

Śrīmad-Bhāgavatam 7.7.25–29

—
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Audio

Prabhupāda:

...jāgaraṇam svapnaḥ
suṣuptir iti vṛttayaḥ
tā yenaivānubhūyante
so 'dhyakṣaḥ puruṣaḥ paraḥ
[SB 7.7.25]

[Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kāma, artha and mokṣa.]

Buddher—intelligence. By exercise, by proper use of intelligence one who can understand the different status or different positions. Just like awakening and dreaming or sleeping and almost unconscious. In all these stages the person who is living, that is soul, or that is God. Not the soul is God, but God and soul is of the same quality. God is managing the gigantic body, the universal body and a soul is managing a small body. The function and the qualities are the

same. The Māyāvāda philosophy, the Māyāvādī philosophers they, they understand. Any intelligent man can understand, but they persist on this point, that God and the individual living being, there is no difference. In *māyā* he is thinking that he is different but when he is liberated he becomes one.

Actually the position of the Māyāvādī philosopher is [coughs] they want *sāyujya-mukti*. *Sāyujya-mukti*, to merge into the existence of the Supreme. *Sāyujya-mukti* is there, according to *sāstra*. *Sāyujya*, *sārūpya*, *sālokya*, *sāmīpya*, *sārṣṭi*. But Vaiṣṇavas they do not prefer such liberation, to merge into the existence. Merging into the existence of the Supreme means merging into the impersonal Brahma effulgence as a, as a particle of spirit. He remains a particle, it is not homogeneous, he remains. Just like the sunshine, they are all combination of molecular particles of shining elements, but you can not distinguish. Just like any matter is combination of small atoms. They are different in constitution.

Similarly Brahma effulgence means combination of innumerable living entities appearing to be homogeneous, impersonal. But that *sāyujya-mukti* is not very safe. Safe means not at all safe. *Āruhya kṛcchreṇa param padam tataḥ patanty adho* [SB 10.2.32]

[[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.]

That is the version we get from *Śrīmad-Bhāgavatam*. That these persons, after severe penance and austerities, they rise up to the impersonal *param padam*. *Param padam* means the ultimate goal. Ultimate goal: Brahma, Paramātmā and

Bhagavān. So that is also *param padam*, to merge into the Brahma, impersonal Brahma, that is also *param padam*. To realize Paramātmā, that is also *param padam* and to realize the Supreme Person, that is also *param padam* but each one of these status is more clear than the other. If one approaches the Supreme Personality of Godhead automatically he realizes all other *param padam*.

So the Māyāvādī philosophers, being unaware of the, or they may be aware. Aware, they are aware but they don't like. They were aware that Personality of Godhead, there is, but they don't want to fight. The same mentality, material mentality. Just like in this material world nobody wants to be subservient of another person. Even sometimes accepting the spiritual master, he does not want to be subservient, he wants to pose himself. That is the nature. Nature means [banging noise] This, this, this can not be remedied? Always gaus! gaus! There is no remedy for this? What is that?

Devotee: We can put a door stop on the bottom.

Prabhupāda: Eh?

Devotee: A door stop we can put on the bottom of the door [indistinct]

Prabhupāda: It is going on always.

Devotee 2: [indistinct]

Prabhupāda: Where is this going on? In our... close or down?

Devotee: No, in our rooms [indistinct] devotees they don't [indistinct]

Prabhupāda: That devotees are all, all irresponsible, they have no brains. What is the difficulty if the, the door is closed? And then they will not do it. What can be done? Twenty-four hours it is going on.

[pause]

*ataya ebhir buddhi-bhedaiḥ pariṇāmaiḥ paryastaiḥ paritaḥ kṣiptair
anātmā-dharmatvena nirastaiḥ
buddhi-dharmatve hetuḥ, tri-varṇais tri-guṇātmakaiḥtri-ātmakaiḥ*

*karma-janyaiḥ buddher eva tri-guṇātmakatvāt karma-kartṛtvāc ca tasyā evaitā
avasthāḥ ātmā tu buddhy-anvayāt tad avasthāvān ivābhāti na tattvata ity
ātmanaḥ svarūpaṁ budhyej jānīyād ity arthaḥ atra dṛṣṭāntaḥ, kusuma-dharmair
gandhais tad āśrayaṁ vāyum iva
[Bhāvārtha-dīpikā, 7.7.26]*

