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

BVPM: Page 53, verse 66. **One should abandon all varieties of religion and just surrender to Krsihna. Krishna promises that He will deliver His devotee from all sinful reaction and does not have to fear.**

**In his purport, Srila Prabhupada explains that the complete surrender to the Lord is the only qualification for success. “. . . one may think that unless he is free from all sinful reactions he cannot take to the surrendering process. 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. 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. 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. 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.”**

The forms are manifestations. When we say forms, we mean the forms here. These forms are manifestations of the internal potencies, the form She takes to serve the Lord in the particular quality one’s looking for in your endeavor. You’re making an endeavor to get a result. The quality of that result is actually what we’re looking for. It’s not so much the result, because if the result doesn’t give the quality we want, we’re not actually interested in that particular form of the result.

If you think “Yes. By getting this house, then it will be very prestigious. People will respect you. You can do so many things.” That element of prestige is what one is looking for in having the house. The house is only what will get you the prestige. Now, if you get the house, and somehow or other it doesn’t get the prestige, people are complaining, “Who’s this guy having that house?” This, that. Then, you don’t want the house. Its not actually the house.

The house is a way to get it. There are so many ways to get. That’s the point. There’s unlimited manifestations. One may be perplexed, “How can I give this up?” But, that’s not a worry, because the point is we’re trying to attain Krishna. So, even on the simpler *brahman* level, we’re seeing that Krishna is the quality we’re looking for. So, if you give up one form because another will be more favorable, you don’t feel its wrong.

Therefore, what we’re doing and how we’re materially situated, we’re situated because there are certain qualities of Krishna that we’re impressed by, that we’re attracted to, that we’re trying to obtain or serve. The point is that if the quality is served, the form is not the important element. But, to think that the form is what generates it, on the material platform and one thinks “I am the one generating it, so, therefore I want to do something else, so I will get that same result by some other method.” Then, we’ve made a mistake, because whimsically, nothing works. That’s for children.

They think, “I’ll flap my arms, I’ll fly. I’ll jump out of my bedroom window like the ninja’s in the movies, and I’ll be okay.” They think all kinds of stuff, right? The coyote falls off a thousand foot cliff, what happens when he hits the bottom? Makes a hole in the ground the same shape as his body, then he crawls out with a little bit of dirt on him, brushes off, and then after making a few comments, then is back to the chase. So, “Nice.” But its not how things work.

Q: Regarding this surrender, I’ve been speaking to people and they get it. The whole meditation thing and the whole these monks are apparently very happy and as soon as it comes down to this surrender thing, its like well “I’m fine. I’m good.”

BVPM: Then it’s playing with their identity. Somebody wants to enjoy by riding a bycicle down the side of practically a cliff, and then when it does go over a cliff, then they pull their rip cord and then they parachute down, until the y fall into the river that’s a rushing rapid and then they climb out the other side and go “Ooohf. That was good.”

Somebody else likes to sit in a very very peaceful place and do nothing, and in that way they enjoy. What’s the common point? Enjoying. Because we see forms as the all in all, this is one of the problems. We see forms as the all in all. Then we think “Oh, they’re so different.” They’re not. The Buddhist monks living in a monastery somewhere and the crazy guy who jumps off of anything that’s more than three feet off the ground, they’re the same. They’re both enjoyers, and they both think they’re the supreme enjoyer.

Now, the small-time monk and the small-time extreme sportist match, and the abbot of the monastery and the guy who’s the world’s craziest extreme sportist, they’re the same. They’re the most committed to their method, they’re particular form on how they’re going to be the supreme controller and enjoyer. This is where people get thrown off, so that’s why when we rely too much on the form, that’s where the problem is. We say, “Okay, they’re doing *yoga*. We’re not doing sinful things. They’re not doing sinful things. We’re vegetarian, they’re vegetarian. They like *mantras*, we like *mantras*. Hey, we’re the same!” No.

They’re gross sense enjoyer who they want to enjoy. They have all the facility, but they’re still not happy. They want to know how they can be happy, and that means being materially enjoying. So, they’ve found that so much pressure in that, they’re not able to sleep properly, they’re not able to focus on their relationships, they can’t even sit and eat dinner with friends without being distracted, so by doing your *yoga*, then it calms them down, and lets them be aware that there’s various ways they can approach. In other words, if there’s so much work, there must be recreation, so the mind must also have some rest. Then, it makes them endeavor better at their profession now, and they’re better at enjoying their relationships, but its only a tool to be the controller and enjoyer.

Remember when Prabhupada was talking with that racecar driver. They talked form until they got to substance. Then he said, you become afraid. Now, you’re talking of quality. Now, you can take it very nicely into the Vedanta. *Brahman* being the entry point, its qualities. It looks the same, but that’s the mistake. Because of that the other side is “Oh, we don’t want to look like this.” But what’s the problem? If you had a yoga center, and the Thailand Buddhist monk was brought in as a speaker, what would he wear? He’d wear his robes. That’s the thing. If someone’s really into it, then what do they have? They have their beads, a scarf or *chadar*, they might even have some robes or wild oriental pants, or something that no one else has, and you’ll think “Oh, this guy’s really serious.” So why wouldn’t they think we’re serious? Form is only there because it serves Krishna. The internal potency takes a particular form in a particular situation, that being reflected here, it’s the same thing. The mechanics are the same, but we think that “I’ve actually gotten the result.”, but the result is only a form. If we got the result, the form and it didn’t have the quality, we’ll just say, “Oh, you worked so hard for that. Oh, you must be so happy with that.”

“No. It was nothing.”

“Oh, but you spent years talking about it, that’s all you were into.”

“Yeah, but it wasn’t what I thought.”

“What was it?” The quality they’re looking for. The focus is on the form, but actually its not. Its actually on the quality to be obtained by the form.

Q: Sometimes the most successful days you have on book distribution would be in a really downtrodden area and the very worst would be in a so called spiritual town. It could be that the substance may be more similar and the form is so different. When you get the essence.

BVPM: Yes, essence. That’s why Bhaktivinoda Thakura talks about the *sara-grahi* devotee. *Sara* means essence, *grahi* means taker. So that’s the real thing. That’s why Prabhupada was so successful in preaching because he could always find the essence. Essence is what everyone is looking for, but due to lack of knowledge, due to bad association, due to advertisement, due to whatever the reason, then they think that it’s the form that’s actually the thing, but it’s not. That’s always the element. There’s something that that will make you happy, but with time it doesn’t. It just becomes a rat race.

When you’re young, it’s not the rat race, its opportunity. When you’re older, it’s the rat race. You’re successful, you’re doing all the things, but you have to be there at this time. You have to answer the phone like that. You have to go to this dinner. You have to take that guy out to lunch. You have to do all these different things. You have dress like that. Only stay in this kind of hotel. Only go to that kind of dinner. It’s a rat race, but for someone else “Oh, that’s glamorous.” But that’s all he has. Yes. One night, its glamorous, but every night, it gets old.

