

Srimad Bhagavatam Canto Three Chapter Twenty Five Text Twenty Six

LECTURE BY HIS HOLINESS BHAKTI CARU SWAMI ON SRIMAD BHAGAVATAM
THIRD CANTO, CHAPTER TWENTY FIVE, TEXT TWENTY SIX, THE GLORIES OF
DEVOTIONAL SERVICE.



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Om Namo Bhagavate Vasudevaya
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Bhaktya puman jata viraga aindriyad
Drsta srutan mad racananucintaya
Cittasya yatto grahane yoga yukto
Yatisyate rjubhir yoga margaih

SYNONYMS

bhaktya – by devotional service; puman – a person; jata-viragah – having developed distaste; aindriyat – for sense gratification; drsta-seen (in this world); srutat – heard (in the next world); mat-racana – My activities of creation and so on; anucintaya – by constantly thinking about; cittasya – of the mind; yattah – engaged; grahane – in the control; yoga-yuktah – situated in devotional service; yatisyate – will endeavor; rjubhir – easy; yoga-margaih-by the processes of mystic power.

TRANSLATION

Thus consciously engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Krishna consciousness is the easiest process of mystic

power; when one is actually situated on that path of devotional service, he is able to control the mind.

Purport By Srila Prahbupada

Teachings of Lord Kapila, the Son of Devahuti, Verses 25-26

In all scriptures people are encouraged to act in a pious way so that they can enjoy sense gratification not only in this life but also in the next. For example, one is promised promotion to the heavenly kingdom of higher planets by pious fruitive activities. But a devotee in the association of devotees prefers to contemplate the activities of the Lord – how He has created this universe, how He is maintaining it, how the creation dissolves, and how in the spiritual kingdom the Lord’s pastimes are going on. There are full literatures describing these activities of the Lord, especially Bhagavad-gita, Brahma-samhita and Srimad-Bhagavatam. The sincere devotee who associates with devotees gets the opportunity to hear and contemplate this subject of the pastimes of the Lord, and the result is that he feels distaste for so-called happiness in this or that world, in heaven or on other planets. The devotees are simply interested in being transferred to the personal association of the Lord; they have no more attraction for temporary so-called happiness. That is the position of one who is yoga-yukta. One who is fixed in mystic power is not disturbed by the allurements of this world or that world; he is interested in the matters of spiritual understanding or the spiritual situation. This sublime situation is very easily attained by the easiest process, bhakti-yoga. Rijubhir yoga-margaih. A very suitable word used here is rijubhir, or “very easy.” There are different processes of yoga-marga, attaining yoga perfection, but this process, devotional service to the Lord, is the easiest. Not only is it the easiest process, but the result is sublime. Everyone, therefore, should try to take this process of Krsna consciousness and reach the highest perfection of life.

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Thus consciously engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Krishna consciousness is the easiest process of mystic power; when one is actually situated on that path of devotional service, he is able to control his mind.

So Kapiladeva’s instructions are so wonderful, that’s why Prabhupada actually separately got this book printed as ‘The Teachings of Lord Kapila’. So Kapila Deva’s teachings are very, very

sublime and very pertinent. He is giving a very clear understanding of Krsna consciousness. That's why this chapter has been entitled "The Glories of Devotional Service" Through this chapter you can really understand what the glories of devotional service are.

Like here we are seeing Kapiladeva's instruction is, previous verses are also very important. Previous verse was Satam prasangad mama virya-samvido the importance of association of devotees has been described. How does it happen? Satam prasangad. In the association of devotees, we understand the importance of Krsna consciousness. Powerful... Virya-samvido. Satam prasangad mama virya-samvido bhavanti hrt-karna-rasayanah kathah. So this katha, Krsna katha is the rasayana, the source of joy for the heart and the ears.

Actually we cannot appreciate Krsna Katha with this material ears. The real Krsna katha will be appreciated by the ears of the heart, the spiritual ears. Material ears want to hear about all kinds of mundane music, jazz, rap, classical. Material ears always want to hear about that. But the spiritual ears want to hear rasayana katha. The Krsna katha that is full of mellows, full of rasa which is the source of joy, ananda. hrt-karna-rasayanah

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj-josanad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

And as a result of hearing that, taj-josanad asv apavarga-vartmani. Very quickly we become free from material bondage and sraddha ratir bhaktir we develop sraddha. Sraddha'-sabde visvasa kahe sudrdha niscaya

krsne bhakti kaile sarva-karma krta haya. Sraddha has been defined. What is sraddha? Sraddha means that implicit faith, that one faith, that if I serve Krsna then everything is done. All my activities, all my duties, all my responsibilities will be fulfilled just by serving Krsna. That is sraddha.

In the material nature, we have so many duties, oh I have to maintain my family, oh I have to earn money, oh I have to become famous, oh I have to become so many things, but sraddha means sarva dharman paritraya... give up all those nonsense.

