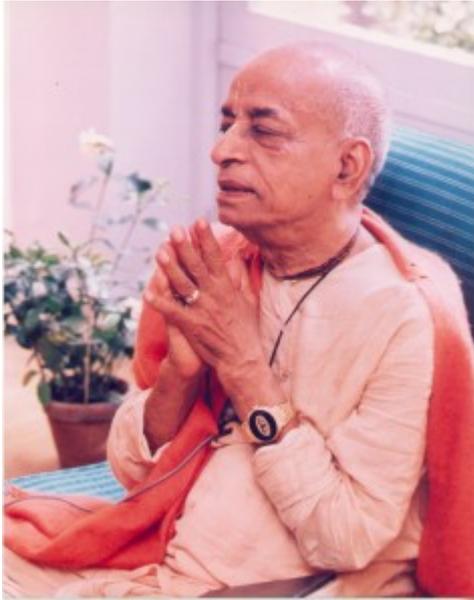


[The True Meaning Of Becoming Surrendered.](#)

THE FOLLOWING LECTURE ON THE SRIMAD BHAGAVATAM CANTO 3, CHAPTER 9, BRAMHA 'S PRAYERS FOR CREATIVE ENERGY, TEXT 23, WAS GIVEN BY HIS HOLINESS BHAKTI CHARU SWAMI IN ISKCON UJJAIN, INDIA, ON 10 FEBRUARY 2009.



Transcription & Editing : Her Grace Ranga Radhika Dasi

Audio reference: [click here](#)



Om Namo Bhagavate Vasudevaya

Om Namo Bhagavate Vasudevaya
Om Namo Bhagavate Vasudevaya

Srimad Bhagavatam, third Canto, ninth chapter ‘Brahma’s Prayers For Creative Energy’, text twenty three.

esha prapanna-varado ramayatma-saktya
yad yat karishyati grihita-gunavataarah
tasmin sva-vikramam idam srijato ‘pi ceto
yunjita karma-samalam ca yatha vijahyam

Synonyms:

eshah — this; prapanna — one who is surrendered; vara-dah — benefactor; ramaya — enjoying always with the goddess of fortune (Lakshmi); atma-saktya — with His internal potency; yat yat — whatever; karishyati — He may act; grihita — accepting; guna-avataarah — incarnation of the mode of goodness; tasmin — unto Him; sva-vikramam — with omnipotency; idam — this cosmic manifestation; srijatah — creating; api — in spite of; cetah — heart; yunjita — be engaged; karma — work; samalam — material affection; ca — also; yatha — as much as; vijahyam — I can give up.

Translation:

The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Rama, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.

Purport:

In the matter of material creation, maintenance and destruction, there are three incarnations of the material modes of nature — Brahma, Vishnu and Mahesvara. But the Lord’s incarnation as Vishnu, in His internal potency, is the supreme energy for the total activities. Brahma, who is only an assistant in the modes of creation, wanted to remain in his actual position as an instrument of the Lord instead of becoming puffed up by the false prestige of thinking himself the creator. That is the way of becoming dear to the Supreme Lord and receiving His benediction. Foolish men want to take credit for all creations made by them, but intelligent persons know very well that not a blade of grass can move without the will of the Lord; thus all the credit for wonderful creations must go to Him. By spiritual consciousness only can one be free from the contamination of material affection and receive the benedictions offered by the Lord.

[End of Purport]

esha prapanna-varado ramayatma-saktya
yad yat karishyati grihita-gunavataarah
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The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Rama, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.

So Brahma's prayers are continuing. So now Brahma is describing that how the Supreme Personality of Godhead is the Supreme Creator and others, including himself, are the secondary creator. The Supreme Personality of Godhead is situated in the mode of goodness and, although the material nature's creation takes place through the agency of Brahma, but He is the original creator and He is the maintainer. And we can see the proprietor maintains. The creator creates but he is not the real proprietor. So Brahma's situation is like that. Brahma's situation is like that: he is the creator, he is creating. In the material nature he is creating through the mode of passion. In the material nature creation always takes place in the mode of passion or through the mode of passion, by the mode of passion. Any creation means action, activity. Those activities take place in the mode of passion – a lot of energy, a lot of arrangement, a lot of organization.