I always find when you hear about it, occasionally, it comes up. Not very often, but like there’ll be a discussion or story or some kind of news thing where they’re going to the American President, he’s just sitting in his bedroom with the wife and kids watching television. They’re watching some common show because, of course, its not that they’re some special channel just for Presidents. Only the world leaders can tune in. It only costs you a million dollars. No. It’s the same stuff. So, they’re watching the same stuff, eating the same popcorn, watching the same channel, having the same fights. But, then when that’s all over, then they go back out and sit in their oval office and sign all kinds of important papers. Its just very ordinary.

You just think, “It’s so ordinary.” You would expect, “Wouldn’t he be doing something else?” But what is that something else? What would he be doing?

You don’t have to worry about giving up all kinds of religious forms. We understand giving up sinful forms, but giving up religious forms, then we’re more worried. But, giving up doesn’t mean that we don’t care for them, giving them up means to obtain the quality of Krishna that you’re actually looking for and even to go beyond that and here you’re surrendering that you’re just trying to please Him. That form that will do that, that’s what we’re looking for. You’re surrendering, so what form will express that surrender, that’s what you’re looking for.

The other way is you’re accepting certain forms to develop the attitude of surrender. One doesn’t have to worry, but this does not mean, this is not used therefore we don’t care for rules, because the point is when you surrender, you’re going to use that form that works.

Don’t fear. Don’t hesitate. Don’t worry. These are all statements of *sambandha*. The identity is “I’m a pious person. How can I do something that would be different from that?” or “If I do this, I’ll get a reaction.” or, some way. The *brahmacaris*, their family are trying “How can you leave the family? This is nonsense. You have all these things.” Yes, you do if you’re a materialist. If you’re looking for the spiritual and they’re not spiritual, then even though it may not be ideal, but the point is pleasing Krishna, serving Krishna and developing ones Krishna consciousness, that’s actually what one’s looking for. Then, there’ll be no reaction for serving Krishna.

Q: Srila Prabhupada preached so strongly and everybody was taking his preaching, then many people were following the instructions and many his followers in the early days, they surrendered completely, and then something happened to them. They just went away to do whatever. They were *brahmacaris*, very strong *sannyasis*, and then apparently there is a contradiction that wasn’t complete.

BVPM: There’s no contradiction, because the point is that you’re dealing with form to serve Krishna, but if you don’t see that that form is only a tool to serve Krishna and serving Krishna’s actually beyond the form, all they did was change forms, so there’s no contradiction at all. They maintain the same focus on form. They were successful as a devotee, they were successful doing other things. They were a big manager, and now they have a flourishing business in square tomatoes.

It’s the same thing, they’re just seeing form, but if you see essence, that’s what’s beyond. So, if they were seeing the essence, then there’s no need to change form, or you only change form as is useful for attaining that essence. As we were saying before, there’s no difference between them because form is there because of it attains something. But, in emergencies, sometimes it’s opposite.

Let us say you’re trying to get somewhere and there’s an old person in the way. So, you’ll wait for them to go by, or if you can, you’ll go around. It’s not as efficient, but that would be considered the proper thing. If you’re trying to get to the counter, and there’s this old guy walking across, then if you just walked straight through him and got to the counter, no one would say “Wow! This guy is so efficient, so focused. He just knows what he wants and gets it. It doesn’t matter.” No one’s going to say that. They’re going to say “He’s self-centered, he’s rough.” They’re going to say all kinds of nasty things.

Now, let us say that old man is still there and a wall is falling over, and if you go up to him and say “My dear old man, please move.” And all this and that, by the time he gets his walker over there, then he and you would be squashed flat, so you might just completely push him out of the way. They’ll say “You’re a hero. You’re fast thinking. You’re very dynamic.” In emergencies, many times it’s the opposite. That’s why in one situation, they do one activity. If the situation changes and they try to do the same activity, it fails, because activity must be based on the present, the moment, the situation.

Therefore, in the emergency, where there’s no one’s Krishna conscious, and all this, and in any case, it’s proper before one would be a *grhastha* anyway one should have *brahmacari* training, now normally it should start at 5, after sufficient raising by socially and spiritually functionable parents, having been through the whole process. Then, by the time that they’re 18, 20, 25, like this, they’re grounded solidly in the practices of Krishna consciousness the philosophy of Krishna consciousness, skills of Krishna consciousness and whatever other skill that they may be interested in, then, now they get married and they practice their family life.

Now, the person is in their 20s or 30s, they haven’t gone through any of this, they haven’t experienced any of this, so they become *brahmacari*, leave everything, move in the temple, get trained. They do what you say for 10, 15, 20 years, even 30 years, what’s the big deal? Normal *brahmacari* training’s 20 years and Vedas say one can also go up to 32. So, then that means, 27 years, and then you get married. So, then at that point, now that they’ve gone through this, they’ve been trained, and then they get married, technically it’s not that strange. It wouldn’t be ideal because the situation is things happen at a certain time.

Therefore, getting married when you’re younger is way better than getting married when you’re older, but the point is that the living entity has these certain needs and desires to take care of, so if they take care of them at this point, better now than next life. Best is that at 50, he’s thinking “This has been enough.” And then moves on. A lot better than he’s 75, and he’s thinking “This has been enough, now time to move on.” But, if it’s accomplished, its done. So, we’re not trying to say all is good, we’re saying if you’re looking at the essence, then the point is what’s the difference between upacorvana brahmacari and the naisthika? Why doesn’t he marry? The training’s the same, knowledge is the same, experience is the same.

He hadn’t the full realization. Now, if they had the realization, they stay. If they don’t, they move back. But, in one sense, it’s a step forward; in the spiritual sense that now they’re actually in a more mature way, taking care of those needs. The weakness is that they’re still stuck on form, so to say that they changed from this form to that form, that’s not a big deal. Because they’re probably better situated now than they were before, but you can’t say that it was bad that they went through that, because otherwise, how do you take a *mleccha, yavana* and then train them in Vedic culture unless you start in the beginning which is *brahmacarya*? It’s not that they did that and then they got married, then that’s not ideal.