*ebhis tri-varṇaiḥ paryastair
buddhi-bhedaiḥ kriyodbhavaiḥ
svarūpaṁ ātmano budhyed
gandhair vāyum ivānvayāt
[SB 7.7.26]*

[As one can understand the presence of the air by the aromas it carries, so, under the guidance of the Supreme Personality of Godhead, one can understand the living soul by these three divisions of intelligence. These three divisions, however, are not the soul; they are constituted of the three modes and are born of activities.]

So description of *ātmā* is already given, what is that? *Ātmā nityo 'vyayaḥśuddha ekaḥ kṣetra-jña* [SB 7.7.19].

["*Ātmā*"] refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration and free from material contamination. They are individual, they are the knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered. With these transcendental

qualities, one who is actually learned must give up the illusory conception of life, in which one thinks, "I am this material body, and everything in relationship with this body is mine."]

There is twelve, characteristics of *ātmā*. *Śuddha*, as Kṛṣṇa is always *śuddha*, *pavitram*. *Param brahma param dhāma pavitram paramam bhavān* [Bg 10.12].

[Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Nārada, Asita, Devala, and Vyāsa proclaim this of You, and now You Yourself are declaring it to me.]

Pavitram means *śuddha*—pure. Similarly *ātmā* is also pure. That pure consciousness, when *ātmā* is pure, consciousness is always there, pure or impure, because living force, there is consciousness. So originally every *ātmā* or soul is pure and therefore his consciousness is also pure and that pure consciousness is Kṛṣṇa consciousness. That pure consciousness is Kṛṣṇa consciousness. So one has to illuminate that pure consciousness, *buddhi*, by exercising intelligence.

[Aside:] Subala Mahārāja.

Subala: Yes.

Prabhupāda: You did not sleep much?

Subala: Oh I'm not sleeping.

Prabhupāda: Meditating? Don't meditate. Meditation also not closing the eyes completely. Meditation means half. Closing, Meditation means sleeping. If you don't like to sleep, sleep will come by closing the eyes. Therefore it is recommended that those who are meditators they should close eyes half, not full. I have seen many meditators in that Dr. Miṣra's *āśrama*, snoring.

Devotees: [laugh]

Prabhupāda: Regularly snoring.

Devotee: [indistinct]

Prabhupāda: So you have to use our intelligence. Kṛṣṇa consciousness, to analyze things nicely and come to Kṛṣṇa consciousness. It is not very easy job but it is possible by the grace of Lord Caitanya Mahāprabhu. He has given us such a nice thing:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc Ādi 17.21]*

[“In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.”]

Because this prescription is delivered by Kṛṣṇa Himself, Lord Caitanya. Which we follow the process then it is possible to liberate the *ātmā* from this material entanglement. That is being advocated by Prahlāda Mahārāja.

*ebhis tri-varṇaiḥ paryastair
buddhi-bhedaiḥ kriyodbhavaḥ
svarūpam ātmano budhyed
gandhair vāyum ivānvayāt
[SB 7.7.26]*

[As one can understand the presence of the air by the aromas it carries, so, under the guidance of the Supreme Personality of Godhead, one can understand the living soul by these three divisions of intelligence. These three

divisions, however, are not the soul; they are constituted of the three modes and are born of activities.]

So one should understand that *ātmā* is pure. The different positions. When *ātmā* is pure the consciousness is also pure. So that pure consciousness is Kṛṣṇa consciousness. Now that Kṛṣṇa consciousness has become [indistinct] or polluted, contaminated. How? *Tri-varṇaiḥ*. *Varṇa* means color, *varṇa* means color. The caste system is called also *varṇa*. *Cātur-varṇyam mayā sṛṣṭam* [Bg 4.13].

[According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. And, although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.]