So these are the effects or the activities in the mode of passion, whereas the Supreme Personality of Godhead doesn't create through the mode of passion. He doesn't become active Himself in the material nature in the creation. How does He create? He simply glances towards the material nature and the creation begins. That is His way of creating, the spiritual mode, the transcendental mode of creation. He simply glances and as a result of that glance everything becomes manifest, but when we try to do something in the material nature, if we want to create a house, can we just glance and the house appears? [laughs] No, we have to make all kinds of arrangements. We have to first make the design, we have to get the contractor, we have to buy the materials and then get the workers, then finally. Now how do these actions take place? These actions take place in the mode of passion.

So Brahma's role is like that. Brahma is active in the creation of this material nature. That's his business. The Lord manifested but Brahma was created or Brahma was assigned. Brahma was assigned to execute the responsibility of creation, whereas the Lord is in the mode of goodness. And what does He do? In the mode of goodness He is maintaining. Maintenance takes place in the mode of goodness. It takes a lot of effort to create, but to maintain, then it means mode of goodness. And that is the role of the Supreme Personality of Godhead.

Now Brahma is reminding, or Brahma is, he is simply a subordinate personality. He is subordinate to Him, and in the purport Prabhupada is explaining that that is the way a devotee should always think, an intelligent person should always think. He should not claim his proprietorship nor should he consider himself to be the enjoyer. Rather, one should try to recognize that the Lord is the Supreme Proprietor and He is the Supreme Enjoyer. The universe has been created for whose pleasure? Brahma is addressing, it is for the sake of the Lord's pleasure. And His pleasure is not ordinary, mundane pleasure. His pleasure is transcendental pleasure and that pleasure is enjoyed by the Lord through His internal potency, atma-saktya, by His internal potency. And Prabhupada is explaining that that internal potency is Rama or Lakshmidēvi, or Srimati Radharani. The Lord doesn't have to enjoy anything in this material nature. Krishna doesn't need anything material for His enjoyment like us. We need so many material things for our enjoyment but that is not the case with the Lord. He simply enjoys in His internal situation through the agency of Lakshmidēvi.

And those who are surrendered to Him they are very dear to Him. Those living entities who surrender themselves unto the Supreme Lord, the Lord is very pleased with him. The Lord is always the benefactor of the surrendered souls. Those who are surrendered to the Lord, He is very pleased with them and He always takes care of them and He always cares for their welfare en benefit. And that is the situation of Brahma. Brahma is speaking about his situation. Previously, in the previous verse, Brahma mentioned that, "I am also one of the

surrendered souls who are dear to the Lord.” Why the Lord has given him this assignment? It’s a very, very important assignment to create this material universe. So Brahma is addressing why he has been assigned with that responsibility; because he is a surrendered soul. So the Lord chooses those who are surrendered to Him to execute the important jobs, the important missions. And that’s a natural thing. Like, when there is an important thing to do who do we assign that responsibility with? Those we have confidence in. So similarly, the Lord has confidence in whom? Those who are surrendered to Him. Those who are not surrendered to Him, why should He have confidence in them? Or how can He have confidence in them? Like you give a big responsibility to somebody and along with that, in order to do the job, you have to give him lots of facilities. Like you give him a lot of money. Like, say, you have to build something. You have to build a palace. Now, to build the palace it needs a lot of money. So the person who is given the assignment you give him the money. Now if the person is not trustworthy, will you give him the money? Because then he can take the money and run away. So who do you give the responsibility in this way? You give the responsibility to somebody who is trustworthy. And not only, he may not even run away, but you may have given him the money and the responsibility but if the person is sleeping all the time, then will the job get done? So who will you give the responsibility? A person who is trustworthy, and who is trustworthy? Who is surrendered to you, who loves you and who is simply concerned about your benefit.