They dont have any sense. Your so called duties in the material nature does not actually have any sense, what really matters is service to Krsna. If you served Krsna does it mean that your family will not be maintained, if you serve Krsna, does it mean that you have to starve ? If you serve Krsna, does it mean that you have to become bereft of everything, No. You are serving Krsna and what is the result of your serving Krsna. How many of you are serving Krsna? And what is the result of serving Krsna? Are you in poverty stricken condition? When you serve Krsna then all your responsibilities are fulfilled. sarva-karma krta haya. Whether you are a brahmacari, whether vanaprastha, whether you are a sannyasi or whether you are a householder. Everyone has only one responsibility. That is to serve Krsna. So that is the meaning of sraddha. So devotional life actually begins with sraddha. Adau sraddha. Adau means at the beginning. How does the devotional service begins. Devotional service begins with sraddha. And sraddha means

serving Krsna is the only business I have. And if I serve Krsna, all the other business will be fulfilled.

In this respect, Prabhupada once mentioned why Chaitanya Mahaprabhu took sannyasa at such a young age. Chaitanya Mahaprabhu took sannyasa at the age of twenty four and in what kind of situation Chaitanya Mahaprabhu took sannyasa? How many of you know what was the situation of Chaitanya Mahaprabhu's household when he took sannyasa ? [inaudible answer] Very good. Now consider there is no male member in the family, old mother, young wife and He left. And it appears to be such a cruel act. Leaving a young wife and old mother, He left home. But Prabhupada is saying, by taking sannyasa in this way Chaitanya Mahaprabhu reassured everybody that whatever is your household situation don't worry Krsna will take care. Whatever responsibility, don't worry Krsna will take care. So that is what Chaitanya Mahaprabhu wanted to remind us. Don't worry just become engaged in serving Krsna and Krsna will take care.

And Chaitanya Mahaprabhu... In another occasion, Chaitanya Mahaprabhu gave the assurance to Srivasa Thakur. Srivasa Thakura after Chaitanya Mahaprabhu's sannyasa, could not stay in Mayapura anymore. He could not continue to live there because everywhere there was memories of Chaitanya Mahaprabhu. It was so painful for him. Wherever he would go, he would see the memories of Nimai. Therefore he left and he came to Kumarati... so Srivasa Thakur left Navadvipa and came to Kumarati. So on his way to Vrindavana, from jagannatha puri; Chaitanya Mahaprabhu stopped in Kumarati and he met Srivasa Thakura. So he asked Srivasa. What are you doing here? Srivasa said. Since you left, I lost interest, I don't have mind to do anything. Then Chaitanya Mahaprabhu asked : Srivasa then how do you maintain your family, how is your family doing? Srivasa said: I don't know, I don't care. Nothing really means anything to me anymore. Then Chaitanya Mahaprabhu said: Srivasa, Laxmidevi may have to go out with a begging bowl, but there won't be any scarcity in your house.

So this is how Chaitanya Mahaprabhu reassured the devotee that Laxmidevi may have to go out begging but devotee will not feel any scarcity. So that is the meaning of faith in Krsna. Krsna has given that assurance. Chaitanya Mahaprabhu has given that assurance and we have to act with that assurance. That we are serving Krsna and we don't have to worry about anything. Krsna will provide.

Not that will Krsna always provide, sometimes Krsna may put us to scarcity, like the Pandavas. In one day... They were the sammrathas. Yudhisthira Maharaj became the king of the entire earth planet by performing the rajasurya yagyas. Purpose of the rajasurya yagyas, is to bring all the king of this world under his domination, his control. So by performing rajasurya yagyas, that is what Yudhisthira Maharaja achieved. All the kings of the world, admitted to his ruling. And how did they admitted? By paying tax. They would pay tax to Yudhisthira Maharaja. That is the sign that they are subordinate to Yudhisthira Maharaja. So Yudhisthira Maharaj was in that situation.

And in one day, just in one day, in few hours time, they lost everything and being humiliated so badly. Although they were the most powerful people in this planet, they could deal with the demigods and defeat them. Arjuna could alone defeat with all the demigods. They are so powerful. He dealt with Lord Shiva. Arjuna was so powerful that he fought with Lord Shiva and

Lord Shiva could not defeat him. So finally Lord Shiva was so pleased with him that he gave him the benediction. Such a powerful person, can you imagine that? Such a powerful individual. Bhima. He has the strength of ten thousand elephants. Bhima could just grab an elephant by its legs and rip it apart. And that was the child's play. When he has the power of ten thousand elephants and to kill one elephants, what is the big deal? That's what he did. When he killed Ashvatamma, the elephant, he just killed that elephant. He was so powerful that a raksasa Baka, when hitting him with uprooted huge tree at the back and Bhima just look at him, turned his face and just keep on eating as if nothing happen.