The caste system: *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, they are also called *varṇa*. *Varṇa* means color. Actually the soul by being contaminated with this material world under the influence of three material modes. Some of them are *śukla-varṇa*, *śukla-varṇa*—white. This *varṇa*; *brāhmaṇas* are called *śukla*—white and *kṣatriyas* are called *rakta*, *rakta-varṇa*. *Rakta-varṇa* means the *kṣatriyas* and the *vaiśyas* are called *pīta-varṇa*, yellow and the *śūdras* are called *kṛṣṇa-varṇa* or black. As we are seeing within this material world there are divisions of *varṇas*, colors: white, reddish and yellowish and blackish. *Jīvana*, especially there are three colors, means three qualities. Three qualities: *sattva guṇa*, *rajo guṇa*, *tamo guṇa*.

Ebhis tri-varṇaiḥ paryastair, when the soul becomes overcome by these three modes of material nature at that time *buddhi-bhedaiḥ kriyodbhavaiḥ*, *buddhi-bhedaiḥ*. Immediately his consciousness also becomes polluted. Therefore you find people are engaged in different activities, not in Kṛṣṇa consciousness. On account of being polluted by the three modes of material nature the consciousness is also polluted. So this our Kṛṣṇa consciousness movement means purifying, [mic feedback] purifying material state. Purifying

the colorful ingredients, color. So even one is in black color, even one is in yellow color or even one is any color. The white color, it does not mean that the white European color. Śukla means clean. So this Kṛṣṇa consciousness movement is a purifying process.

Paryastair buddhi-bhedaiḥ kriyodbhavaiḥ svarūpam ātmano budhyed. Ātmā is pure, in the original state, Kṛṣṇa conscious. But on account of being contaminated by different colors or different material qualities, their intelligence are also different. Their mode of activities are also different. Therefore they contradict. A śūdra do not agree with the brāhmaṇa, brāhmaṇa do not agree with the kṣatriya, kṣatriya do not agree. Like that, *buddhi-bhedaiḥ* and *kriyā-vat* [?], *kriyodbhavaiḥ*. And they create their activities also according to their different colors. Therefore we find so many activities, so many like me. So many tastes. All these are due to this colors.

etad dvāro hi saṁsāro
guṇa-karma-nibandhanaḥ
[SB 7.7.27]

[Through polluted intelligence one is subjected to the modes of nature, and thus one is conditioned by material existence. Like a dreaming state in which one falsely suffers, material existence, which is due to ignorance, must be considered unwanted and temporary.]

And *saṁsāra*, material existence is due to this contamination, this colorful process. *Etad dvāro hi saṁsāraḥ*. So if you give up these colorful activities, *bandha* activities. Kṛṣṇa activities, then naturally you become liberated. Because our bondage, conditional life, is due to our contamination which this colorful existence of material world. Just try to understand. So instead of trying to become purified by, there are so many processes. *Brahmacarya*, *veda-dhyāna*, so many processes recommended, but in this age, Kali-yuga, none of the processes are practical. None of the processes are practical. So Caitanya

Mahāprabhu—*patita-pāvana*, because He is the liberator of the fallen souls of this age, He has given us very nice easy process: *kṛṣṇas, ceto-darpaṇa-mārjanam, param vijayate śrī-kṛṣṇa-saṅkīrtanam*.

Simply by *saṅkīrtana* method, chanting Hare Kṛṣṇa *mantra*, avoiding the offenses, little endeavor. He's made all people liberated. Little endeavor. That we are practically experiencing. All of our students, they have never gone to the jungle or undergone severe austerities and penances [coughs]. As you know the great sages they are, even Dhruva Mahārāja, they had to undergo severe penances and austerities before realizing, before coming to Kṛṣṇa consciousness. But it is a special favor for the fallen souls of this age: *kṛṣṇa, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ* [SB 12.3.51].

[My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom.]

He becomes immediately freed from the colorful existence of material qualities.

*etad dvāro hi saṁsāro
guṇa-karma-nibandhanaḥ
ajñāna-mūlo 'pārtho 'pi
puṁsaḥ svaṇna ivārpyate
[SB 7.7.27]*

So it is just like dream. All our material existence is a dream. There is no act. Therefore they are temporary. Just like dream is temporary, say for few minutes, or a few hours. Not few hours. Not no dream is for few hours. Because he change while he's in dreaming condition. We change also dreaming features. They also a part dreaming. Similarly the whole material existence is dreaming. *Yoga-nidrā*. The whole material existence is also generated from the *yoga-nidrā* of Mahā-viṣṇu. *Yoga-nidrā*. So we have to consider it that the

creation, this material creation is only a dream of the Supreme Lord. Therefore it is not eternal, it is temporary.