So that is actually what Brahma is pointing out. Brahma is not saying that, “You give ME the responsibility.” He is saying, “You give that responsibility to those, and since You have given me the responsibility I can conclude that You must be favorable to me, or You must be considering me to be dear to You. That’s why You gave me such an important responsibility. And when You give such a responsibility to a surrendered soul, You take care of them as well. You provide them with all the facilities.” It’s natural. Again, like when an important person gives an assignment to somebody, then he gives all the facilities.

Like, I know somebody who came to India from America to set up a big project and the company that he was representing, I could see the facilities they were giving him – giving him first class arrangement, anything that he needed. Everything came, and not just for himself, like for the project, he had all the facilities. And it is natural, because unless and until he has the facility, how will he execute the job? To establish a plan he needs money, he needs men. So they are also supplied. Another example can be given: when America, the American government, sends an ambassador to India, do they just send the ambassador and say, “You do everything?” Or the American government makes all the arrangements; creates an embassy, sends all kinds of people to assist him, gives him all the money, sends even soldiers. And if you go to the American embassy you’ll see that in the American embassy even the water comes from America! Those days, the bottles that you turn upside down and the water comes from the tap, they were not available in India. But if you go and went to the American embassy you would find that all those – not Bisleri, not Indian stuff, the American stuff – that even the bottle of water used to come from America. So that is how the government actually supports the representative. Now if an ordinary nation provides such facilities to their representative, what to speak of the representative of the Supreme Personality of Godhead? He provides all the facilities from the spiritual sky for him. Isn’t it natural?

So that is what Brahma is actually saying and Brahma is pointing out that, “In order win Your favor one must surrender himself unto You. And when one surrenders himself unto You, then what happens? You take care of him in all respects. You provide him with whatever he needs as it is happening with me. I don’t have to worry about anything. You are providing. Before

You sent me You have created the universe. You already created the universe. It's not that I had to come and do everything. I know that now that You have sent me, You'll provide me with everything that is necessary for creating this secondary creation of the universe. And You are doing it to me because you are very, very favorably disposed to those who are surrendered to You. You are favorably disposed to the surrendered souls. And I am fortunate that somehow or other I have surrendered myself unto You."

And a person who is surrendered he never takes credit for anything. That is the meaning of being surrendered. When we want to take credit that means that we are not surrendered. "I have done this! I have done this!" But a surrendered soul, how will he think? "Somehow I got this opportunity to do this job, but he, my master, has provided me with all the facilities." Like, I was talking about that person from America, who came to India to set up a big project for a big company. Now he'll naturally think that, "I am simply an employee," He is not thinking that, "I am the creator of this project." "I am an employee. The company sent me here. The ticket to come to India was given by the company. When I came people were there to receive me, they took me to the hotel. That hotel was also booked by the company. Then I started the project, all the money came from the company, and that is how I have been able to do it." Or if he thinks that, "Well, I have done this, so I am the enjoyer", then what will happen? Then what will happen? Immediately the company will kick him out. They'll say, "You rascal! You think that you are the proprietor. Get lost!" [laughs] So that's what happens in the material nature also in a bigger sense. The moment we think that we are the proprietor, then Krishna kicks us out and says, "Okay, now you are on your own. Do it! Let's see." And we try to enjoy, what do we get when we try to enjoy? When we try to enjoy we get the sufferings inflicted by maya: "Oh, you want to enjoy?!" So maya just keeps beating us again and again, whereas a surrendered soul he becomes dear to Krishna. "I am also one of the surrendered souls who are dear to the Lord", Brahma is recognizing that.

