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

BVPM: **Page 52. Çréla Viçvanätha Cakravarté Öhäkura has mentioned the following in his commentary on texts 63–64:**

 **Thus the six chapters teaching jïäna have reached their completion. These six chapters of the çästra, Çré Gétä, are jewels of spiritual education. They form part of a treasure chest containing the rarest secret of bhakti. The first six chapters dealing with karma form the golden, lower part of the chest, and the third six chapters dealing with jïäna form it’s gem-studded cover. The bhakti found within is the most precious treasure in the three worlds. It has the power to bring Çré Kåñëa under control. It shines brilliantly as the most excellent of precious jewels. The key to obtaining this jewel is the pair of verses on the cover of the treasure chest, the sacred sixty-four syllables beginning man-manä bhava [texts 65–66].**

 **Seeing His dear friend Arjuna silently deliberating on the Gétä-çästra, with it’s deep meanings, the Lord felt His heart melt like butter out of compassion and said, “My dear friend Arjuna, I will now speak the essence of this entire çästra. You don’t have to exert yourself any more with this troublesome deliberating.”**

He’s saying that in this treasure chest, the middle six is the bhakti, the first six are the karma, the last six are the jnana. We see that in the first six it also explains jnana because in order to have karma, you must have jnana, but the actual body of the jnana is coming after. What one has to know is the bhakti is the most important knowledge. That’s real understanding, real truth.

As the bottom of the box, then the karma is the foundation or what something sits on. Our activities, all that will be connected to the Lord. The top is through which you attain what’s inside. Through the jnana, you’re able to appreciate or separate material from spiritual. You’re able to tell the difference, otherwise, you can’t tell the difference, it’s difficult. If we’re always in a devotional environment, where everything there is connected, then nice we don’t discriminate and it still works for us, but if there’s any elements that aren’t, then we need that discrimination to tell what’s actually spiritual and what’s not. With that then we’re able to connect that to the Lord. Then the bhakti is accessable.

The point is the box is only for holding something. It doesn’t have a separate existence other than that. The point is that one wouldn’t stop with this karma or jnana. One would definitely continue forward. Now, Arjuna’s deliberating on all these things and Krishna is saying “You don’t worry about all this until liberation. Now I’ll give you the essence. It’s going to work.” These are a pair of verses on the cover of the chest. That is the essence of all this knowledge.

Verse 65. Krishna concludes Think of me become my devotee, worship Me and offer your homage unto Me, thus you will come to Me without fail. I promise you this because you are My very dear friend. Srila Prabhupada writes in his purport:

**The most confidential part of knowledge is that one should become a pure devotee of Kåñëa and always think of Him and act for Him. One should not become an official meditator. Life should be so molded that one will always have the chance to think of Kåñëa.**

So, you think of Krishna, and act for Him. This is the element. Rather than, this is what action you want to perform, I’ll offer it to Krishna. That’s the difference. You think of Krishna, and then you perform activities for Him. Though they be the same activity. Cooking has to go on, but you’re thinking of Krishna, then you make something nice for Krishna. It’s a fine point of where you start, but he’s saying you shouldn’t become a professional meditator. The point is not to be a meditator. The point is to remember Krishna.

**One should always act in such a way that all his daily activities are in connection with Kåñëa. He should arrange his life in such a way that throughout the twenty-four hours he cannot but think of Kåñëa.**

His actions should be that his activities are connected to Krishna. So, how you act should be connected and you should arrange your life so whatever the action is, it should always be connected. From both angles. Arrange your life so whatever you’re doing is connected to Krishna, and when you’re doing those activities, see that you’re connecting it to Krishna. Activity is, but the consciousness always should be thinking of Krishna.

Q: Is it that thinking of Krishna is different from being a meditator?

BVPM: In meditation, you’re not doing anything.

Challenge: But thinking itself is a kind of activity.

BVPM: Of course, but it’s not a matter that one is a professional meditator. That’s what one does all day. In other words, sitting in front of a wall for seven hours staring at it, that’s not what the devotees are interested in.

Comment: That will steady the mind.

BVPM: Yes, but then you should do something with that. In other words, you think, you feel. That’s all the mind. He says remember Me, think of Krishna. If you think, then you’ll become attached. What will happen next? Action. That’s the point. A professional meditator doesn’t do action.

Q: So, a devotee’s chanting all the time, that’s considered action?

BVPM: Yeah. you’re rendering some service. Thinking is there, but then you’ll do some service. Mother Yasoda is always thinking of Krishna, but she’s doing something. The gopis are thinking of Krishna, but they’re doing something. That’s Prabhupada’s point. It’s not that you’re just sitting there meditating, you’re doing something. It’s not enough just to remember, that’s why the other elements are given. They’re all done together. You’re going to do some action for Krishna. You’re going to engage the senses in the Lord’s service because you can do both at once.

Q: Devotee do something in the mind out of inspiration, like this *brahmana* was cooking sweet rice.

BVPM: But he was doing action, but it was within the mind.

Q: Because we have the means.

BVPM: The point is that activity is being performed. If you just think of Krishna and how nice and how beautiful, and if you stop there, that’s only appreciation, *santa-rasa*. No service and surrender. Appreciating Krishna, then you’re going to do something. An activity will happen. Mediation and activity, it’s not that they don’t go together. You can be meditating 24 hours a day, but their would be action that would apply your meditation.

If it’s something spiritual, then it’s also valid on the spiritual platform. You don’t use spiritual to get to the spiritual platform, and then remove those methods. You get pricked by a thorn; you use another thorn to remove it. Then, you don’t need either of them, but if something’s actually spiritual, and it can elevate you to the spiritual platform, why would it have to be gotten rid of once you’ve gotten there? It’s already spiritual.

The monk is sitting there making a flower vase, according to the Zen principle, but if that actually elevates him to the spiritual platform, why does he have to give up making the flower arrangement? They want to get to the point of only being meditating. But that’s not the goal, the goal is doing activity, if it’s already spiritual, it’s spiritual so what they’re doing is fine. They’re doing that now, and they’re going to be doing that when they’re self-realized.

Q: The monk may be doing something like making a garland but their mood is still in the nothingness.

BVPM: The point is that they’re using that activity to get to the nothingness, but you can’t get nothing out of something. Something’s going to produce something. You have to get to nothing, but you can’t get nothing because you only have something to get to it. There’s never going to be a time when theirs nothing.

Comment: Nothing’s not substantial.

BVPM: The point is, if it actually worked, why don’t they just sit down and be nothing? They can’t stare at a wall more than seven hours. Their dealing with a flower arrangement is elevating them to the platform of nothingness. That means, if it’s elevating them, it must be spiritual by contact. So, what’s the need of giving it up if it’s already spiritual? If by making the flower arrangements it elevates them to the transcendental platform, that means it’s already transcendental, so what’s the need of giving it up?

Comment: Maybe someone would say it’s like training wheels, and that at a point, you don’t need it any more.