Nanu tarhi [Bhāvārtha-dīpikā, 7.7.27]. Here it has been, nice example has been given: *budhyed gandhair vāyūm ivānvayāt* [SB 7.7.26] Our contamination of the material world, how it is just like the air passing in different conditions. The air passing through a filthy place, the air becomes filthy smelling. He immediately, "Uhk, some filthy smell is coming. Wherefrom it is coming?" It is due to the air passing through a filthy place it is bearing that filthy smell.

Similarly [coughs] the air passing through a rose garden, it will carry the flavor of the rose. So if you carry your mind, intelligence and ego through the activities of Kṛṣṇa then your consciousness will be Kṛṣṇa conscious. Your consciousness will change. What is the difficulty to understand how—what is Kṛṣṇa consciousness? Is there any difficulty? If you always remain engaged in Kṛṣṇa's activities: *śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam* [SB 7.5.23].

[Prahāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.]

Hearing, chanting, remembering and worshiping, *pāda-sevanam arcanam vandanam dāsyam*, offering prayers. When you feel meditative—better chant Hare Kṛṣṇa—loudly. That will save you.

So *śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam arcanam vandanam dāsyam*, these nine kinds of devotional activities. According to time and circumstances you'll engage in one of them and you'll be made Kṛṣṇa conscious. You try to avoid yourself passing on filthy place. Material activities means filthy place, then you will carry a bad smell. But if you carry through, I mean to say, good smell, good flavor of the rose, Kṛṣṇa is good, all-good. God is all-good. So if you remain always in association with the all-good then your Kṛṣṇa consciousness is secure, you are also all-good.

Ajñāna, actually this our condition is *ajñāna-mūḍha*. *Ajñāna-mūḍha* means we are trying to imitate Kṛṣṇa to become enjoyer. That is material life. Everyone is trying to become enjoyer. How first-class enjoyer I may be? How I can become the Prime Minister? How I can become Birla? How I can become God? Ultimately failing to become Birla and minister he speaks things to bluff some foolish persons and declare that "I am god." Eh? That is very cheap. So people. Actual. That is the *mūla*, that is the root cause of our suffering in the material world. That I want to imitate Kṛṣṇa and enjoy. And to try to become god means the greatest enjoyer. God is the enjoyer of goddess of fortune, Lakṣmī.

So this Māyāvāda philosophy, Māyāvādī philosophers they address themselves, self-complement. "Sir you are Nārāyaṇa, I am Nārāyaṇa." That's all. Very easy, you see? They therefore address amongst themselves: "Nārāyaṇa", Oh he is very much pleased, "I have become Nārāyaṇa." And Vivekananda brings such Nārāyaṇa—*daridra-nārāyaṇa*. So in this way it is going on. Nārāyaṇa is the enjoyer, so we are trying to imitate. That is material disease: "I want to become Nārāyaṇa." Just like Rāvaṇa. Sītā is Lakṣmī, goddess of fortune, he wanted to become Nārāyaṇa. So that kind of nārāyaṇa becoming business is not very good. Then one has to be killed with all other nārāyaṇas.

Devotees: [laugh]

Prabhupāda: You see? Don't try to do that. You see? That is *ajñāna*. *Ajñāna*.

Our beginning of material life is *ajñāna*. Therefore *jñāna* means surrendering to Kṛṣṇa. That is stated in *Bhagavad-gītā* [7.19]: *bahūnām janmanām ante jñānavān*.

[After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.]