So the intelligent thing to do is to become surrendered. Therefore, to be a devotee one has to have the highest level of intelligence. The most intelligent people can become devotees. Less intelligent people cannot become devotees because less intelligent people, being bewildered by the illusory energy of the Lord and being situated in the mode of ignorance, they don't know what to do. Or they are in the mode of passion, "Oh, I am the doer", and his false ego becomes inflated. And the more one becomes affected by his false ego, the more he becomes subjected to the sufferings of the material nature.

So what is the sign of intelligence? The sign of intelligence is to recognize who is the proprietor and surrender unto Him. Who is the Supreme Proprietor? The Supreme Personality of Godhead. Now here also another factor comes in, that is not just surrender to the Supreme Personality of Godhead, to be surrendered to His agents also, His devotees also. So the kanistha-adhikari is surrendered only to the Supreme Personality of Godhead, but when he recognizes the devotees and surrenders to the devotees then he comes to the platform of madhyama-adhikari. So more advanced devotees recognize the devotees of the Lord and surrender to the devotees also.

So these are all levels of intelligence actually. Less intelligent people will surrender to the Lord but more intelligent people will surrender to the Lord as well as to His representatives. And who are the representatives of the Lord in this material nature? His devotees. We may say that, "I am surrendered to the Lord, but how do I show that I am surrendered to the Lord? Can I directly see the Lord? Can I hear what He is saying? Can I receive His instructions directly from Him? No! So how am I going to receive His instructions?" The way to receive His instructions is through His devotees. Therefore Krishna is saying, "Those say that they are surrendered to Me, they are not surrendered to Me. Those who are surrendered to My

devotees they are actually surrendered to Me. I accept them as My devotees. Those who say that they are My devotees I do not consider them to be My devotees, but those who are My devotees' devotees I recognize them as My devotees." Ultimately it is a matter of common sense. Common sense means intelligence. It's common sense. If somebody says that he is surrendered then he must practically demonstrate that surrender. Through the practical demonstration we will recognize the surrender.

So in the purport Prabhupada has very clearly pointed out, "Brahma, who is only an assistant in the modes of creation, wanted to remain in his actual position as an instrument of the Lord instead of becoming puffed up by the false prestige of thinking himself the creator." Brahma could think that he is the creator. Brahma could very well think but Brahma didn't, because he is situated in knowledge. Similarly, Lord Shiva never considers himself to be the Supreme Lord. He recognizes that Krishna is the Supreme Lord, but less intelligent followers of these people they develop all kinds of misconceptions. "I am a follower of Brahma. Brahma and Vishnu is the same." "I am a follower of Shiva. Shiva and Vishnu is the same." But let us hear what Brahma himself has to say. Let us hear what Lord Shiva has to say. It is not that we are saying, it is what Lord Shiva is saying, it is what Lord Brahma is saying, and our business is to follow that. But at the same time, although Lord Shiva is saying that 'kim karo'smi daso'smi', but we don't minimize Lord Shiva's position. We recognize his exalted position and worship him. Vaishnavanam yathah shambhuh, as the greatest of the Vaishnavas we worship him. [SB 12.13.16] So this is the difference, the devotees of the Lord will worship Brahma, will worship Shiva. What to speak of worshipping Brahma, Brahma is our original guru. He is our sampradaya-acharya, our line is coming from Lord Brahma! So where is the question of minimizing Lord Brahma's position? He is our parama guru! He is our sampradaya-acharya. We belong to the sampradaya that has been started by Lord Brahma. Lord Shiva, we worship him with all respect but the worshippers of Shiva may not worship Krishna or Vishnu. That is the difference. We are prepared to worship Shiva. We don't have any problem, rather we feel happy to go to Mahakala temple and worship. When we worship, how do we see him? As the greatest of Vaishnavas. If we want to win the favor of Vishnu what do we have to do? We have to worship Lord Shiva. If we don't worship Lord Shiva we will be in trouble. That means we are disregarding a great devotee of the Lord. How the Lord will feel in that case? We don't only worship Krishna in our temple. We are not [only] worshippers of Radha Madana Mohana, we are worshipping Lord Shiva. We are worshipping Lord Brahma. We are worshipping Durga. We are worshipping Kali. But they are not the main object of worship. When we encounter them we offer obeisances, but who is the main object of our worship? It is Krishna. And in the light of Krishna we see others. Kshiram yatha dadhi vikara-visesha-yogat. [Sri Brahma Samhita, 5.45] Who is Lord Shiva? In order to execute a very specific mission Krishna has transformed Himself! Yah sambhutam api tatha samupaiti karyad govindam adi-purusam tam aham bhajami. Govinda has assumed, has transformed Himself into Lord Shiva. So, just as we worship Narsimhadeva, knowing that the Lord has assumed the form of Narsimhadeva in order to kill Hiranyakasipu and protect Prahlada, to execute a specific mission He assumed that form, we know that in order to execute a specific mission He has assumed the form of Lord Shiva. So we are seeing Krishna in Lord Shiva. Similarly, Durga, who is Durga?