BVPM: You could say like that, but the point is that you’re situated there because of arranging the flowers, not because of thinking of nothing. Otherwise, if you just think of nothing, that would be the dynamic. But you’re thinking of nothing with the flowers. The point is that activity never needs to be given up if it’s in line with the proper consciousness.

Thinking of nothing, and making the flowers and it elevates them, then what’s wrong with that combination. Our point is the Krishna is the supreme nothing. Because when they say nothing, they mean nothing material.

He’s the supreme nothing material. If you always think of Krishna and perform an activity, there’s no need of giving up an activity. He’s the *maha*-moot. It enhances. You have affection for a person, you express it and that enhances it. That’s the point. You thinking it, of course there’s a connection, but it’s not dynamic. When you do an activity, it shows that interactivity.

Comment: I think the *mayavadis* have a similar idea about deity worship, to a certain level, then you just give it up.

BVPM: They’re all the same. Buddhists and *mayavadis* are actually the same. The difference is the nothingness is black, the *brahmajyoti* is white. And one doesn’t accept or use the Vedas, and the other does, but otherwise, it’s the exact same philosophy, it’s just where it’s situated. That’s why they’re called covered impersonalist. They’re not real impersonalists. They’re impersonalists, but it’s not what the *sastra* talks about, because there, it’s talking about someone situated on the *brahman* platform. But, neither of them get to it because they don’t understand the *brahman* is Krishna.

A *brahmavadi* knows that what’s here is real, it’s just all *brahman. Brahman* is what’s real, and illusion is what’s not *brahman*. This is all *brahman.* but, the Mayavadi and the Buddhist will say that it doesn’t exist. It’s imagination that it’s here. It doesn’t exist. Actual impersonalism is to think that it is illusion to think that what you see isn’t *brahman.*  That’s why the *brahmavadis* can take up Krishna consciousness without any problem. Because they’ve accepted *brahman*, when they’re shown that there are superior forms of *brahman,* then they accept, but the *mayavadis* and Buddhists don’t know what *brahman* is.

They’ll say it has no qualities. It has no material qualities, but the *brahmajyoti* is actually the effulgence of qualities. That’s why it is pervading everything. It is able to create what it is you’re looking for, what is that experience you’re trying to gain. *Brahmajyoti* has all that. You could see whatever you want. As you approach Krishna is how He reciprocates, so if you see one thing, it’s there. His energies are there, but if you understand the person, then the person is there. *Brahmajyoti* is generic, and when you see a particular quality, then the Lord is there. At the same time each manifestation has it’s nature to manifest a particular quality or combination of qualities.

That’s why the philosophy is confusing because they’re very close, but then it’s not quite there. it’s like if you took a rock or a piece of wood and carved it very nicely, so expertly to look like cauliflower pieces and cooked it in sauce and put them inside, so it’s close. The idea of sabji, the sause, vegetable, all this, but it’s not quite there. They see something that’s actually dealing with the absolute truth, but not understanding the absolute truth, they come to the wrong conclusion. They get close and then they make a mistake.

Q: They get close and they don’t go any further?

BVPM: They cant. they’ll never actually get out of the material sphere. You can never get out of the material sphere if you give up the *purusa-bhava*, but they want to be God, or they want to be nothingness. If nothingness is already there, *brahman* is already there without you, so why does *brahman* need more? *Brahman* is complete, and if it’s not complete unless you’re there, then what’s the whole point? And then which one of us is the one? Who is the actual one?

There’s a lot of holes in this. They respect each other as God, but everything is God, why just the other *mayavadi* *sannyasis*?

Q: Does matter have any qualities on it’s own?

BVPM: You could say deadness is a prominent quality. Lack of consciousness. You have 24 elements. Basically, no. What do you mean on it’s own? How would it have a quality without Krishna? It’s Krishna’s energy. That means it can’t be on it’s own. Energy is dependent.

Comment: Prabhupada says that the impersonalists inadvertently give impetus to the abominable mundane sex life by emphasizing the impersonal nature of the Absolute rather than the personal

BVPM: They don’t get rid of the concept that you’re the controller and enjoyer, so then it will give rise to sense gratification. They’re committed to not practicing that way, but that’s where they philosophy leads. With time that’s what happens in these cultures. They’re very sensually engaged and inclined.

**And the Lord’s promise is that anyone who is in such Krishna consciousness, will certainly return to the abode of Krishna who will be engaged in the association of Krishna face to face.**

You’re performing activities here, you will still be performing activity there. But there it’s superior, here, because of dealing with the material energy it always has obstacles that are a disturbance, but one can transcend that that they’re not a disturbance, then one will be situated in the transcendental realm where one is not disturbed. There are varieties of activities but they’re not seen in the improper way because they’re connected to Krishna

**This most confidential part of knowledge is spoken to Arjuna because he is the dear friend of Kåñëa. Everyone who follows the path of Arjuna can become a dear friend to Kåñëa and obtain the same perfection as Arjuna.**

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

 **These words stress that one should concentrate his mind upon Kåñëa—the very form with two hands carrying a flute, the bluish boy with a beautiful face and peacock feathers in His hair. There are descriptions of Kåñëa found in the Brahma-saàhitä and other literatures. One should fix his mind on this original form of Godhead, Kåñëa. One should not even divert his attention to other forms of the Lord. The Lord has multiforms as Viñëu, Näräyaëa, Räma, Varäha, etc., but a devotee should concentrate his mind on the form that was present before Arjuna. Concentration of the mind on the form of Kåñëa constitutes the most confidential part of knowledge, and this is disclosed to Arjuna because Arjuna is the most dear friend of Kåñëa’s.**

Meditation upon the Supreme Personality: That’s the most important element. Him being everything, meditating on Him, then you’re meditating on the highest aspect. Everything being done in relationship to Him, for His pleasure, means that you’re cultivating the relationship with that person. Here Prabhupada’s pointing out that out of this most confidential, Krishna in His two armed form playing His flute, the beautiful cowherd boy.

Q: Caitanya Mahaprabhu.

BVPM: Caitanya Mahaprabhu is meditating upon that person, so we meditate upon Lord Caitanya in that mood, otherwise you may end up only there. There are devotees that meditated on Lord Caitanya and Ramacandra, or Lord Caitanya and... That’s how it gets you finally there. it’s that Krishna that has come as Lord Caitanya, then that works.

Q: It says **. One should not even divert his attention to other forms of the Lord,** For example we worship Lord Nrsmhadeva.

BVPM: But who is that?

A: Krishna.

BVPM: it’s Krishna. *Kesava-dhrta narahari rupa.* Then you’re not diverted, you’re only seeing Krishna but He takes different forms. He dresses differently on different occasions, so this is just another dress.

Q: As a nuance?

BVPM: It’s a nuance, but *braja-bhakti* means nuance. theres the spiritual world, but then there’s Goloka, it’s Goloka, but then there’s Braja. Nuance is important.

Its interesting, you said such as Nrsmha. Why that one? Why not Such as Parasuram? Why not Such as Matsya?

A: He said Lord Caitanya.