So long one does not surrender to Kṛṣṇa he is in *ajñāna*, try to understand. He may be advertised as very erudite scholar, very nice lecturing, but if the ultimate goal is that, "I am Nārāyaṇa"—that is also *ajñāna*. *Ajñāna*.

ajñāna-mūlo 'pārtho 'pi
puṁsaḥ śvaṇna ivārpyate
[SB 7.7.27]

This is the *ajñāna*. All these material activities are dreams only. That's all. These *karmīs* who are working so hard, that is also dreaming. Exactly the same way. It is gross dreaming, and at night that is subtle dreaming. Everything has two [coughs] features: gross and subtle. The subtle dreaming is at night and gross dreaming is at daytime. The *karmīs* are engrossed in it.

[aside:] Don't sit in that way.

So gross dreaming and subtle dreaming.

yathā kuṣumopādhiko 'pi vāyor gandho viveka-jñānena nivartate evam ātmanaḥ
saṁsāro na nivartata ity āśaṅkyāha,
etad dvāro buddhi-dvārakas tad avasthā-dvārako vā saṁsāro na svataḥ hi yasmād
buddher ye guṇāḥ karāṇi ca tair nibadhyata iti
tathā sa cājñāna-mūlo 'to 'pārtho 'pi mithyā-bhūto 'pi śvaṇnavartnātha[?]
[*Bhāvārtha-dīpikā*, 7.7.27]

So this *ajñāna-mūla*, all our activities except Kṛṣṇa consciousness, because they

are on the basis of *ajñāna*, ignorance, therefore they are compared as dreaming. That dream has no value similarly anything done in *ajñāna*, sleeping is also *ajñāna*. Sleeping is *ajñāna*, that is understood by everyone. When you are sleeping if somebody is coming to kill you. You do not know because you are in *ajñāna*. And when you are awake if somebody is coming to kill you. You can take precautionary steps because that is not *ajñāna* [coughs]. But here in this material world either you are asleep or you are awakened, because the basic principles of life is *ajñāna*—ignorance. It is both of them are sleeping.

Therefore *Caitanya-caritāmṛta* says: *dvaite bhadṛābhadrā sakali samāna* [Cc *Antya* 4.176].

[”In the material world, conceptions of good and bad are all mental speculations. Therefore, saying ’This is good’ and ’This is bad’ is all a mistake.]

Our creation in this material world, "This is good, this is bad," they're all the same because it is material, temporary. So temporary good, what is the use of such goodness? But people are very much anxious, even temporary, they want to enjoy senses. Sense enjoyment is enjoyment but that is temporary. Real enjoyment is not temporary. *Satyānande ramante yogino ’nante* [Cc *Madhya* 9.29]. That is not temporary. That is *brahmānanda*. That *brahmānanda*, spiritual bliss, can be obtained when you are purified, when you are in Kṛṣṇa consciousness. But because you are ignorant we accept this temporary so-called happiness as happiness. *Dvaite bhadṛābhadrā ’ei bhāla, ei manda’, saba manodharma*. Mental concoction.

yasmād... [coughs]

kiṁ tat yogaḥ kathaṁ-bhūtaḥ dhiyaḥ pravāhaṁ jāgradādi-rūpaṁ uṣaramayatīti
[*Bhāvārtha-dīpikā*, 7.7.28]

tasmād bhavadbhiḥ kartavyaṁ
karmaṇāṁ tri-guṇātmanām

*bīja-nirharaṇam yogaḥ
pravāhoparamo dhiyaḥ*
[SB 7.7.28]

[Therefore, my dear friends, O sons of the demons, your duty is to take to Kṛṣṇa consciousness, which can burn the seed of fruitive activities artificially created by the modes of material nature and stop the flow of the intelligence in wakefulness, dreaming and deep sleep. In other words, when one takes to Kṛṣṇa consciousness, his ignorance is immediately dissipated.]

Thus Prahlaḍa Mahārāja is concluding: "My dear demon friends," therefore: *tasmād bhavadbhiḥ kartavyam*—it is your duty. It is your duty. *Kartavyam karmaṇām tri-guṇātmanām bīja-nirharaṇam*. So our activities, there is some cause of activities. Whatever we do, there is a cause. So that cause is called a seed. What is that english word? Scientific word? Putting?

Devotee: [indistinct]

Prabhupāda: Eh?

Devotee: [indistinct] activate.

Prabhupāda: No, no. Any activity, any action there is a scientific. That the action is put. What is called?