All these sort of things have happened before. It’s a little backwards, but its done. Okay. Change from this form. You figured out you were in the kitchen all this time, but actually you needed to be out on *sankirtana*. Okay, you found your niche. You found your spot. But the weakness is the same inability to see the essence that allowed one to move back in this case. It’s the same problem that they’re going to have at present that they think the form is still fine. So “I’m just being practical.” and all these different rationalizations. You’re still looking only at form. The point is “Okay. You’re more comfortable as a *grhastha* than as a big *brahmacari* or a big leader, just doing the little you’re doing. Great. But how are you engaging in Krishna’s service? How are you seeing the philosophy of Bhagavad-gita in that situation? How are you seeing that it’s the modes of nature that are carrying things out and you’re just an instrument in this, and that in being an instrument you can either be free by seeing the relationship to Krishna, or bound because you don’t? How has that improved? If that hasn’t improved, then what’s the difference?”

“The boil’s on the right knee. That’s a problem, so I’ve moved it to my left knee. Now, everything’s fine. You have to understand, *prabhu*. ” No. What’s the difference? It’s not a matter of those things, it’s a matter of understanding that they have seen that surrender to Krishna and whatever the case, because Arjuna’s a *grhastha*, he’s going to fight in the battlefield, but he’s surrendered. So, it’s not that surrender means give up everything and move into the temple. If that’s the situation that will be the most favorable, that’s what should be done, why wouldn’t one do it?, but if that’s not why wouldn’t you do what is the most favorable? This is his nature. By his *samskaras*, this is what he’s going to do. It’s not a matter of this. It’s a matter of form. They’ve given up certain forms, but have they surrendered? Was it the process of surrender that they gave up that particular form?

They gave up one *asrama* for another, or one situation, occupation for another, temple president to selling cars. Was it a process of surrender, or was it just switching forms? The point to look at is how they’ve situated themselves is not the big deal. Not ideal, but that’s not the problem, the problem is “Is the surrender there? Is that knowledge to understand how to surrender and how to be involved, is that there?”

Q: Is it possible that in the present when it all happens they did surrender and then later on they moved back?

BVPM: Could be, but the point is that the element is, Yes, if they give up that determination and focus, then that’s always the choice of the living entity. They have free will. What I was speaking of more was on the knowledge of what’s happening. The knowledge, if that’s there, that will more easily maintain because, enthusiasm, determination, these are all qualities of the mind, so if the mind understands the importance of it, it will make that endeavor. Whether it will make that endeavor, whether it will be successful, that’s another thing, but at least there’s that attempt.

So, by having knowledge, that will support that. The ultimate thing is just surrender, but to surrender it may require a whole background of knowledge and practice to make that practical, so that’s why He’s saying this at the end of the Gita after seventeen chapters of instruction. It’s not that all those seventeen chapters don’t matter, “Oh, that’s just *jnana,* all these modes…” No, that’s what makes it. What would be Krishna be happy with in this situation, how could I serve Krishna here? If that’s what’s motivating, then you step back “Okay, in this situation, there’s these opportunities for sense gratification that in general, according to my *samskaras* I will be attracted to but how will that be service to Krishna because I’m not supposed to be looking for opportunities for sense gratification. Therefore, that’s not the goal.” If the mind is still committed, step back again from that to “Okay, this is the modes of nature. What mode is my work? Is it part of my duty, but I’m looking at the fruitive result? Or is it not part of my duty but I’m just loosely inclined? How to get above those modes? What mode should I be working in? Goodness is better than passion or ignorance because it’s illuminating, but you still have to come to the devotional platform to get free from the modes. If I’m free from the modes, I won’t be affected.”

You just go back to whatever stage it works at. If not, Okay, then engage whatever that is in some way and somehow or other get the result for Krishna. The minimum is “I’m doing this for myself, but I’ll give the result to Krishna.” The best is “I simply want to please Krishna so I’m performing this activity and the result is for His pleasure.” These are the two spectrum ends. Krishna’s pointing out here the conclusion, that end. He begins from this end.

It’s a way of looking that there won’t be any problem. Seen from here, now that you look at it, if you want to solve the problem of engaging senior men or talking about things like that or what example to follow, where do we start from?

A: Their nature?

BVPM: Nature? That’s there, but what would be the solution? From what we just discussed, what’s the actual solution?

A: What situation they could be best servant.

BVPM: Yes, but they’re in a situation, so you have to start there. That would be the next step, so what’s the first thing based on what we just discussed?

A: Connecting it to Krishna.

BVPM: Connecting it to Krishna? Okay, but that would require knowledge. So, in other words, its just a matter of education. The only thing lacking is education. That’s all. Nothing else. But, if we take that other perspective, then there’s so many social difficulties, there’s doubts in the Vedic system, then, “We’ve tried so many things, this one wants to do this, that one wants to do that. How can we put it all together. this one’s been around a long time. That one’s been around a long time and there’s all this history with all these other people.” Can you get anywhere? No. Devotees have been dealing with this platform since ’87, and that’s why socially it’s not getting anywhere.

They’re simply looking at form and not looking at the essence of Krishna consciousness. Education is never ever ever a topic on the table of dealing with all of these difficulties. Never, when all it is is how to reach the devotees in a way to educate them that would work in this situation they’re in. They’re working people, do something on the weekend, have a retreat, do it in the evenings, do a home program. Whatever it is but do programs for devotees to get educated so they would know how to situate themselves. You catch them, they already conquered the world, and now they’ve retired, now bring them out of retirement.

Each of our communities, you’ve got enough people there to run the whole country, but they’re not, they’re buying groceries, changing diapers, or something else. Important, but it’s a value. It’s not a matter of all the history, this and that “No, but!” It’s simply education. They understand

Q: It seems like to give education, they should be inspired to take it.

BVPM: They should be inspired to take it, but who’s being inspired to give it? The point is the foundation of the form is the teacher. If the teacher’s there, then you can look for qualified students, but if there’s no teacher, there’s no discussion. There’s no use discussing qualified students if there’s no teacher. The point is “Where’s the teacher?” Forms are important because that’s what will be used to express the pure devotional service, but then the form must be seen that that’s its only value.

Why is the internal potency special? Because all the forms are in connection with the Lord. What makes the material world a problem? Because the forms aren’t connected from our perspective. They are, that’s why it functions, no human beings around, and the trees grow nicely, the birds chirp, everything happens because the laws are going on, but the point is we can take part since we’re there. If you’re not there, don’t take part, since you are there, take part. If you don’t exist, you don’t have to do anything, but if you exist, do something. Even if you think you exist, though you don’t exist, still do something.

Q: In relation to the senior devotees going through the system, becoming senior, or temple president, and then leaving, they’ve risen to the highest point in the structure of our society, so to speak…

BVPM: Just a comment. This is rhetoric. He only brought it up to temple presidents. Then he saying, “But on the highest level.” You’ve got to understand that he met the others, that would be political, but if he says temple president it’s very generic and that will fly with everybody. We’re pointing out that this is how nicely one should present things.