BVPM: But that’s here. If you go to London, or Toronto and they have a huge fish deity or they’re worshiping Dhanvantari, or Yajna, devotee’s are worshipping all right?

A: Yeah, especially saligram.

BVPM: But when you’re talking about other dieties who are you talking about? Nrsmhadeva. Of all the other Visnu forms, Hes the only one we talk about. We don’t talk about Visnu. He’s in the special position because He’s Nanda-baba’s deity. The form of Visnu that Nanda-maharaja worships is Nrsmha, so Nrsmha is there in Goloka in Braja, but just in a very subtle form.

It’s Krishna in these forms. We’re not talking about Nrsmha in Vaikuntha. We’re talking about Nrsmha in Vrndavana.

Q: Somebody was explaining to me also that the Nrsmha we worship is actually Gauranrsmha, Lord Caitanya who took the form of Lord Nrsmha to chastise.

BVPM: Yeah, but what happens if you’re in Uganda? They’re saying that because you’re in the *dhama*. He’s more pleasant here, if you go someplace else, He may not be as pleasant, that kindness, but in any case, as you say, you go there, it’s that, but I’m saying that point comes up because of Him being here. Sthanu is the most ferocious of any of the forms, but His mood is very sweet because being in Mayapura, then He takes that flavor. But, I still wouldn’t mess with Him.

BVPM: Because Arjuna is the dearmost friend of Krishna. This is a personal relationship but it’s according to the nature. If you can’t follow your *dharma* here, you won’t be able to follow it there, so you can’t think “Yeah. Me and Krishna we’re buds.” No. It doesn’t work like that. You follow everything here nicely, then you can follow there, but if you cant follow here, then it means you can’t follow it there.

**Srila Baladeva Vidyabhusana states, “As explained before, if you develop the qualities of always thinking of Me and so on, you will certainly come to Me, who am your beloved friend Kåñëa, the son of Devaké. I have qualities such as being dark blue like a blue lotus flower, and I appear in a human form. You will not go to some other form of Mine like the thousand-headed Puruña, the thumb-sized Supersoul, Lord Nåsiàha or Lord Varäha. This is my vow, that in truth I will give you possession even of Myself, Your friend.”**

 **The Nänärtha-varga defines the word satyam as “a vow” and “the true facts of a case.” Yet Arjuna replies, “But because You are from Mathurä, even Your having made a vow does not destroy my doubt.”**

They say whatever they want in Mathura.

 **To this the Lord responds, “Then I say this: You are very dear to Me, and the affectionate people of Mathurä do not deceive those who are dear to them, what to speak of deceiving one who is most dear. He to whom I am very dear is also very dear to Me. I cannot tolerate the absence of such a person, as I have already said in the words beginning priyo hi and so on. Therefore you should trust My words: ‘You will indeed achieve Me.’”**

His point is “Okay maybe you cant trust the people of Mathura, what they say, but they will not trick someone that is dear to them, especially someone most dear.” You’ll see that’s always the principle, someone who’s clever, those who are dear, they deal properly with them, but anybody else, open season. That’s Krishna’s vow. No other form, because the thousand headed purusa, that is the universal form, that’s where we see the Bhagavan aspect. Then the Supersoul, then of forms of Bhagavan, even Nrsmha or Varaha, then were not seeing there. We’re always seeing Krishna. That’s why in the Gita Govinda, the first song is that Kesava dhrta Narahari rupa. The point is it’s about Krishna.

**Verse 66**

**One should abandon all varieties of religion and just surrender unto Krishna. Krishna promises that He will deliver such a devotee from all sinful reaction and does not have to fear.**

Think of Krishna, that’s there, but then one should become a devotee. Kamsa also thinks of Krishna 24-7, but he’s not a devotee. Therefore, he doesn’t come to this platform. Worship Me, then and offer your homage to Me. Someone is very dear, then one is always doing service. One is always doing something. One is always considerate of them. Someone who’s like that will come to Krishna. Why? Because if Krishna’s very dear to you, always thinking of you, then that person is also very dear to Krishna, so then one will be together.

So, He’s saying without fail. So, then we said, “But you can’t trust those from Mathura.” But then He says “ No. To those who are very dear, you can.” They’ll be the most emotional, most loyalty that bonds.

Q: Bhagavatam describes many pastimes, and different *avataras*.

BVPM: Yeah, but where is it getting to? The point is that if you’re dealing on the *brahman* platform, that’s what you’re doing, but you know that you’re trying to get to Krishna. You know you’re trying to appreciate Krishan. As Krishna’s coming in this way, Krishna’s coming in that way. But that’s the level of our realization.

Comment: Krishna’s coming in this form. Krishna’s coming in that form.

BVPM: Otherwise, we’re only able to perceive on this level, but it’s still Krishna. That’s why the *karma* and the *jnana*, those levels one has to go beyond personally, and then all these other forms, they’re expanding from Krishna, so it’s Krishna you want to be interested in. Krishna comes as Varaha. The *gopis* talk like that, they don’t make a distinction. They chastise when He does something. Youthful arrogance is there, so the girls appreciate it, but they respond negatively. They say “You don’t know how to deal with girls, you cut off Suparnaka’s nose.” They’re not saying You as Ramacandra, they just say You did it. To them, Ramacandra is Krishna. It’s just that form isn’t the one they like best.

Let’s say you have the mother and there’s the child. Everything the kid does, it’s the same child. it’s not that there’s the at home child, and then there’s the at school child, and there’s the out playing with his friend child, then there’s the being an absolute terrible brat child, and this kind of thing, there’s one person. But, when they’ll think of the child, they’re going to think of those things that are the most intimate. That’s the preferred, but it’s not that all these aren’t the same person doing it. So, Krishna’s doing all this, but it’s the intimate element of Him in Vrindavana, that’s what one thinks about.

Q: When one worships the deities of Radha Krishna, or Gaura Nitai, what does the *saligram* do?

BVPM *Saligrams* are the deity that they’re being worshiped for. It may be a particular sila, but it is who they’re being worshipped on behalf, that’s who they are. You have a Radha-Krishna deity and you worship the *saligram*, so in your worship, you would use the Radha-Krishna mantras because the big deities, you can only undress them wipe them off and redress them. You can’t do anything else. With *saligram* you do all the bathing, and different things that are there. So, He’s accepting the worship on behalf of Krishna. It’s non different. It doesn’t matter, it’s the same person.

Q: Can you explain the concept of *istha-devatas*?

BVPM: *Istha-deva* is your Deity, who is your goal, who you’re trying to attain. It should always be Krishna. For us it means Braja Krishna. For Him, it’s the son of Devaki. His is Devakinandana, for us it’s Yasodanandana. It’s still the same person, but the flavor is different. Because then, what you draw from that flavor, you’ll reciprocate.

Q: Why do the resident’s of Mathura have a bad reputation, or seemingly? In that dialogue Arjuna is stating that “You guys have a bad reputation.” Is there a specific pastime?