maya hi yasya jagad-anda-satani sute
traigunya-tad-visaya-veda-vitayamana
sattvalambi-para-sattvam visuddha-sattvam-
govindam adi-purusam tam aham bhajami
[Sri Brahma Samhita, 5.41]

Who is Durga? Durga is His external energy. Jagad-anda-satani sute, in order to produce innumerable universes, jagad-andas, and she is endowed with traigunya-tad-visaya-veda-
vitayamana, she is endowed with the three modes of material nature. And who is He [She]?
Daivi hy esa guna-mayi mama maya duratyaya [Bg 7.14], My maya, Krishna's maya. So in
this way we have a clear picture, who is who, and accordingly we deal with them. And who is
Vaishnava? A Vaishnava is prepared to offer obeisances even to an ant. That is how humble a
Vaishnava is, so what to speak of these exalted personalities? Will a Vaishnava be ever
disrespectful to them? No, never! They will worship them with the greatest reverence,
greatest respect. So that is a Vaishnava and that is the position of the surrendered soul, and
that is why they are so dear to the Supreme Personality of Godhead.

So, does anybody have any question? Yes?

Devotee: This question is from Guru Gauranga prabhu. In relationships reciprocation is
important. First point: how does a surrendered devotee recognize the Lord's reciprocation? It
is direct or indirect? It is through the other devotees or can it be direct from the Lord?

BCS: Yeah, see, the reciprocation can be both, but initially, when the direct communication
or the direct perception is not established, yeah, then it will be indirect. Like, for example, we
can see the reciprocation when the rains come. What do we see? There is a scarcity like in
Ujjain now there is scarcity of water. Everyone is saying, "Where is water? Where is water?"
So when the rain comes, how does he see that? He sees that it is the mercy of the Lord, "The
Lord is offering His mercy upon me. I needed water. He gave me water." Similarly, when we
are eating the food we can see the mercy of the Lord that, "He has sent me the food and that's
why I can eat it." Krishna baro doyamoy, koribare jihva jay, sva-prasad-anna dilo bhair. [Srla
Bhaktivinode Thakura, Gitavali (Prasada Sevaya Song one)] Krishna is very merciful and in
order to maintain me He has given me this food. Or we can go even further, we can see that I
am breathing. I need oxygen and we can see that without oxygen we cannot live, we cannot
survive. But we are taking oxygen and giving out carbon dioxide and we may get into anxiety
that, "Oh, what will happen if the oxygen is exhausted? I won't have any oxygen to breath."
But then we think, "Well, Krishna has taken care of it. Krishna has created these trees and
plants and Krishna has made the arrangement for the trees and plants to convert carbon
dioxide to oxygen. So this is how the Lord is being merciful to us. So this is how we can see
His mercy indirectly, at every step. I am sitting here but look at my condition actually. The
earth is moving at a tremendous speed and I am sitting here peacefully. Nothing is happening
to me. Why? Actually, what should have happened? In that condition what should have
happened? Long before I should have been somewhere else, thrown out in the space, but I am
sitting here comfortably, without any difficulty. Why? Because the Lord has made the
arrangement that this movement of the earth is not going to affect me through His
gravitational energy. So these are the indirect ways of perceiving the Lord's mercy.
But then of course when you become more advanced then you begin to see how the Lord is
reciprocating from the heart. Sometimes we are in difficulty, the Lord says from the heart,
"Don't worry, I'll take care of you. Don't worry. There is nothing to be in anxiety." And then
we become even more advanced and we go back to Godhead. There we see the direct
reciprocation. Krishna says, "Let's see what you have in your plate. Oh! It looks so nice!
Please give it to Me?" And Krishna takes that from me, and then I say, or you say rather that,
"Oh, Krishna, what is that in Your plate?" Krishna: "Want to have it? Come take it." Krishna
gives it to you from His plate. So this is how Krishna directly reciprocates. Krishna sees you
and says, "Oh, My friend! I am so happy to see you!" And Krishna embraces you. This is
how Krishna directly reciprocates.