Devotee: [indistinct]

Prabhupāda: Eh?

Devotee: [indistinct]

Prabhupāda: The original pushing.

Devotee: Impulse.

Prabhupāda: Eh? Impulse is all... There is a technical scientific. Just like a ball is

rolling. Somebody has kicked. Somebody has kicked. Physical law.

Devotee: [indistinct]

Prabhupāda: Impetus? No there is a technical word. You try to find. So that kicking of the football is the beginning of the ball's rolling.

Devotee: Inertia?

Prabhupāda: What? Anyway never mind. So here it is said that: *tasmād bhavadbhiḥ kartavyam, karmaṇām tri-guṇātmanām, bīja-nirharaṇam yogaḥ*. You practice such *yoga* by which the original impetus of this force by which you are now entangled in this material activities, so you accept that *yoga*. And Prahlāda Mahārāja recommending that you accept the *bhakti-yoga*. No, no other *yoga*.

In Europe, America this *yoga* method has become very popular and therefore these so-called *yogīs*, they go and exploit your country. Here also Prahlāda Mahārāja recommending *yoga* but what is that *yoga*? *Bīja-nirharaṇam*. *Bīja*, the original impetus can be vanquished, that sort of *yoga*, *bīja-nirharaṇam*. Just like you take a seed, you put it into water and it will sprout some, what is called?

Devotees: [indistinct] leaves?

Prabhupāda: Eh?

Devotee: Leaves?

Prabhupāda: You put some grain, just like chick-pea in the water and gradually it will sprout comes, twig? What is that called?

Devotee: [indistinct]

Prabhupāda: Shoot. Yes. But the same, same seed, chick-pea, you fry it and put it in the water, it will not come out. That is *bīja-nirharaṇam*. Now are finishing

the sprouting potency. Sprouting potency. *Bija-nirharaṇam yogaḥ pravāhoparamo dhīyaḥ*. If you accept, if you engage yourself in that sort of yoga so that there will be no more impetus for material activities then you will be saved from this material entanglement and that is Kṛṣṇa consciousness.

This yoga system [coughs] will no more create *karma vandanam*. The sprouting, it will grow to another plant and from the plant there will be many chick-peas, green. And from that many chick-peas there will be many sprouting and many plants. It will go on, go on, go on, go on. But if you fry the chick-peas then there will be no more sprouting process. So that is also explained in the *Bhagavad-gītā*: *yajñārthāt karma 'nyatra karma-bandhanaḥ* [Bg 3.9].

[Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.]

Simply for Kṛṣṇa you work. Otherwise your *karma* will produce another *karma* and that *karma* will produce another *karma*, another *karma*, another *karma*. So:

*bīja-nirharaṇam yogaḥ
pravāhoparamo dhīyaḥ
[SB 7.7.28]*

[Therefore, my dear friends, O sons of the demons, your duty is to take to Kṛṣṇa consciousness, which can burn the seed of fruitive activities artificially created by the modes of material nature and stop the flow of the intelligence in wakefulness, dreaming and deep sleep. In other words, when one takes to Kṛṣṇa consciousness, his ignorance is immediately dissipated.]

*tatropāya-sahasrāṇām
ayam bhagavatoditaḥ*

*yad īśvare bhagavati
yathā yair añjasā ratiḥ*
[SB 7.7.29]

[Of the different processes recommended for disentanglement from material life, the one personally explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by which love for the Supreme Lord develops.]

So that *uparamaḥ*, that completely ceasing the impetus, there may be many other processes but Prahlaḍa Mahārāja says *ayam bhagavatoditaḥ*. The process recommended by the Supreme Personality of Godhead, what is that process? The Supreme Personality He is giving you a process. "Just surrender unto Me." *Sarva-dharmān parityajya mām ekaṁśaraṇam vraja* [Bg 18.66].