BVPM: That, I’m not sure. They’re just clever. In Dvaraka, there’s all the rules and regulations and everything like that. In Braja, it’s just spontaneous love. Mathura’s in between, but not necessarily that they’ll have to follow the rules. That’s not the basis of their relationship. You see that there’s this partially spontaneous mood, at the same time Krishna and Balarama are walking through the streets with four arms. It’s a unique place.

Q: There’s still that element of one wanting to enjoy Krishna.

BVPM: That you’d have to see. The example of Kubja is there. It’s not saying that, because Mathura goes to Dvaraka. The residents of Mathura go to Dvaraka.

Q: So, Dvaraka is more elevated than Mathura?

BVPM: Not necessarily, but it will be more obvious, it’s position. Vrndavana’s clear, Dvaraka’s clear, Mathura’s not.

Q: Mathura’s like a halfway house?

BVPM: The point is they’re not crazy. Crazy about Krishna, yes. In Mathura you don’t have to wait for the other shoe to drop. You said halfway house. Do you know what a halfway house is? You have these old guys off the street, no place to go, so they go into their room and all that, sit on the bed, take off one shoe and fall over and fall asleep. You’re expecting when will the other shoe drop, but it never does because they’ve fallen asleep on the bed without taking the shoe off. That’s a halfway house.

Comment: I had a different concept. Guys get out of jail they need to get integrated to society, they get out of the drug addiction house, and they’re put somewhere.

BVPM: Okay. I guess there are varieties of halfway houses. But the thing is there’s a negative connotation there. No, it’s a blend between, it’s a *sandhya*, like twilight.

Q: So is Mathura the twilight between Dvaraka and Vraja?

BVPM: One would get that indication but see, you’re trying to nail thing’s down by time and space, and you’re not going to get that because these realms are a mood. What the mood is, that’s how Krishna reciprocates. If you approach in that mood, you get that realm.

Q: What is the mood of Mathura?

BVPM: We already mentioned that before. In other words, you’re trying to get facts, but it’s not facts. This boy loves this girl. Was it the flowers, was it that he was acting stupid? That’s not it. The mood’s something else. You have that element of that spontaneity that’s not so dependent upon the rules, but at the same time it’s not fully spontaneous. That puts it in it’s own category. it’s not going to be like Braja, where they’re always going to be just absorbed spontaneously in serving Krishna, but it’s not that they’ll be using the rules and regulations as the medium to serve Krishna. Therefore, it will be hard to trust it. If it’s someone who’s dear, then it’s always going to work that way. Because it’s out of affection. That’s the point. it’s affectionate, but it’s just not as spontaneous.

If that doesn’t make sense, then just drop it. Because then it will be like the “How did the soul fall?” and it will just go on and on. it’s another one of those where we’re taking our thermometer and trying to tell what color a piece of cloth is. They just don’t work.

**One should abandon all varieties of religion and just surrender unto Krishna. Krishna promises that He will deliver such a devotee from all sinful reaction and does not have to fear.**

Abandoning all varieties of religion: One is the conditioning. That’s definitely abandoned, that that’s not the reason that you’re serving Krishan. Otherwise, because of our conditioning, we want to do the activities of the conditioned, but we’re willing to surrender that results to Krishna. That’s the first step, but we’re here on the eighteenth, chapter. So, what He’s then establishing is that He’s going beyond that. Or, these are the duties that one should do, so that’s the reason one’s doing it. “I’m dutiful.” No, it’s just got to be that you want to please Krishna as a person. That’s the point.

You haven’t abandoned that I as the soul am eternal servant of Krishna. You’re acting within that. That’s *Santana-dharma*. That’s the position. Anything else: “Because it’s proper.” “It’s good.” “It’s right.” “It’s what I want to do for myself anyway, so hey, I get both.” “I see the *ratha* and I sell my bananas. I get bothe done.” That aspect then is what is meant. Just surrender to Krishna.

Its just Krishna. That’s all that’s important.

Comment: Some devotees say that we don’t need to follow prescribed duties. We’re not fanatics.

BVPM: That they will always use, but the one point you can always say about *niti* if they know some and they’re dealing with someone who would be inclined towards it, they’ll always quote *dharma*. Not that they live it. They say “There’s a bum on the street, and there’s the six Gosvamis who have nothing , and they’re on the street. So why is one respected and one’s not?”

A: Consciousness.

BVPM: Okay. The bum had nothing, and now he has nothing. Or he had something, and he lost it and why is he on the street? Because, he’s lamenting that loss. The Gosvamis had more than anybody you could consider today. Hiranya Majumadara and Govardhana Majumadara would make twelve million gold coins a year. They were tax collectors from one area. Rupa and Sanatana were the Prime Minister and Treasurer for the whole of Bengal. Bengal in those days would include East Bengal, West Bengal, Assam and all those places up there, and part of Orissa. So, how much more well situated are they? They voluntarily gave it up. The bum on the street didn’t. He’s in that situation simply due to bad *karma*. That’s the point.

They’re saying give all this up, but it doesn’t have any meaning because they never accepted it in the first place. You have somebody. Lets say they were born in a high class practicing Brahmana family in India and they have so many restrictions, and then they themselves give up certain considerations of those restrictions to serve Krishna. it has meaning. They would be there, taking care of their family and doing all that and they would have everything and all facility and all that, but they give up that nice situation to just be a *brahmacari* in the temple where they have no facility or no security; That has meaning.

A guy who, at fifteen, left his house and his parents have written him out of the will and then for him to say “Oh, you don’t worry about all this security.” He doesn’t have any anyway, and the best part is who’s saying it? If a nicely situated *brahmacari* is saying that, then take some credence. If a *grhastha* is saying that, then it’s just pure nonsense. “Why is he so fanatic? Why does he have to call his wife? Why does he have to make so much money? Why does he have to go on a vacation? Why does he have to wear silk? Why does it have to match? Why can’t it be wrinkled? Why can’t it have a hole in it? Why not stains? Why all these rules? it’s fanaticism! Just be free! Do what you need to do to serve Krishna.” They’re totally bound by their own whimsically created rules, and they’ll follow those extremely strictly because they’re the authority. But, when Krishna’s the authority, *sastra’s* the authority, *guru’s* the authority, “Oh,” then “Don’t be fanatic.”.

Its nothing to do with actual Krishna consciousness. It may be very very slightly connected, but it’s not actually the point. If they’re using it to get rid of the rules, no. Krishna never said you don’t follow. He says perform your duty. Did He ever say don’t? At the end of this, is He going to tell Arjuna, “Now, go to the forest? You don’t have to worry about all that *ksatriya* stuff? All this fighting. Go out to the forest and start an organic herb business. Fair Trade with local aboriginals.” If He did, it’d be big. Attend conferences, everything.

Q: So, it’s the attachment to the *dharma* that we’re being told to give up.

BVPM: it’s that you’re doing the *dharma* for yourself rather than for Krishna. The point is, *dharma* means what? What does it actually mean?

A: To bring out *artha*.

BVPM: That, but why does it do that. Why would it bring about *artha*?

A: because it’s the way the Lord set it up.

