotee, he becomes more attached to the service of the Lord, and by such attachment he becomes free from material contamination.**

*Brahma-bhuta’s* already been introduced before one has actually been freed from all material contamination. The problem is we still identify with it, so therefore we’ll still do the activiies that will involve ourselves.

**service of the Lord, and by such attachment he becomes free from material contamination. In that state of life he can understand the Supreme Lord… Actual liberation is getting free from misconceptions of life.**

Therefore he said ­*brahma-bhuta*, but actual *brahma-bhuta* is when one is completely free, but it start when one first comes in contact. You’ll notice a difference in how those from the spiritual platform, when the talk about these things. They just put it in a nice balance. They’re not enamored by anything except Krishna.

For them, you’re *svarupa* is already started when you heard I’m servant of Krishna, because that’s the principle. Then, you have a particular detail of a general *rasa*, and then you have a very specific of who you are in that *rasa.* But, it still starts with the principle of ”I am servant of Krishna.” They see like that. Then, you have to adjust to this that “I am servant of Krishna.” Then you take up the practices, you become more absorbed, you have that knowledge, you’re able to get that proper direction, so then, you’re being situated better.

Then, because of understanding the position and Krishna’s position, then you start to think about Krishna. As we were discussing earlier, there’ll be times when there’s more focus and other times it will be more distracted. The processes of focus is good, you can improve the quality of that by focusing more. Focusing meaning you understand who Krishna is, your relationship with Him, and the process you’re using to serve Him, and the goal: to please Him.

That’s there, but the point where one forgets, that’s more of the difficulty. Therefore, one is connecting those to the Lord. and those are the process of connecting what distracts you to the Lord, that’s called *karma-yoga, jnana-yoga*, or combined as *buddhi-yoga*. Still that pure *bhakti* is beyond that connection because you’re connecting what is distracting you. Pure devotion means what you’re doing is simply to please Krishna. So then, if that’s the case, then though the same activities that were, before, *karma* and *jnana* *yoga*, now become pure devotional service.

Before, these are your distractions you’re connecting to Krishna. Now they’re not distractions, they’re simply the nature you have to use in this environment. Then, its pure devotion. It started from the other side. You started from the consciousness of Krishna and then engage your nature, the other was you started from your nature, the distractions of it and connected it to Krishna.

When you’re sitting down and chanting *japa*, we don’t say that’s *karma yoga* or your giving a class we don’t say that’s *jnana-yoga*. Some devotees mistake this but that’s not. You’re absorbed in thinking of the Deity, we don’t say that’s *dhyana yoga*, no that’s *bhakti*. That’s pure devotional service. SO *karma, dhyana* and *jnana-yoga* is simply when you’re engaging distractions. The point is all those activities of engaging those distractions, where do those distractiosn come from? Why are they distractions?

They’re reflections of activities of the spiritual world that we see opportunities for sense gratification in as opposed to seeing opportunities for devotional service. When you see them as opportunities for sense gratification and then you dovetail them in devotional service, then it’s called *buddhi-yoga*, when you see it as opportunities to please Krishna, its just called devotional service. But, *buddhi-yoga* is in pursuance of devotional service, therefore its called devotional service. Cutting vegetables and washing pots is also called cooking though technically it’s not cooking. Cooking starts when you put the vegetables in the pot, but because its in pursuance of cooking its called cooking.

Where’s the devotee? Oh he’s in the kitchen cooking. You open the door and he’s cutting vegetables. Hey, he’s not cooking! No. Therefore, still we see Krishna makes these definitions because there is farther and farther levels. You’re trying to get to the Supreme Personality of Godhead, and that interaction with Him in that devotion. Him as a person, you as a person. The mechanics are being used because one doesn’t identify as the person, one identifies as dead matter.

We’re not this body, so therefore, we should be able to do anything, but what does that mean? What is going to do that anything, the soul? No, the body. So, you’re identifying with the body. That’s the misconception. That’s *upadhis*, very subtle. All these different things, I can do anything, I don’t have to follow the rules, freedom, rights, these are all based on misconceptions and *upadhis*. “I didn’t get an opportunity, so things are not equal, so we should do it like this,” that’s a misconception. “I should be able to do this” that’s an *upadhi*. “I’m going to do this, I’m doing it” that’s an *upadhi*. No. We’re taking part just as an instrument.

We’re trying to see how there’s a non-difference but a difference between the process of *buddhi-yoga* and this *brahma-bhuta* platform where they’re talking about pure devotion here. If it’s in pursuance of pleasing Krishna, even if it hasn’t come to that state, it still has the qualities of pure devotion, so we always see that there’s perfection, there’s supreme perfection, then we have the element of being situated in a loving relationship with the Supreme Lord.

We’re always going through all these different things. There’s the material situation, then there’s good material situation, or better material situation, then there’s the transcendental situation, then there’s being properly situated in that, then there’s being situated in this understanding ones relationship with the Lord, then there’s being able to function within that relationship. There’s all these different levels, so that’s why we don’t get too distracted by piety in this world, all these niceties that are here. That’s just normal. Of course you’re going to pick your best tools, you would use good qualities, why would you use bad qualities? You’re supposed to be freed from material contamination, so that’s the better position.

By functioning with those good qualities in connection to Krishna, seeing oneself as the servant of Krishna, not the material conceptions, that’s just proper situation, then here’s what happens. If you’re outside and you want to cook, then you don’t make a big deal about taking off his shoes, washing your hands mouth and feet, and then walking into the kitchen. Then, once you get in there, then “Yeah! That’s it haribol!” No. Now, you start cooking. That’s the real thing. Therefore, all the good qualities of this world, all the freedom from material entanglement, that’s just to get you into the place so you can do *bhakti*.