So there will be different levels of reciprocation or perception of reciprocation according to
our spiritual advancement.

Devotee: The next question is from Mukunda Dasa prabhu. Did Lord Brahma create the

living entities or Lord Krishna?

BCS: Living entities, the jivas, came from the spiritual sky. They all are Krishna's parts and parcels but the bodies are given by Brahma. The atmas are not created by Brahma. The atmas came from the spiritual sky but the bodies have been given by, Brahma started that process of awarding the body. And then the arrangement has been made by different processes. Then ultimately now how do we get the bodies? We get the body through the father and mother. Brahma is not creating this body directly. These bodies are coming through the agency of the father and mother. But the original bodies came, like the first four persons are the four Kumaras, their bodies were given by Brahma. Then came the nine Prajapatis and Narada. Their bodies were given by Brahma. The Prajapatis, they had their children and through their children came other offspring. So this is the initial creation of the body, started by Brahma. But ultimately we have to understand these bodies are given by the material nature. Devotee:

The next question is from Hrishikesha prabhu. Guru Maharaja, how we can approach the Lord through Lord Shiva? Do we need to chant Lord Shiva mantra?

BCS: You simply chant Hare Krishna and Lord Shiva will say, "Good boy!"

[laughter] Devotee: Guru Maharaja, I have a question. Lord Shiva is the form of Krishna but we never offer Tulasi to Lord Shiva, why so?

BCS: Yeah, because Lord Shiva is not Vishnu-tattva. Tulasis are offered only to Vishnu-tattvas. Lord Shiva is Shiva-tattva, he is not Vishnu-tattva.

Devotee: But how is it, he is a form of Lord Krishna and he is not Vishnu-tattva?

BCS: Yeah, because he is not Krishna Himself. Krishna transformed Himself, yah sambhutam api tatha samupaiti karyad, in order to deal with the material nature which Krishna couldn't do Himself, Vishnu couldn't do Himself, because the material nature is the external energy. Material nature is the external energy. The material nature is the Supreme Personality of Godhead's external energy. So He cannot deal with the external energy because if He deals directly with the external energy then that will become internal energy. Then it will not remain an external energy. So that is why the Lord cannot directly deal with the material nature, maya or Mahamaya. So in order to deal with the material nature or external energy or Mahamaya, He transforms Himself into Lord Shiva and through the agency of Lord Shiva He deals with the material nature, not directly, indirectly or through the agency.

Okay, another way to give that example is, you see, sometimes to do something you put on the gloves, right? You cannot do it with your bare hand so you put on the gloves. It's the hand, but it is not really your hand. It's the hand with the gloves. So Lord Shiva is something like that; Vishnu with the gloves to deal with the material nature.