BVPM: And why would the Lord set it up that way?

A: It’s the natural activity.

BVPM: It’s the natural activity and why is it natural?

A: Because the Lord does it.

BVPM: And why does the Lord do it?

A: Because He likes it.

BVPM: Because He likes it. That’s the point. The point is is it because you like it or because He likes it? If it’s a relationship, it’s because He likes it. He does it that way because He wants to please you. Material means, you’re only trying to please yourself. Spiritual means your trying to please the other person. how can He reciprocate with you if you’re trying to please yourself? If you’re trying to please Him, then He can reciprocate by trying to please you. Reciprocation for someone being selfish is to be selfish. “Come, time for dinner. ”

“No, I want to sit and do my computer work.”

“Okay, it’s in the oven, I’m going out to meet my friends.” That’s the reciprocation. The point is that everything works because this is how Krishna likes it. Everything being Krishna, it functions according to the way Krishna likes it. If we do something according to the way Krishna likes it, then it’s pious. Therefore it gets results. The point is that to just recognize that and do things that are pious is more efficient how to get what I want is like the demons. They all follow Varnasrama. They’re not stupid. They follow Varnasrama, they follow all these things because they’re smart, but the point is that even that has to be given up.

What’s the difference if you’re sinful or pious, you’re still trying to do it for yourself. Whether you’re a *karmi* or a *jnani,* you’re doing it for yourself. The element of sacrifice, piety means it’s based on sacrifice, but ultimately the result is for yourself, so the process of getting it you are renounced and detached, but once you get it you’re not. So, it has to be No. You start with you’re detached from the result because it’s for someone else. Then, when you perform the activity, that’s actual *naiskarmya*. Otherwise, it’s renunciation. It’s *sakama* and you renounce it. *Naiskarmya* means it’s already given up beforehand

Q: So *dharma* in this verse has the flavor of materialistic *dharma?*

BVPM: No. You could say like that, but point is all varieties of religion. Out of all the living entities in the spiritual world, how many *dharmas* do they have?

A: Only one.

BVPM: One. So if you give up all varieities, then there’s only the one. That is that service of Krishna. There’s a variety here. That’s Krishna’s point that He was saying in the seventh chapter. Pure devotional service means you do it to please Krishna. This is the conclusion. Perform your activity just to please Krishna.

**In his purport Srila Prabhupada explains that the complete surrender to the Lord is the only required qualification for success.**

If you surrender and don’t follow the rules, then when Krishna says perform your duties, with knowledge. without attachment for the results. Where it’s being offered to Him. To please Him. If we give up all those rules, then where is the performing our duty? But one may say “No. But the higher duty is just doing what pleases Krishna.” Yes, but then why do you say that it’s fanatic to follow this other thing? The point is you’re doing this. You’re saying fanatic because you’re saying You’re not following is a better situation, or more broad minded or more elevated than someone who’s just following the rule. But they don’t know why they don’t follow the rule. So, then what’s the difference?

Now, if the person knows why they’re following the rule, or not following the rule then that is with knowledge, but the point here is that it’s not knowledge. it’s just a technique to get you to do what they want. Otherwise, they would explain it. If you say, “What do you mean?” They say “What do you mean, ‘What do you mean?’?”. They’re not going to explain it. There’s no question, because they know it works. They’re trying to cut through mentalness, or attachments or other things like that. So, it works there. But, if you use it against the Vedic culture, or what Prabhupada’s given us; we have to remember that what we know of the Vedic culture is only what Prabhupada’s given us.

“What spoon do you use on an *istaka-yajna* during the *candrayana* fasting because you killed a parrot? Which spoon do you use?”

A: The appropriate one.

BVPM: Okay, not bad. But what I’m saying is we don’t know. So, when I’m saying Vedic culture, the only Vedic culture we’ve known our ever heard of is that one that Prabhupada’s talked about. We don’t know beyond that. Then, the *acaryas* have gone through all the Vedic literatures and all the things, and picked out what is appropriate for devotional service. So, that is not what we mean by *sarva-dharman parityajya*, kick that out.

Its not important to worship the forefathers because the forefathers came from somebody, from somebody back to Lord Brahma, and he came from Krishna, therefore, he’s the original forefather, so if you worship Krishna, you’ve worshiped all forefathers. There’s no need to worship the demigods because the demigods get their power from Krishna. they’reofficers for the Lord, so if you worship the person who they’re representing, it’s already done. You’re worshiping all living entities because they’re getting things done, but the power behind those living entities is the Lord, so therefore, it’s accomplished. That aspect you’re giving up, but the point of worshiping *guru*, following *guru sadhu* and *sastra,* how you’re going to worship Krishna, that you can’t make up. There are just lower elements that are trying to engage you. That’s not so important.

Q: But then devotees will have the tendency to put Varnasrama in the same bag.

BVPM: But the problem is that they don’t have the knowledge of what Varnasrama is. You say to most devotees “Manu Samhita”, what are they going to say?

A: it’s not for devotees.

BVPM: Why not? What are they going to say?

A: Prabhupada didn’t translate it .

BVPM: Prabhupada didn’t translate it, okay. Tenth canto, okay. Other things, okay. That’s fair. He didn’t also translate Men are from Mars, Women are from Venus. That’s kind of like Gospel. He also didn’t translate your phone manual or your document for buying your car.

Comment: He referred to it many times in his books.

BVPM: Yes. He refers to it. He says right in the third chapter of the *gita*, that the leaders of society should study this. That’s how you lead. It’s according to the laws there. it’s not for the common person. it’s for the leaders. They’ll say “Oh, thieves you cut off their fingers.” or this or that. That’s not what Manu is talking about, but that’s all they can notice from it. Why, because they’re not leaders. Not at least in the capacity of law. Otherwise, that’s for a particular thing.

Q: Krishna says that even after giving up the *dharmas*, one should take shelter of Him if it’s not practical to take shelter of the *dharma* in itself.

BVPM: Yes, you could say that the *dharma* stands on it’s own. Any consideration that anything other than Him stands on it’s own, that has to be given up.

Q: If you have this false conception that “I am dutiful. I am doing my duty.” Is that because you think “I am the doer.”?

BVPM: It would be what nourishes it. It would be false ego that “I have to have an identity because I can also be the one. I’m independent. I don’t care for the rules. I’m not like the other guys, stuck up and all these things. I can just do what I want. I’m practical. I work in the moment. I’m happening. Hip and happening.” but, it’s just that they’re more attached to the element of goodness, but they want to be respected for it, because otherwise, they wouldn’t mention it. They’d just do it.

Comment: they might be doing something because they think it needs done, even though it might be difficult, or not what they want to be doing.

BVPM: Then that’s good. They’re situated better, but the point is, does the duty connect to Krishna? What’s the connection? Why would I be doing a duty unless it’s for Krishna? The point is that Krishna’s what’s important, not the duty, but you’re going to express that surrender to Krishna, you have to perform an activity, so that’s according to your duties. But, the duties don’t stand on their own.