Q, continued: They go higher then they fall, that’s a problem, but TP, that’s okay. Then they go outside, not that they bloop, but they go outside in order to study longer. For instance, they’ve reached the highest point that they see in instruction, then they find it difficult to come back because they’ve already reached to a certain height, and the younger ones are beneath them, so those people when you try and give them education, because they’ve then been dealing with material nature, they then develop some kind of pride because those who are trying to bring them back, they’re always younger.

BVPM: But what I’m saying is that the problem you’re perceiving here are still all forms. It goes from one form to another, they’re bothered by a different one. That’s the thing. You have two old men, three old men. One’s 107, one’s 106 and ten months, and one’s 107 and four months. So, there’s a big difference there, right? The guy that is 106 and ten months, he’s still wet behind the ears. A whippersnapper. The guy who’s 107 and four months, that guy is ancient. But the guy who’s 107, now he’s right. He’s the guy. He’s the man.

You deal with this soul that’s eternal, and then you’re laying onto that an age perspective dealing with 100 years. That’s always a problem. Age does give perspective, but just because you have age, doesn’t mean by age automatically you’re respected except in the association of *sudras*. If someone hits 90 years old, and I don’t see that happening so much, someone’s 90 it doesn’t matter if they’re *sudra* or not, they’re respected because at 90 somehow you’ve seen a lot and you have definitely given up on the idea that you’re going to live forever. Even at 80 still there’s still that idea “I can still make a difference.” But at 90, it’s just…

Comment: At 100, you would get a telegram from the queen.

BVPM: Yes you would, but they shouldn’t give them out at 90. 100 is we’re amazed you’re alive. The one they give out at 100, should happen at 90, and at 100 they should give out “Congratulations!”.

Q: Is this pride that develops within the people?

BVPM: Yes. Its still an *upadhi*. Fear, hesitate, worry. These are all identities. You’re fearful because of reaction. “I’m the good guy. I get the reaction; I’ll be involved in that. I’ll be that part within that reaction.” So the reaction’s not me. It happens to the body, it happens to the situation. Hesitate means I don’t see myself as the doer, and I don’t have that inspiration because inspirations no part of *sambandha.* Worry: I’m in anxiety about these things and looking at the past and so many things that happened, or something might happen in the future. I might not get what I want.

The training is the essential thing. By your example they want to come back. There are all these young people, but what they call the top before, technically was the top, but still there’s more. What they were doing was the top before, these young guys can do, but because of the experience in the Krishna consciousness, if you contemplate these things nicely, now you have the top thats beyond what they’re doing. What they’re doing is just manipulating the material energy to get nice results for Krishna.

If we take that manipulation as the highest, then yes. You’re going to have a problem because once you get old, young guys always manipulate better, in general. When there are two people, that’s just the way it is. They can just be on the ball.

Educating them means seeing in their own life, how to apply that so they’ll be able to lead all these others in how to see it in theirs, because they were a manager. Managing is not the big thing. Having the vision of Krishna consciousness, knowing how to apply it in your life, and how to teach others in theirs, that’s the higher element. That’s the element that you always have a job. Being the temple president, after time, it gets old. All managers retire at 50. If you the highest level that the man is managing, administration, then they have to retire from that, and they did but not in such a Vedic form.

Because they were in this case leaders in those areas, because they have that knowledge, understanding and practice, they will be able to guide those who are in the present involved in those activities. They were a big manager, so they can train today’s big managers not necessarily in how to manage, that they can do on the side, but they can teach them how to see Krishna in their management, so they don’t have to go through what they did.

Comment: They’ve got the realization.

BVPM: Yes, but that means you have to train. So that element comes out. In other words, we’re going through this knowledge, but it’s up to the individual to realize that there’s something else being talked about here. It’s not that there’s a problem with what technically has happened in the past. The actual problem is stopping at a particular point and not continuing. In other words, stopping at the third chapter and saying “This is it. This is the conclusion. Krishna says it’s bona fide, so no one should bother.” Okay, great. But don’t preach it. Just say “I’m okay here. Leave me alone.” But don’t say to everybody else “What are you doing? What’s all this *jnana*? Third chapter’s enough. Krishna said it.” No. But, we’re talking eighteenth chapter. It’s a depth.

It’s not any different knowledge. All that He’s said in the eighteenth chapter He’s already said in the previous chapters, either alluded to it or given very specific details. Now, He’s giving the conclusion of how to apply it. This is what’s necessary. That is there, then you have those who are new they get trained properly. Those who are in the position, then they’re going to be seeing what they’re doing in a better light and move through the whole thing better. Those who are more senior, then they can guard in these things. We see it has no management, nothing political, nothing economic, it doesn’t cost anything more than it takes to get a Bhagavad-gita. What do they cost now? 200 rupees and you can start your own University, your own guild of vaisnavas who are studying the essence. That’s all it takes.

All the Western Universities started out in people’s living rooms, out on their veranda. They didn’t have a campus. Wherever there was a teacher, and whatever they could get a spot. I think it was Cambridge was the first University to buy land and build buildings specifically just for teaching classes and that was in the 1200s. Before that, you just had the class where the teacher was. All other natural systems in the world, that’s where you have it. Hasib was at the Rabbi’s house. The Rabbi’s wife will cook, come in, enough of all this stuff, you got to do this, or you didn’t . So it’s going on. It’s the natural thing.

That means one simply has to have facility and then start. That is a very different perspective. It’s not “Okay, that’s one opinion.” No, it’s the perspective that clears away everything else. You can say “No, but they have to have it…” The n the teacher has to find a way in. But the only element of history is to know what *samskaras* you’re dealing with so you know how to get in. That’s all. But it has nothing to do with them learning *gita* or situating themselves nicely in self-realization. Then, once they’re nice preachers and nicely situated, you can’t say “Yeah, but 30 years ago in his temple, he did this.” If he says “Now, I want to be the temple president.” Then you bring it up. If he’s a preacher, what’s the problem?

Vedanta cuts beyond all this. That’s what’s so perfect about it. That’s full surrender. Whatever situation you’re in, you just deal with that with this knowledge in connection with Krishna, to please Krishna. Then, there is nothing else.

**Çréla Viçvanätha Cakravarté Öhäkura’s commentary adds further drops of sweetness: “Kåñëa says, ‘Previously I told you that you did not have the qualification for the most excellent, unalloyed devotion to Me. At that time I said, “Whatever you do, whatever you eat . . .” and told you that your qualification was for karma-miçra-bhakti.**

Here’s the thing, whatever you do whatever you eat means whatever you’re going to eat, you offer that. Instead of saying “Oh you can’t offer that to Krishna. Krishna doesn’t like Western food, yes Krishna may not like, but you do. You’re going to eat it, so offer it. It’s not a problem.