Okay, any other question from this side? Yes? Devotee: [inaudible]

BCS: Who is not an incarnation? Oh, Krishna is not an incarnation, yeah.

Devotee: He is not an avatara. Can you please explain this?

BCS: Yeah, you see, the original Supreme Personality of Godhead is Krishna. He is Bhagavan, svayam Bhagavan, and His expansions are known as avatara or incarnation. The Lord Himself and His expansions, so who is the original personality? The Lord Himself, and when He expands then that is called avatara or incarnation.

Like, for example, Brahma Samhita is giving an explanation to that question. It is saying that just as the first lamp lights many other lamps, diparcir eva hi dasantaram abhyupetya [Sri Brahma Samhita, 5.46], just as an original lamp lights many other lamps and when the lamps are lit, they all have the same amount of light. All the lamps are giving out the same amount of light. So there is no difference between the first lamp and the last lamp, because they are giving out energy wise the same amount of light. Similarly, the Supreme Personality of Godhead expands Himself and all those expansions are non-different from Him. It has the same potency, it's the same personality, but still, the original lamp is the original lamp that lit

the other lamps.

And in this way there are six types of avatars. All the avatars will fall in these six categories. One is purusha-avatara. Purusha-avatars are Karanodakasayi Vishnu, Garbodhakasayi Vishnu and Kshirodakasayi Vishnu. Then guna-avatara; Brahma, Vishnu and Maheshwara. These are the three guna-avatars. And then lila-avatars. The Lord is performing different lilas – pastimes. Rama, Narsimha, Varaha, Kurma, Vamana, these are the lila-avatars. Then yuga-avatars. He appears in different yugas to establish the yuga-dharma. In Satya Yuga He is 'shweta', in Treta Yuga He is 'rakta', in Dvapara Yuga He is 'krishna', and in Kali Yuga He is 'gauranga'. So these are the four guna-avatars [yuga-avatars]. Then there are manvantara-avatars. In every manvantara, in every reign of Manu, the Lord appears. So that is called manvantara-avatara. And then there are shaktyavesha-avatars. They are empowered incarnations. Different personalities, different jivas are empowered by the Lord, like Parashurama, Prithu, Narada, Vyasadeva. They are the empowered incarnations or shaktyavesha-avatars. Okay, so these are the six categories of avatars.

That is the wonderful aspect of the Vedic literature: everything has been explained, not just some speculation or imagination. Everything is scientifically explained. Like, I will give you an example. So many people talk about mukti. They give big lectures about mukti, but you can ask them, "Can you please tell me how many types of muktis are there?" They don't know. But if you approach the Vedic scriptures, if they studied Vedic scriptures properly they will know how many types of mukti are there. There are five types of muktis. They are talking about mukti. They are saying the goal of life is mukti and everything. You go to these people they're all talking about mukti, mukti, mukti. But how many types of muktis are there? They don't know. But you come here, you'll understand how many types of muktis are there. [laughs] And not only how many types of muktis, then you'll also find out which is the real mukti, positive mukti, and which is the negative mukti. Negative mukti is not mukti and that's the mukti they are talking about. That is a bigger imprisonment. That's not mukti. Devotee: So after that he will say, "I will not go for mukti."

BCS: Exactly! That's why the devotees, they don't care for mukti because they have already achieved mukti. Devotee: One question from Hrishiksha prabhu. If the external energy is used in the service of the Lord does it become internal energy?

BCS: If external energy is, yes, yes. If matter is engaged in the service of Krishna then it is spiritualized. Like your body is made of matter, you engage it in Krishna's service, it will be spiritualized, alright? Yes, Hrishiksha! Hrishikena hrishiksha-sevanam bhaktir ucyate.

[Bhakti-rasamrta-sindhu, 1.1.11]

Hare Krishna! Gaura Premanande Hari Haribol! Srila Prabhupada ki jaya!