Q: Eventually, we’ll become more loving towards Krishna, rather than “I have to do it because that’s what Krishna wants me to do.”

BVPM: Yes. That’s the natural spontenaity that comes if you practice a particular form long enough, then you can deal with it spontaneously, if that’s the inclination. It may be just the structure of it itself gives you an identity and a satisfaction so it may never leave that spontaneous element. That’s the difference between Vrindavan and Dvaraka. Dvaraka never leaves form, while braja, the actual form is just that complete focus on Krishna and whatever opportunity there is to serve is done, but they won’t break *rasa*. But other forms might be.

Comment: It seems like it’s helpful when duty is something that helps you get free from false ego.

BVPM: Following duties can help you as long as you see it with knowledge. That’s why the *karma* has to be with *jnana.* Otherwise, then I’m the doer, I’m doing these things. No, the modes of nature are doing. The material nature is the material cause. You’re not the material cause. We’re not Because we’re doing the activity doesn’t mean that we’re the cause of the result.

Material energy generates the result. She transforms, but we can take part in the process as an instrument. She’s the one that actually does it. With knowledge we see that I’m not the controller anyway, and I’m not ultimately the enjoyer anyway. If I was, why am I not happy? Why am I sitting here, listening to all this philosophy if I was enjoying? That’s the point. We’re here because we figured out that it doesn’t work.

Comment: We need a seminar.

BVPM: Yes. Then you have transcendental enjoyment. Self-help seminars are to give you hope that you can be the controller and enjoyer. That’s what they’re for. While the Vedic seminars are to let you know that there’s no way for you to become the controller or enjoyer. That’s why they look similar, but they’re very different.

Comment: But you can’t make money with the Vedic one.

BVPM: You could, the point is do we want to teach this to the non devotees? As we said, the demons follow the Vedic culture very nicely. There are a few weak points that they might eat *brahmanas* or something like that, other than that, basically everything works very smoothly.

**In his purport Srila Prabhupada explains that the complete surrender to the Lord is the only required qualification for success.**

**“. . . one may think that unless he is free from all sinful reactions he cannot take to the surrendering process.”**

One may say, “Oh, no. He can take it up.” But the point is then we’ll say “Oh, this person, we can’t see him as a devotee. He can’t be advanced because of some sin.” No. The process of devotional service is what’s going to elevate you. Sin may be a situation that you’re in, or may create a situation that you’re in, but what you do with that, that’s what’s important. The only purification still is devotional service.

There’s no other *prayascitta* that will purify one. *Prayscitta*, you could say, has a dual function. One: It makes a person focus on that he’s done something wrong, or at least he should accept that something’s gone wrong. Then by that contemplation, there should be some elevation, but it could be done in another way just by a discussion, so actually *prayascitta* is for the benefit of others who think that the material nature is actually valuable and that if there’s any sin, then it’s imperfect, rather than if it’s Krishna consciousness. He did something wrong, so the whole thing’s thrown out. Not that he’s done so much service.

What has substance? So many years of service, or what he did wrong? It’s actually the service and he’s done something wrong so let’s work out how to correct that so he can continue in the service. “No. Service stops because there’s this blemish there.” What does that mean? How are we perceiving it? The mundane has substance and spiritual is a nice idea, but in reality, being practical, not being fanatic.

Comment: *Prayascitta*  is just a political adjustment.

BVPM: *Prayascitta* is “This happened. So, I would like to do that, but then that happened. So I won’t do it.” It’s a deterrent for others, basically. For those who are bad, it will be a deterrent, or the religious person feels good that “I’m doing it, but he didn’t, so he should be punished. That will give me confidence so I can continue doing.”

In other words, the idea is to encourage people to follow the *sastra*. If you can do that by preaching, why would one use any other method? That’s why, for the devotees, *prayascitta* is unimportant.

Comment: You can just go around *tulasi*.

BVPM: No. Then you’re still looking at it as *prayascitta*. You’ve gone around *tulasi*. You got rid of the sin. Now what? The point is that it’s devotional service that’ll remove the problem, so you’re going around *tulasi* because it’s your service to *tulasi-devi*. Otherwise, then it’s just a devotional form of *prayascitta*.

Q: Then why do we chant this *mantra*, *yäni käni ca papain brahma-hatyädikäni ca…*

BVPM: So that you will at least minimum, go around. Otherwise, you might be saying “Oh, we’re not fanatic.”

Comment: Just like Bhagavatam says that if you hear this pastime, you get this.

BVPM: Yeah. You can understand how great it is. Because that’s not the purpose. In the song, are we talking about getting rid of sin? No, it’s all about connecting to Krishna by serving *tulasi*. She’s serving, so if we serve her, then we’ll be connected to Krishna. Therefore, that’s the main thing.

Q: Is there any kind of sinful activity that can disconnect a person from devotional service.

BVPM: *Vaisnava-aparadha*. The greatest material sin that you can is killing a *brahmana.* There’s no greater sin. There’s other great sins, but that’s the greatest of the great sins. Equivalent to killing a *brahmana,* you get the same reaction is insulting one. Finding fault in one. That’s why the *vaisnava-aparadha*, that’s the worst. If you have a *brahmana,* that’s bad, but a *vaisnava* means someone who’s realized *brahman.* He’s come to the platform of surrender to the Lord, so that’s the topmost platform of *brahmana*. That’s even worse. So then, that’s the only thing.

Other things, there are *prayascittas* for whether it’s intentional or not. The killing of a *brahmana*, if it’s intentional, there is no *prayascitta*. *Sastra* gives none because there isn’t one. If unintentionally one killed a *brahmana,* there is *prayascitta*. But if it’s intentionally, there’s no recourse. There’s nothing you can do. Then we say that’s a very delicate thing. Therefore, insulting *vaisnavas* is very dangerous. So we can see then how powerful *tulasi* is, because it’s devotional service she can even remove the sin of killing *brahmanas*. That’s very special.

Q: What would be the reaction for intentionally killing a *brahmana*?

BVPM: That it doesn’t talk about so much. But, Prabhupada’s mentioned that those who kill *brahmanas,* they end up living in deserts.

Q: Is there some social aspect because in Lord Caitanya’s time Chota Haridasa, being a *sannyasi*, looked lustfully at a woman and Lord Caitanya kind of punishes him.

BVPM: Yeah, but there’s a *prayascitta.*

Q: Yeah but that kind of emphasized the social aspect of it.

BVPM: Yes. You have the social aspect. it’s there, but it should be something that’s in line with what will function within our culture. When you’re working on the social level, all the different kinds of punishments are natural because the common person is working on the social level. But, the point is with *brahmanas*, it’s different because a *brahmana* is thoughtful. He can appreciate the scripture and why something should be done. For the common person, then that’s different. Even if they know, then they still can’t help themselves, so therefore, by the punishment then.

If you don’t have fingers, it’s very hard to steal. *Brahmana* can understand that you shouldn’t steal, so therefore it won’t happen. But the other person, even though he understands, still he’ll do it, so no fingers, no stealing.