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

This is the perfect process. *Bhagavatoditaḥ yad īśvare bhagavati yathā yair añjasā ratiḥ*.

bhagavatoktaḥ tathā ca gītā-sūktam "yat karoṣi yad aśnāsi"
[*Bhāvārtha-dīpikā*, 7.7.29]

[coughs] Śrīdhara Svāmī, giving the same formula, that you have to act something. You can not remain silent for a moment. It is said, "I, I will see," that is making surrender. No. You'll not see, you'll dream. So you can not make yourself, I mean to say, without activities for a moment either mind, body may be stopped acting but the mind will go on acting. Therefore Kṛṣṇa says that *yat karoṣi* [Bg 9.27], just, "Whatever you do—do it for Me."

[O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.]

This is Kṛṣṇa consciousness. We therefore say that whatever talents you have got, just engage in Kṛṣṇa's service. You are a painter, alright.

This article has come out in our *Back to Godhead*. That I encourage the printers, always go on printing, go on printing. Now they are becoming successful and the pictures are being appreciate, although never in their lives they have painted such pictures.

So *yat karoṣi*, you have got these talents, alright, you do it for Kṛṣṇa. You can typewrite, alright. You do it for Kṛṣṇa. You are carpenter—alright do it for Kṛṣṇa. *Yat karoṣi yad aśnāsi*. Because you have to work and you have to eat. So you offer whatever you are eating. Don't be afraid, Kṛṣṇa will take it away. It will remain. They're afraid, "Oh if I offer to Kṛṣṇa He may, may eat it. Then why? I shall starve."

Devotees: [laugh]

Prabhupāda: The rascal does not know that Kṛṣṇa is not hungry, I am hungry, He is not hungry. He is so perfect: *pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate* [*Īśopaniṣad* Invocation].

[The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.]

He will take everything because you offer with faith and devotion, He will take, but again it will remain as *prasādam*.

So *yat karoṣi*, you have got these talents, alright, you do it for Kṛṣṇa. You can typewrite, alright. You do it for Kṛṣṇa. You are [indistinct]—alright do it for Kṛṣṇa. *Yat karoṣi yad aśnāsi*. Because you have to work and you have to eat. So

you offer whatever you are eating. Don't be afraid, Kṛṣṇa will take it away. It will remain. They're afraid, "Oh if I offer to Kṛṣṇa He may, may eat it. Then why? I shall starve."

So in the *Bhagavad-gītā* [Bg 9.27]: *yat karoṣi yad aśnāsi yaj juhoṣi, dadāsi yat. Juhoṣi, juhoṣi* means offering sacrifice, performing sacrifice. Tons of ghee in sacrifices for being elevated in the heavenly planets, they perform *yajñas*. So that *yajña* also you can do for Kṛṣṇa. "But I have no money. Where to purchase ghee?" All right therefore for Kali-yuga: *yajñaiḥ saṅkīrtana-prāyaiḥ* [SB 11.5.32].

[In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.]

You simply chant Hare Kṛṣṇa *mantra*, that is the *yajña* recommended in this age. You haven't got to purchase ghee. *Yaj juhoṣi, dadāsi yat*, everyone wants to give in charity. That is in every religion, charity is recommended.

You know in Jain religion they're, make charity very cheap. You know in Bombay you'll find many Jains, they give some grains. In your country also, bird feeding, what is it called? Cheap charity. Say ten shillings, grains, you throw in the street, so many birds will come. That is also charity. That is also charity. So Vivekananda's *daridra-nārāyaṇa-sevā* can be done in various ways. If you pass stool there will be many worms. That is also charity. Your stool will be eaten up by many worms. So why you should exert energy for that purpose? Kṛṣṇa says, "Give Me", that is real charity, *parasmin vā tad-arpaṇam* [SB 3.29.10].

[When a devotee worships the Supreme Personality of Godhead and offers the results of his activities in order to free himself from the inebrieties of fruitive activities, his devotion is in the mode of goodness.]

Otherwise all these charitable institutions is as good as the Jains that take

cheap methods. They take one paise worth flower, sweet flower, and one paise worth of sugar and mix together and put it in the holes of the ants. So thousands and millions of ants, they are giving charity in one paise. That is also charity. But this kind of charity will not help you. Therefore Kṛṣṇa says *parasmin vā tad-arpaṇam*: "If you have anything to give in charity give it to Me. When you are eating, you give it to Me. When you are working, work for Me." That will benefit you. Not otherwise. That is Kṛṣṇa consciousness.