**Now, however, by My special mercy I have given you the qualification for unalloyed bhakti.**

Remember, Krishna said before, and the *acarya’s* say it’s by His grace that one gets Him, and one has to desire it. If one doesn’t desire it, why would one get it? If one wants it, one gets it. But, what we see is that even if one desires simply to follow the order of guru perfectly, even if you desire something else, there’s a tendency that you’ll still get it, like Dhruva Maharaja. He was following Narada Muni’s instuctions perfectly because he wanted to see the Lord. He had another purpose in seeing the Lord, so it wasn’t pure devotional service. But he followed the order of guru, so Krishan blessed him, and then he came to that platform. And in any case there was the idea of pleasing Krishna, or the spiritual master, the vaisnava’s, then it works.

**I have violated My own rule that unalloyed devotion may be obtained only when, somehow or other, one receives the mercy of My pure devotee, just as I will violate My own promise while fighting with Bhéñma.’”**

One receives the mercy of His pure devotee, but here Arjuna is speaking directly with Krishna so Krishna’s the guru, so therefore it works. But His point is He always go through, so we should not think, “Well, I’ll also do that.” No, there’s always a few devotees and they’re the one’s who directly interact with Krishna, so Arjuna’s one of them. Mother Yasoda’s one of them. Radharani’s one of them. Subala, Sridama, Madhumangala, they’re there. The heads of the groups of the lines: They’re the ones. Everybody else; don’t try it. It may not work for you.

**After delivering this supreme knowledge of Bhagavad-gita in verses 67-71, the Lord describes the process of disseminating this knowledge, and the result for those who hear, study and preach this message.**

**Sixty-seven, Preaching and Studying Bhagavad-gita:**

**This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.**

So, that’s your only restriction. In other words, don’t pull out the whole song about how this train’s not for this person, or that person and all those kinds of things.

Comment: In this purport Prabhupada mentions that a devotee gives an open class because some are not envious.

The one’s who are envious don’t come anyway. At max, they’ll come once, grumble a lot and don’t come back. You don’t have to worry. You think “Oh, you can’t speak so strongly.” No, go ahead. Those who can handle it will be there, those who can’t, won’t. And those who won’t are not supposed to be there. **This confidential knowledge may never be explained to those who are not austere.** Austere means performing their duty. Now they perform their duty, now they’ve changed their duty. So, as long as they’re doing nicely. “Okay, they’ve left their post, and now they’re just another family person in the community. If they’re doing that nicely, that’s austere.” Devoted? They want to please Prabhupada. Something is there. Engaged in devotional service, they come at least on Janmastami for *prasada*. Something is there. They’re coming. One who is envious, as long as they’re envious, there’s a problem. They won’t be able to listen.

If they have these qualities, don’t worry about it now. You preach to those who don’t. Because there’s every chance that those who do have those qualities, will associate with those who don’t, then with time, they’ll hear things, and slowly come around. It’s just a matter of time.

Q: In relation to people that go away is it that we always follow this path appropriately rather than any time of *raga*?

BVPM: You can’t just follow *raga.* You can discuss it openly, but the point is there’s a science of *raga.* *raga* means you follow the *vaidhi* enough, then you become spontaneous within that *vaidhi*. The other line don’t because that’s not what they want to get to. They naturally become very inspired in following those rules in newer and newer ways. But the form is still the rules. They become very inspired as preachers, as devotees, as servants of the Lord, but the spontaneous platform is based on the mood, because it’s totally, simply for Krishna’s pleasure. You can be a pure devotee and it’s still basically for Krishna’s pleasure, and ultimately it will be, but you can still be the thing is not immediately directly. For the residents of Vrndavana, it is. That’s why we say pure, unalloyed. This pure devotion here, applies to any vaisnava. Pure unalloyed, that goes beyond.

You may say “Oh, but he’s engaged in sense gratification. He’s doing so many things, so he won’t be able to understand.” But, it’s a matter of if there’s sincerity to be engaged in devotional service in some way. Someone may be very religious, very righteous, doing everything in the proper way, but if they’re not a devotee they won’t be able to understand. They’ll say “No, no, no, but the devotion is in following the rules.” They’re so stuck in form, they can’t see it. But those who say there’s no need of form, they can’t see it either, because they’re not austere. Austerity mean’s following your form.

Spontaneous will be that you’re accomplished at following it, where now that spontaneous aspect starts to manifest. Otherwise, its like this modern teaching method, where they try to apply the Socratic process on people who haven’t been trained. You have a room full of seventh graders, then you read them something and say “Okay, what do you think.”

“I think it was stupid.”

“Anybody else?”

“I think he was an idiot.”

“Oh, very nice!” “What does everybody else think of what he said?”

“When’s lunch?”

“Are we going to be doing this all day?” It doesn’t work. Why not? There’s no foundation. The Socratic method is meant for people who have a foundation in knowledge, then you can bring out and encourage the spontaneous element.

Comment: So how am I immersed in service to the pure devotee?

BVPM: Yes. We have our basic Krishna conscious program, so that’s our foundation, but even more essential than that is wanting to please Prabhupada. You see these older devotees, practically that’s very solid. Other things may not be at all, but that’s there. If you sit them down and ask them to say something about Prabhupada, they’ll go on for hours. It’s not just because they want to get some attention, no. They really have something, but they’re wild men. That’s the point.

We’re not saying it would be easy. We’re not saying by trying to discuss, it won’t be solve all those problems that you said. “I’m older than you. I joined before you did. We did that, but then this happened and now…” You’re going to go through a lot, but the point is, start with those for who it’s not a lot, and end with those who are really special cases: Personalized special training that’s just for them.

**For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me.**

This is guaranteed. You preach, it’s guaranteed, but what we’re seeing here is this is not just preaching to make them a devotee, this is the preaching that making devotees is the first step, then they’re really qualified for confidential knowledge. Where does confidential knowledge start? Where does Krishna start to speak about confidential knowledge?

A: Ninth chapter.

BVPM: Yes. That means up to the ninth chapter, that’s for anybody. You’re the soul, you’re not this body, engage your activites in the Supreme. The element of a selfless work, sacrifice, austerity, charity: that you can say to anybody. But, within that, now what’s the essence of that? That, then is only for those who have come to accept it. They’re devotees, so then you can keep going. Arjuna’s a devotee so you can start there and go all the way through. So, if someone’s not a devotee, you can explain all this, and then they’ll be qualified. The n you can go further.

Q: Basically, presented the knowledge which comes before which is not so confidential it awakens in them a desire to hear with surrender.

BVPM: You could say that. The confidential is the natural next step because confidential means that you’re coming to an application. You have to have that knowledge to be able to apply it in this way. There’s that realization that “This is my identity, this is my service. This is the goal.” That’s what’s confidential. Otherwise, we’ll understand other things “Okay, I’m the soul, so I’m not affected by material environments, so therefore, I’m not so miserable.” That may be the first step. People may see that by taking up Krishna consciousness, I won’t be so disturbed, I’ll get answers, I’ll be more successful at doing things because I have a proper sense of self-identity. But then it comes to the fact that you’re dealing with the Lord.