Q: So Chota Haridasa wasn’t a *brahmana*, he was a *sannyasi,* so…?

BVPM: What’s the point? The point is did He stop him from doing his service? Did He tell him he couldn’t be a *sannyasi*?

A: Not directly.

BVPM: Don’t. Where did He say, “Not directly?” That’s your own interpretation. Where did He say, “You can’t associate with *vaisnavas* and perform all the duties you’re performing?” What was the one thing He said? He didn’t want to see him. That’s it. That was the only restriction. But, that was just to set an example, so that *sahajiyas* and others won’t go too crazy. Then, after he left, He used to see him every day, listen to his singing and stuff like that. The point is

Q: Is that Lord Caitanya showing that He was following the rule?

BVPM: Yeah, He’s following. So, the thing is, those established elements are important, but the devotional service is the actual position, so one has to see the examples.

Q: Is it the same as the son of Bhavänanda Räya who was accused of stealing something from the government, and they were supposed to punish him by death but Lord Caitanya said I don’t get involved in politics?

BVPM: The point is this is all the political things that are there. it’s not His business. The others are dealing in that area. Then you have to deal with the king. He wouldn’t take money from the king. If we’re going to interperate it, “Okay, somebody’s going to be punished by the government, we won’t get involved. But if the government wants to give us money, we’ll take it.” Lord Caitanya wouldn’t have anything to do with the government. He’s just a *sadhu*. That’s His thing.

Q: You see the thing is he’s a devotee, so what to do?

BVPM: The point is it will be the reaction to some activities.

Q: So, He’s not considering his devotional position?

BVPM: No.

Q: In China we have a *sannyasi guru*. He had some problem. There was decrying of his *guru*ship and his position. Eventually he wanted to leave the ISKCON and he separated.

BVPM: The point is that’s between him and the GBC. One doesn’t have to leave ISKCON to preach. There’s plenty of places. You speak Chinese, you want to talk to Chinese, Los Angeles is full of Chinese. Everywhere there’s Chinese. Calcutta. I’ve heard there’s 1,000,000 Chinese in Calcutta. And they all speak Chinese. There’s plenty of scope on that side. So, one shouldn’t get too involved in these things between the senior devotees.

What I’m pointing out is that we think the *prayascitta* is actually the working principle. No. It’s Krishna consciousness that does the work because anything material is just a transformation of the material. So, what does it matter, wet stool dry stool? The real transformation is switching from material consciousness to spiritual. What’s going to obtain that, it’s only through devotional service. That’s the point. If one sees in that way, then we can deal in all these kinds of situations better.

Q: So, it means that we shouldn’t bother to understand all these things?

BVPM: These things happen, and what’s between them we don’t need to get into all the history. There’s always history. One side is looking at the *prayascitta* element more, and the other side couldn’t care less about authority, then they both have their weaknesses. Let them work it out. Why should we get involved?

Comment: There’s no impediment for doing our service.

BVPM: There’s no impediment. One’s just not in Mayapura, go to Calcutta and preach there. In Calcutta, there’s one area, 30,000 Chinese, in another area, 20,000, in another area, 15,000. It’s not that they’re just all spread out. They’re all in one place. It wouldn’t be hard to find. Just go in there, start talking Chinese and they’ll wonder “Who’s this guy?” Then, you just start from there. That would be big. He’s so close to Mayapura.

Comment: At least they won’t put you in jail.

BVPM: Yeah, you don’t have to worry that they’re going to kick you out.

Comment: Then they can bring all the Calcutta Chinese back to China.

BVPM: At least bring them out to Mayapura.

Unless he’s free from all sinful reactions he cannot take to the surrendering process? To go back to Godhead one will be free from all sin. But, to take up the process? What happens if we Deify Krisna consciousness so that you can’t perform devotional service if there’s any sin? Then what are you going to do? Then, you’re saying only a pure person can do it. Where is the pure person in the material world? Therefore, what’s the alternative? We’re being practical. Just not being fanatic.

Q: Is there a tinge of that in the Madhvas? The Madhvas you have to do this for a long time.

BVPM: No. That’s just the *pancaratrika* process in those forms. I think it takes seven or fourteen lifetimes to get back to Godhead through all these different things, so I think, when you’re dealing with Gopa Kumara, you’re dealing with all the positions. For them, it’s multiple lives. This idea of one lifetime, going back to Godhead, they won’t agree with it. They go through the whole thing. I think you have to go up to Brahmaloka, then when Brahma goes, then you go at that time.

Sri’s I’m not sure. It can be one, but I don’t think that they’re saying specificially just one. They don’t seem to have a problem. In Sri Rangam, there’s a tank. I think Ramanuja threw some *maha-prasadam* in the tank, the fish would eat it, they got four arms and went back to Godhead. They don’t have a problem with in one life going back to Godhead, but I don’t think it’s their standard preaching. It’s more ours. The process is so powerful, that if you take it, it will do it. If you don’t it takes a little longer.

**“To such doubts it is here said that even if one is not free from all sinful reactions, simply by the process of surrendering to Çré Kåñëa he is automatically freed.”**

So, reactions, but the point is you want to get free from the mentality. That’s what you’re going to have to use all the knowledge for. There may be some past reactions. That’s not the problem. “Oh, he did this 20 years ago.” No. What’s the problem? That was done, so you can’t change that. It’s in the past. What’s in the present from 20 years ago that you’re worried about? The reaction. So, Krishna consciousness will go over that, will go beyond that.

**“…simply by the process of surrendering to Çré Kåñëa he is automatically freed. There is no need of strenuous effort to free oneself from sinful reactions. One should unhesitatingly accept Kåñëa as the supreme savior of all living entities.”**

You’re not performing the activities to purify, in this way you’re going to go back to Godhead. You simply try to please Krishna and serve Krishna. Automatically, all the sins are going away. it’s the same as I do the activity to please Krishna, or to please Krishna, I do the activity. We’ll look at it as *dharma*, then it’s purifying and uplifting, it’s religious. No. It’s you want to please Krishna, *dharma’s* already taken care of.

Q: What if someone misunderstands the whole pleasing Krishna thing and thinks, “If I go out and beat up these Muslims, then I will really please Krishna.”

BVPM: But where does it say that that’s what Krishna wants? It doesn’t, that’s why it says your duty. Duty’s based on *sastra*. That’s why He explains that activity in the mode of goodness means it’s according to *sastra* without desire for fruitive result. Mode of passion means it’s according to *sastra*, but with desire for fruitive result. Mode of ignorance means it’s whimsical. That’s whimsical, it’s the mode of ignorance, that’s why it will create a problem.

That’s why it’s so dangerous that “We don’t care for the rules.” No. “We don’t care for the rules for ourselves. We care for the rules to please Krishna.” We’re not doing the rules so that we can get something from it. We simply want to please Krishna, and the amount of rules we’ve been given is not a lot.