Stop it here.

Devotee: Hari bol. [break]

Prabhupāda: Seventh Chapter.

Devotee: [indistinct] liberation.

Prabhupāda: Therefore you have to surrender to the spiritual master. He will guide you. We have got so many bad habits, that's alright, but under the guidance of a bona-fide spiritual master you will be trained up.

Devotee: [indistinct]

Prabhupāda: Eh?

Devotee: [indistinct] spiritual master.

Prabhupāda: Surrender is willing. If you don't like to surrender who can make you obliged to surrender? Surrender is voluntary. "Yes I surrender." Determination, "Yes I surrender." Who can make you obliged to surrender? Nobody can make. Even Kṛṣṇa can not work. This is a false pretence, "Please be merciful upon me so that I may surrender." But if you do not surrender, who, what my mercy do? Be merciful so that I can, I can serve zero[?].

You know that incident? A man has fallen in the well, he is crying, "Please get me up, get me up." Another man drops a rope, "Please catch it." I'll take it. Oh.

Then if he says, "Be merciful so that I can catch." Is that a very good arrangement? Eh? "When you'll be merciful I'll be able to catch." Is that argument? You catch. Then he'll help you to get it out. And if you don't catch, how he will help you? What is the use of speaking, "Be merciful, be merciful"? He is already merciful, giving you the rope. Why don't you take it?

So these are all false pleadings. If you want to surrender you can surrender yourself. If you don't want to surrender then there will, so many. "Please, Sir be merciful so that I can surrender unto you." Surrender is in your hands. If you like you can. If you don't like, don't surrender. There is no question of being merciful. Mercy is already there.

*ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa kṛpā pāya bhakti-latā-bīja
[Cc Madhya 19.151]*

[”According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.]

Kṛpā, the mercy is already there. Kṛṣṇa is coming, Kṛṣṇa is sending His representative. Kṛṣṇa is giving you advice in the *Bhagavad-gītā*. If you don't take advantage of it then who, who can deliver you? Kṛṣṇa is personally coming. Kṛṣṇa is sending you His representative, Kṛṣṇa has left *Bhagavad-gītā*, then what else you want? But if you are determined not to surrender how Kṛṣṇa, and *śāstra* and *guru* can help you? Nobody can help you. Then you are hopeless. That is up to you, to surrender or not to surrender. And because they do not surrender they are suffering. Willful negligence. Is that? There is an

English word like this, willful negligence. If you become willful negli, neglect, full, negligent then who can help you? Nobody can help you. Nobody can help you. Neither Kṛṣṇa nor *śāstra* nor *guru*.

Their *darśī* [?] instead of willful negligence, there must be willful cooperation, then it will be successful. These are all plea's, so that will not do. The *sahajiyās* they will show, "Oh, Sir you are so, and be merciful and." But when he say something you do not do it, "That I can not accept Sir." So [laughs] how it will help? Eh? "I am very much obedient to you but I shall not care any one of your words. I am so obedient." So how is that Kṛṣṇa or *guru* or *śāstra* can help him? Nobody can help. You must be willing cooperater. Then it will be possible otherwise not possible. Then one is doomed. Hm. Take it.

[break] ...the steel. But when he was manufacturing he did not deliver. He thought that, "I have saved the steel. I have saved this steel. I did not deliver to the blacksmith so my steel is saved." So my steel is saved; my next featured interest [?]. His [indistinct]. Eh? So similarly if we become neglectful, disobedient, then that steel selling process. Your chopper is blunt it will not cut. Do you follow what I say?

Devotee: Yes, follow.

Prabhupāda: That steel means it is called: *a steel saving logic*. "Oh I've saved this steel, I've saved so much time." You see, instead of serving Kṛṣṇa and spiritual master I've saved so much time by sleeping twelve hours. It is not service! It is spoiling! You must know that. One should mold his life in such a way that twenty-four hours he must be engaged in Kṛṣṇa's service. Even in dreaming he should serve Kṛṣṇa. That is Kṛṣṇa Conscious. So if we follow the policy of steel saving from the blacksmith then we are cheating, the blacksmith is not cheated, he is doing his business, that's all.