You don’t want to be too confidential on the personal platform. The most confidential means *bhagavan* level. That you’re not giving, but you can deal with the confidential aspect of *brahman*. Those elements can be there. If someone has intelligence, and can appreciate these things and divide that, you can point it out there. You may talk about the Supreme, this and that. That gets them on that platform. When it’s developed and understood more, then you can take it to the next level.

If someone’s a devotee, they just accept, so whatever works, you apply it all. The 18th chapter can be preached because that’s our goal, but they’re at this particular level, so you’re trying to get them there.

Q: Should we say that the holy name shouldn’t be preached to the faceless?

BVPM: That means if someone doesn’t have an account on facebook, you should not be preaching to them? So, if they’re on Myspace, or one of these other things like that, don’t preach. Do not preach to the faceless. That means that those devotees who do preach on facebook are on the right track; they are the faceful.

Q: Just by trying to understand what you just mentioned before that some of the part of the *gita’s* knowledge is for everybody and we should actually give it in too much detail, but after the ninth chapter, the first six chapter we can preach to anybody?

BVPM: Those you don’t have to worry at all, those latter ones you have to be careful how you use it. It’s not that they can’t be used. Its still an element of surrender to accept that I’m not the body, they’re a higher force at work, a higher power. That’s still an element of surrendering the element that “No, I’m the Supreme!” These aspects are there, but its just an element of what level you’re working at. Or its, a matter of they’re not envious of God.

You see generally speaking, to Christians you can preach that the goal is love of God. So, you’re supposed to do things to please God. You can bring in that personal aspect, but as long as its staying there within the emotional platform. The sentimental platform. As soon as you leave that, you have to immediately switch to the *brahman* platform because they don’t accept that God’s involved there. You just have to know at what point. To that degree, then you can function.

You have to try. You have to take the risk. Sometimes there’s a crowd and you don’t know, so you speak what’s there. Those who don’t appreciate it, won’t come back, those who do, will.

Q: We should really worry?

BVPM: You shouldn’t really worry, no. But there are things which obviously the audience isn’t going to appreciate, or there’s no need for them to hear about. They don’t have to worry about certain details of Krishna’s pastimes in Vrndavana, then you’re just trying to get them to accept that there’s someone bigger than them, so you don’t have to go into all of that. You might give a little something here and there, but it’s not the prominent. It’s used as an example as opposed to the main theme.

The thesis is you’re not this body, so then you may give an example of how the *gopis* are not worried about themselves and that they’ll do something for Krishna. They’ll go out in the middle of the night when most people would be very afraid, but they’re focusing on that. Like this, we should be surrendered, but you’re theme is we’re not the body. The theme is not on the divine love of the *gopis*. Your theme has to be appropriate, but examples and support, you can give from anywhere.

**And I declare that he who studies this sacred conversation of ours worships Me by his intelligence.**

This is actually engaging the intelligence. Its worship, but you’re hearing this and then contemplating it, trying to see how to apply it. That’s worshiping Krishna with the intelligence.

**And one who listens with faith and without envy becomes free from sinful reactions and attains to the auspicious planets where the pious dwell.**

Even if one is a materialist, if he has faith and no envy, he’ll go to the heavenly planets just by hearing this. He doesn’t even have to do all the big *yajnas*, just by studying *gita*. But the pious, the person’s been in and out of prison five times, would you call him pious?

A: No.

BVPM: But he’s not in prison now. You’re not convinced? Not really. That’s the point. Someone who is still on the material platform, they’re not actually pious. One who’s actually pious is that situation which you are always situated doing proper activity. That’s only in devotional service. An auspicious planet: Only Vaikunthaloka is actually auspicious. Brahmaloka and these others are auscipicious, but after some time they’re destroyed, so where’s their auspiciousness.

Comment: I think Prabhupada also mentioned Dhruvaloka in the purport.

BVPM: **Generally those who are free from sinful reactions, those who are righteous, very easily take to Kåñëa consciousness. The word puëya-karmaëäm is very significant here. This refers to the performance of great sacrifices, like the açvamedha-yajïa, mentioned in the Vedic literature. Those who are righteous in performing devotional service but who are not pure can attain the planetary system of the polestar, or Dhruvaloka, where Dhruva Mahäräja is presiding. He is a great devotee of the Lord, and he has a special planet, which is called the polestar.**

Righteous. They do everything very properly. They can attain that, but if it doesn’t come to the pure platform. The point is that one goes to the spiritual, leaves the material manifestation, if one comes to pure devotional service. That’s up to seventy-one.

Q: I’m just a little confused. I heard Prabhupada mentioned that Dhruvaloka is close to the polestar in one place.

BVPM: You’d have to pull it out to see it exactly in context. It depends on the context also, when he’s taking a star because we look up into the sky and see stars, actually what those are, that is the effulgence of the pious activities of great personalities there. We’ll say it’s a star, but acutally it’s a person. Just like you say the sun planet, the sun globe, but then there’s the sun deity, and the sun diety is actually important. So the star here is actually Ksirdakasayi Visnu. So, He’s close too. Therefore, Dhruvaloka where Dhruva is living is close to the polestar which is Visnu. At the same time, they are the same. Down here we see stars, but you go up, you see people, men in chariots doing their stuff, like when Arjuna asked Matali, who are all these people, he said, these are the ones that you think from down there are stars. They’re very pious people.

Q: Is that in the original Mahabharata?

BVPM: You get that in Ganguli’s

 **Verses 67-71 Preaching and Studying Bhagavad-gita, Rules for Instructing gita.**

**This confidential knowledge may never be explained to those who are not austere or devoted, or engaged in devotional service, nor one who is envious of Krishna. Krishna guarantees pure devotional service to those who explain this supreme secret to the devotees, and at the end of life they will go back to Him.**

**Krishna declares that there’s no servant in this world more dear to Him than such a preacher and nor will there ever be one more dear. Krishna declares that whoever studies the sacred conversation of Krishna and Arjuna worships Him with his intelligence one who listens with faith and without envy attains the auspicious planets.**

**Srila Prabhupada explains in his purports to 68 and 71:**

**Generally it is advised that Bhagavad-gétä be discussed amongst the devotees only, for those who are not devotees will understand neither Kåñëa nor Bhagavad-gétä. Anyone, however, who tries sincerely to present Bhagavad-gétä as it is will advance in devotional activities and reach the pure devotional state of life. As a result of such pure devotion, he is sure to go back home, back to Godhead. (Bg. 18.68)**

Generally, it would only be preached amongst devotees, but if it someone or other is beyond that, and people are there, still the person who’s sincerely trying to preach, they’re still getting their benefit. Idea is that you’re preaching to those who may be amongst the four kinds of pious persons who can surrender. Then, by preaching in that way, you’re taking a risk, but it’s for the purpose of pleasing Krishna by reclaiming those who are able to be reclaimed.