Q: So, when dealing with the divine and demoniac qualities, how does this relate? Because if this person is genuinely trying to please Krishna, but is just so far off

BVPM: The point is he’s going to get reactions for the mode of ignorance. What is devotional, he’ll get the benefit for that, but what’s not, he’ll get the reaction for it. You’re dealing with the modes of nature, so you’re going to get a result. That’s why in this *naiskarmya* means you’re not dealing with the modes. Work is getting done, but you’re not getting influenced by them, so you don’t get the reaction.

Comment:  *Naiskarmya*  is also dependent on knowledge.

BVPM: Yes. Knowledge, so that’s goodness.

**With faith and love, one should surrender unto Him.” “The particular words used here, mä çucaù, ‘Don’t fear, don’t hesitate, don’t worry,’ are very significant.”**

Because all these things are elements of ignorance.

**“One may be perplexed as to how one can give up all kinds of religious forms and simply surrender unto Kåñëa, but such worry is useless.”**

It says here “**...may be perplexed as to how one can give up all kinds of religious forms and simply surrender…**”

So, here it’s saying that Prabhupada is also talking about the forms, that you’re giving up the forms if we look at it just grammatically, “Giving up forms.” That means you had a form to begin with. So, someone who never had the form , then they shouldn’t be the one’s strongly preaching “Give it up.” because they never did. So if they never gave it up, how can they get you to?

Comment: That’s like the bum renouncing.

BVPM: The bum renouncer.

Q: Does it necessitate that we get to the form?

BVPM: No. It just means that one has the proper understanding of the forms we’re dealing with. There’s so many forms. What are we dealing with? What will be the confusion? We have, in the Gita, two formulas that have been given. They’re both devotional service, but one is considered higher than the other. What is that formula.

A: *man-mana-bhava mad-bhaktah*

BVPM: Yes. That’s one. What’s the other?

A: *sarva dharman parityajya*

BVPM: No. That’s the same thing.

A: Perform you’re duties and give the results to Krishna.

BVPM: Perform you’re duties and give the results to Krishna: *karma-yoga.* *Karma-yoga, jnana-yoga,*  that’s one form. I follow duty, then I give the results to Krishna, but why am I following the duty? Because I’m attached to the duty, and possibly also the results. But, the other form means, I’m attached to Krishna. I want to please Him, so I use my duties in His service. But, we want to constantly say, “If I start with Krishna, then there is no duties.” But, then, what does that mean? How do you serve Krishna? Whimsically. They’ll say it’s spontaneous, no. It’s whimsical, so it’s the mode of ignorance. So, it’s not proper. They’ll say “We’re beyond the modes.” Beyond the modes is pure goodness.

Goodness means it’s being done for your own purpose. Pure goodness means it’s not. It’s devotional service. The form will be the same. What we’re trying to say is that “I cook for Krishna. I don’t worry about any rules.” So, the pot’s too hot, the ghee’s too hot or it’s cold, it’s burnt or it’s uncooked, “I don’t worry about any of those rules. I only worry about serving Krishna. Why are we attached to all these rules? Oh, it should be properly cooked? Why are we so fanatic? The sentiment is there. I burnt those potatoes with great devotion!” The point here is that we have this attachment to being unattached to authority. It’s very strong.

We want to be independent. We’re the authority. We say what’s what. That’s the weakness. So, it will always come back to these kind of rules. I’m the controller. I’m independent. It will always come back to justice, economics, ethics. That’s where it’s always going to come back to because these are the primary misgivings of the modern or Western culture. That’s all it is. It’s a bourgeois culture, so it’s at best, on a good day, it’s *prana-mayaika* culture. When you’re being really spiritual and religious, then it’s *prana-maya*. You’re thinking of the other person.

So, here, how one can give up all kinds of religious forms and simply surrender to Krishna, because we’re dealing with more than just the Western society where the idea of taking care of your parents when they’re old is not part of a Westerner’s thinking. Any teenager is thinking “Yes, I should be qualified in school, so I can properly sit myself in an occupation so that I’ll be able to get married, take care of my family very nicely, take care of my parents.” Who’s thinking like that in the modern society?

A: Indians.

BVPM: Indians, right, but why? Because of *dharma.* The point is you could technically give that up, to do full time service, at the same time, there’s no need. One can connect all that to Krishna. The point is that you’re talking here to a lot of people. Now, let’s say you go to South America. They might consider these things. Or, you go to Asia. They’ll consider these things. Even the Middle East. There are these aspects that are there. These aspects can be adjusted.

Q: How to connect non-acceptance of authority to acceptance of justice or acceptance of economic growth?

BVPM: If there’s no authority, then there’s no *dharma*. So, what’s the next one down? *Artha*. *Kama* is their point, but that doesn’t look so good. You have to consider others. Therefore, it’s *prana-maya.* Are they interested in *moksa?* No. They’re interested in *kama*. But, they’re willing to cooperate together to get it.

Comment: So, that’s the level of justice. So, as you said, there’s no need to give it up, because it can be engaged.

BVPM: But, it’s being engaged in that you’re serving Krishna. That’s the medium through which you’re serving. But, they’re thinking, no. This is what I have to do. Then, I may give the results to Krishna. but, still it’s not pure devotional service. When it’s pure devotional service, “I’m serving Krishna. I happen to be a family man. I’ll take care of all these people and engage them in Krishna’s service. That’s what I’m doing as a service.”

Q: What would be the consideration for a *sannyasi*? There’d be no need to renounce.

BVPM: It’s according to their nature. if that works, that’s good. Someone’s a *grhastha* because they’re attached to attachment. Someone’s a *sannyasi* because they’re attached to detachment. Anything that comes close to attachment, they don’t want to have anything to do with it, and they don’t need to. One is engaged in *karma-yoga* more predominantly. One is engaged in *jnana-yoga* more predominantly. The point is, they’re both part of *buddhi-yoga*.

Q: Is *buddhi-yoga* different for individuals depending on their conditioning?

BVPM: No. It’s the same thing. It’s just the proportion. You’re engaging body, mind and words in the Lord’s service, through absorbtion of the mind in thinking of Krishna, understanding the knowledge about Krishna and the situation of *cit, acit, isvara* and about engaging oneself and one’s senses in the Lord’s service, so it’s the same thing. It’s just that from individual to individual, what proportion is more prominent and at what point one is more prominent. It’s the same thing. It’s not a different process. It’s the same process. They’re studied individually, so you understand the things, but then they’re combined as we do *yoga*. That’s why it’s show that we start *buddhi-yoga* with the element of these aspects first, and then connecting to Krishna. That’s why it’s called *yoga*.

But, if it’s starting with Krishna first, then it’s *bhakti-yoga*. It’s pure devotional service. Then,because you have to express yourself. Body, mind and words are engaged. So the body’s engaged according to the rules of *karma-yoga.* The mind is engaged according to *dhyana-yoga*, and the intelligence according to *jnana-yoga* because you’re dealing with material elements. The body is material. The mind is material. Made out of material elements. The intelligence is made out of material elements. We’re just so used to it, we think it’s us. It’s a dead material element. It’s amazing how dead matter can talk so much.