Then, from there, we see Prabhupada do a big program, and then after that, he has his regular classes that are going on with the devotees. He wasn’t exclusively just doing outside programs. He said that’s not actually for the senior men, that’s the arrangement of the younger active managers. They should be doing that. The senior men should be preaching to the devotees. Then, if there’s a big program, they’ll go to that, but they’re not the ones necessarily putting that together. They’re the preachers at that. The main thing is preaching to the devotees who are doing those things.

You preach to the crowd and from that a few come forward. Then you have to have some program for training them. If you only have that all they do is create further programs and bring new people so that they can create further programs to bring new people that creates further programs, then it at some point runs out. The point is, they must be cultivated.

You’re pulling people out of the ocean, onto the boat, but once they’re on the boat, then you need to feed them and clothe them and all those things. If you ignore them, it’s just more and more people on the boat, until people are falling off the other side. Then they float around, “Oh, hey! Pull em outSee, its all happening!”

Comment “We’re making so many devotees!”

BVPM: Yeah. Both of these things are there. It’s not that “Oh, it’s alright to preach anywhere, or we should only preach to the devotees. No outside programs anywhere.” We are supposed to preach to the devotees and do outside programs too. Find more people to be preached to as devotees. They both go together.

What facility you have, to that degree you do.

 **In the sixty-seventh verse of this chapter, the Lord explicitly forbade the Gétä’s being spoken to those who are envious of the Lord. In other words, Bhagavad-gétä is for the devotees only. But it so happens that sometimes a devotee of the Lord will hold open class, and in that class not all the students are expected to be devotees. Why do such persons hold open class? It is explained here that although not everyone is a devotee, still there are many men who are not envious of Kåñëa.**

If they’re not envious of Krishna, then can develop the faith, then they’ll be able to understand. They won’t understand because when we say understand *gita*, what do we mean? The mood, the practice. So, in other words, this element of pure devotional service, that’s what the *gita’s* teaching. It’s in the conclusion. They won’t understand that, but they’ll understand enough to surrender and take up the process and become a devotee. Then, as a devotee, then they’ll be able to understand.

**They have faith in Him as the Supreme Personality of Godhead. If such persons hear from a bona fide devotee about the Lord, the result is that they become at once free from all sinful reactions and after that attain to the planetary system where all righteous persons are situated. Therefore simply by hearing Bhagavad-gétä, even a person who does not try to be a pure devotee attains the result of righteous activities. Thus a pure devotee of the Lord gives everyone a chance to become free from all sinful reactions and to become a devotee of the Lord. (Bg. 18.71)**

Even if they follow nicely the righteous, they attain to like Dhruvaloka, he’s a pure devotee, so by that association, then they’ll advance. That’s why you do have what we were discussing yesterday, this process of moving up through all these planetary systems slowly, slowly.

They’re working on this element that there’s more focus on form than on the essence, but we just cut through the essenece, therefore the confusion that we don’t care for form. No. We don’t care for form on its own, and form connected to essence, then we’re talking. Then we have something to discuss, but the real discussion is essence, and then the form to express it.

That’s why we reject the forms that are impious, but what we see is that what confuses devotees is that we also reject the forms that are pious if they’re not connected to the Lord. But, if the forms are connected to the Lord, we don’t reject them. The point is then, it should be brought where it becomes more and more favorable to the Lord. So, the pious forms are the ones that are favorable. Those are brought forward.

Comment: You take the form and try to connect it.

BVPM: We try to connect them. That’s where you start. From there it moves forward. Then, 72-73, Arjuna’s determined to act according to Krishna’s instructions.

**O son of Påthä, O conqueror of wealth, have you heard this with an attentive mind? And are your ignorance and illusions now dispelled?**

These doubts are ignorance or illusions.

**Arjuna said: My dear Kåñëa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to Your instructions.**

Illusion is gone, so now you can remember. Then the memory is we’re servant of Krishna. That’s our position. Now I’m firm and free from doubt. He’s firm in doing activities connected to Krishna, and he’s free from doubts, so there’s nothing that intellectually doesn’t make sense, nor emotionally is not accepted. Now, he’s prepared to act according to Your instructions. He didn’t say “Yes, now I understand what You’re talking about.” He said now I’m ready to act according to the instructions.

The actual result from *gita* as we were saying in the introduction, there was the result of *gita*. We said, “Okay, you please the Lord and all that. That’s the *prayojana* aspect we’ll look at, but the actual result is one’s freed from all material contamination. He’s situated in the spiritual planets.” That’s the observable goal, but it’s that mood of why you’re doing it, what you want to obtain, that’s the one that still remains.

The other just becomes part of the field. That mood remains.

**Krishna asks Arjuna if he has heard these instructions with attention. He inquires whether his ignorance and illusion have now been dispelled. Arjuna says that he has regained his memory by Krishna’s mercy and his illusion has gone. He says that he is now free from doubt and is firmly prepared to act according to Krishna’s instructions.**

Why do we use the present tense? It’s still relevant because it’s eternal. Krishna’s eternal. Arjuna’s eternal and the instruction is eternal. It’s still relevant, therefore it’s in the present.

 **Srila Prabhupada explains in his purport to Srimad-Bhagavatam 2.4.19: “In the beginning Arjuna placed himself as one of those who desire self-satisfaction, for he desired not to fight in the Battle of Kurukñetra, but to make him desireless the Lord preached the Bhagavad-gétä, in which the ways of karma-yoga, jïäna-yoga, haöha-yoga and also bhakti-yoga were explained. Because Arjuna was without any pretension, he changed his decision and satisfied the Lord by agreeing to fight (kariñye vacanaà tava), and thus he became desireless.”**

This goes with what we were saying before. You have these very nicely situated mode of goodness kind of persons, situated in an environment of the mode of goodness, but they’re not desireless. That’s the thing. Monk is not desireless, and the crazy wild man is not desireless. So, in that way they’re the same. That would be before the person took up they were the big man, they were the preacher, they were all these different things, but were they desireless? That’s the thing. All it did was switch from one desire to another. That’s why it’s not a big deal. We wouldn’t worry about it. We wouldn’t go, oh, he was a *sannyasi, guru,* GBC*,* now he’s a householder, who wants to hear from him? Who wants to be involved with him? No. It’s just a matter of he changed direction. That’s not the problem. The problem is just “What association, what understanding would get them to be able to see this properly?”

This element of desirelessness doesn’t mean that I do the void element, or there’s nothing there. I’m not a person anymore. How can you act if you don’t have desire? If you don’t have desire you won’t act, true. But the point is that real desirelessness is that the desire is the connection with Krishna’s satisfaction. You want to please Krishna, therefore you’re going to act. If there’s *prayojana*, there’ll be *abhideya*, but there’s only *prayojana* if there’s *sambandha.* There’ll be desire.

Most people think desirelessness is nothing. But still there’s a desire to be without any desire. But here desirelessness is defined as actually not desiring for yourself, only desiring to please the Lord. Then you can say, and it’s a first step that many people take, “Okay, I don’t desire for myself, I desire for someone else, for my family, for my relatives, for a particular class of people, a project or an ideal.” It’s still a desire. It may be a nicer desire, but it’s still material, because it’s not connected to the Lord, so it’s limited. So, actual desirelessness is connected with everybody because it’s connected with the Lord. Because He’s everything, then everybody else is already taken care of.

**According to Baladeva Vidyabhusana*,* in verse seventy-three, Krishna says, “Although living entities, such as *devas* and men have the conception of being their bodies, and being independent in their actions, men worship the *devas* and the *devas* bestow on men what they desire. But, who is the real Lord? I previously had the illusion, the opposite of knowledge, that *prakrti* is the cause of the world, in contrast of that, I thought that the Lord was without qualities and form and was indifferent to men’s affairs. That illusion has been destroyed by the teachings acquired from You.”**

This is the illusion he’s talking about. People think they’re their bodies and they’re the actual cause of their actions. “I do what I want. Its not the modes, and I get the result.” But on the material platform, its actually the modes which carry it out and transform the material energy. You’re just involved as an assistant, and not actually that big of an assistant. 1/10,000th tip of the hair is not considered a big assistant. Therefore the men are doing their pious activities, worshiping the *devas*, *devas* in their position bestow benedictions on the living entities and in this way everybody feels that they’re all happy. But this is illusion. He’s saying I had the opposite of real knowledge. Real knowledge is not this. We can’t say that knowledge is I know how to do worship of this demigod, or I know the skill in how to do this. Real knowledge is to understand that I’m not the body, I’m the soul. How Krishna’s God, He controls everything. The material energy works under His direction by the modes of nature. **I previously had the illusion that *prakrti* is the cause of the world,** We see ,material energy is what causes everything. Concsiousness is coming from there, life is coming from there, everything is coming from there. You’re not seeing that it’s coming from God. If it comes from God, there’s a whole other perspective.

If a person is comingfrom the street, you’re going to deal with him in one way, then suddenly his father comes and says “Hey, what are you doing here?” You’re going to think of him entirely differently. So when you see everyone as part and parcel of the Lord, you can’t see him as a product of material energy, so you can deal with him as material energy. That’s the idea.

We think “I deal with stuff, and I get a result so nicely, I should be able to be able to deal with people in the same way.” People don’t think “Why isn’t this dead matter responding like a person?” No. They’re thinking “Why can’t I deal with this person as efficiently as dead matter?” You deal with them “Why are you so trippy?” What does that mean. “I don’t want an obstacle, I just want to get the work done.”

Comment: This is why independence is so important.

BVPM: You’re independent so you can do what you want, but the point is its not caused by the world. Those souls are coming from God. If that’s the case, then, it takes on a different flavor, and it has to be perceived in a different way. Its not the dead matter that’s giving results.

 **…in contrast of that, I thought that the Lord was without qualities and form**

Here he sees that “He’s spiritual, so he’s different from this.”

**and was indifferent to men’s affairs.**

Its either it originates in Him, He has nothing to do with it. It’s just chaos going on. This is some theories. Or indifference means if you want this you get this, that’s all. If you do the pious activity, you get the just reward, but here he’s finding out that God is a person and actually wants the living entities to go back to Godhead and be happy eternally, but if you don’t deal with Him that way, He’ll deal with you however you want to be dealt with. He’s a person. He only wants to deal with the devotees, so He’s going to deal with the living entity according to how they want to be dealt with. So, He’s just waiting for us to wake up and want to interact with Him on the same platform.

**That illusion has been destroyed by the teachings acquired from You. I have now true knowledge of that true Lord who is the famous possessor of form and powers, a form of knowledge and bliss, who’s an ocean of good qualities such as omniscience, omnipotence and *satya-sankalpa*.”** Why is *satya-sankalpa* mentioned?

A: Because Arjuna had previously talked to Krishna as *satya-sankalpa*.

BVPM: Right, and also the living entity is thinking of being independent in his action. , should happen, but it doesn’t. Whereas Krishna is *satya-sankalpa*, what He desires, that’s what happens. He’s **omniscience, omnipotent,** He’s knows everything. Otherwise the man thinks “I am the knower of everything. I possess everything. What I want to get done, it gets done.” But then you find out that that didn’t quite work. He’s the friend of His devotees, though the Lord of all. He’s the Lord of everybody. He deals with everybody in the same way of as you surrender, He reciprocates, but He’s especially affectionate to devotees because they respond to Him as a person. You can be affectionate or friendly with someone who responds in the same way. If not, the person just comes into your office and says “Here’s the form. I was told I could get this signed here. Is this the right time?” You say yes, sign it and give it back. But if the person comes in and says “Hey I heard you sign these. How are you doing? It must be really boring sitting in here. It must be a real drag.” You say “Yeah.” You’re dealing on the personal level.

Depending on how you deal, the other person responds. Krishna’s just doing that. He’s a friend of the devotees because they respond. He’s making all the arrangement, and they respond, understanding that its coming from Him, therefore He can deal in that way, but with everybody else, its just “You want this, you get this.” You go to the counter, you want the ten dollar thing, you plunk down ten dollars, you get it. You come to the counter with all sincerity all that, plunk down five dollars, you don’t get it, even if you bat your eyebrows, do what you like, you still don’t get it. You need ten dollars. “Oh, but I’m so sincere.” No. It doesn’t happen.

Who creates the variageted bodies in the universe according to the karmas of the jivas, just by His will, through His energies of *jiva* time and *prakrti*.

The *jiva* has a quality, that’s the result he gets according to what *karma* he’s performed, then its done. That’s all. Its just a mechanical thing. That’s why we can talk so much about mechanics; because that’s how its working. Its just mechanical. Devotional is something beyond that. Even if we talk about the relationships in the world, dealing with one as one dead matter to another, then it’s still mechanics, its only when you introduce the element of the soul, then you’re actually being personal. “Hi. How are you today?”

“Oh, I’m just peachy.” This is still not personal, it’s still dead matter, but if we recognize the soul, that’s when it gets personal.