And a similar thing also happened when Bhima met with Ghatotkacha for the first time. Ghatokacha is the son but he did not recognise Bhima. So Ghatotkacha was hitting him and Bhima said: okay scratch my back a little harder. Then Ghatotkacha asked him : Who are you ? He said: I am your father. So he became even more upset, he thought that he will insult him, because he is saying that he is his father Then Bhima said that there were seven kinds of father. One is anna-data, [inaudible] the first three I remember. One who gives food is the father, one who delivers one from fear is the father, the person whose daughter is married, he is also to be treated like a father and in this way it ultimately comes to the biological father, the spiritual master is also to be treated as a father. And Ghatotkacha became even more upset and finally Hidimba came and told that: Look what are you doing ? It is your father. [inaudible]

So such a powerful person and can you imagine in front of their eyes, their wife is being dishonoured and they will do anything because by the principle of dharma, they were sold out and they became slaves of Duryodhana and the slave can never rise up against the master and that's why they didn't do anything. So, Krsna puts his devotees sometimes in a most wonderful situation and in a flash of moment Krsna can put his devotee into a most distressful situation. It is not that Krsna will always pamper us. Krsna may sometimes put us in a very, very difficult situation. And why do Krsna put us through this situation? Simply to increase our faith in Him. Simply to make us more and more dependent upon Him. That is what Krsna consciousness is.

But the ultimate result is that Krsna will take His devotee back to His own abode. That is the most wonderful reward for devotional service. First thing is Krsna protects. Krsna will always protect. If we serve Krsna, Krsna will protect. In Saranagati, do you remember what is the fourth aspect of Saranagati? Avasya rakhibe Krsna vishvasya. Krsna will positively protect me. Krsna will protect me. So this is how we have to have our faith in Krsna and this is the faith some sentimental thing. No, Krsna protected Prahlada Maharaj. Krsna Protected Ambarisha Maharaj. Krsna protected the Pandavas. Krsna protected Draupadi. There are so many example.

And personally also we feel how many times Krsna protected us. How many of you have experience of Krsna's protection? So many of you have. This is the proof. Like best proof is your own experience. When you see how Krsna protects, how Krsna protected you. That is the best proof. So with this faith we must carry on serving Krsna.

It will begin with sraddha, faith and then it will increase. Sraddha will lead us to sadhu sanga. Here it is said. Sadhu sanga is going to lead to sraddha but again sraddha will lead to sadhu sanga which actually means although our devotional life will begin with sadhu sanga but due to

sraddha will actually understand the importance of sadhu sanga. Sraddha, sadhu sanga, bhajana kriya, annartha nivrti, nista, rati, asakti, bhava, prema.

In this verse it is pointed out that those who are constantly engaged in the devotional service in the association of a devotee, a person gains distaste for sense gratification in this world and in the next world. What is the result of devotional service in the association of devotees? We lose taste for sense gratification. What is the meaning of losing taste for sense gratification? Losing taste for sense gratification means becoming free from material bondage. Desire for sense gratification is the cause of material bondage. But performing devotional service will lose taste for sense gratification. And how does it happen? It happens 'param dristva' by getting the higher taste, param dristva.

We render devotional service, and we get a taste for devotional service. And then that makes us realize the futility of material sense gratification, material attachment. And then not only we lose taste, we lose taste for sense gratification in this world but we also lose taste for sense gratification in the next world. Actually some people, especially the vedas in the karma kanda is actually directing that next world is the goal. In this life you suffer by performing austerities and in the next life you enjoy. Just like now you go to school, colleges and university and perform a lot of austerity. In school and colleges what do you go through? You go through austerities. Studying means austerities. You want to play but you have to sit down and study. You want to go out and do so many things but you have to study. That's austerity you perform. Why we perform that austerity? So that we can get a good job afterwards.

So this is the general tendency, suffer now to enjoy later. But in Mahabharata there is the story of one sage. He was told, if the chariot came from Vaikunthaloka, heavenly planet to take him to the heavenly planet and so he asked the chariot driver who came to take him, to escort him to heavenly planets. Please tell me what is heavenly planet like? And he started to describe the heavenly planet. It is such a wonderful place to be in. You can just get... It is the most beautiful place, full of beautiful palaces, full of beautiful garden, full of beautiful flowers, and then there is no fatigue. It's all fun. You never get tired. You drink soma rasa and you get rejuvenated and there are so many beautiful girls to enjoy with, apsaras, and then there are beautiful musicians, gandharvas and kinnaras, they are singing songs for you when you are enjoying with your girlfriends. All kinds of facilities are there.

Then he told him : Look, all these benefits about heavenly planets that you describe very nicely, now tell me what are the defects of heavenly planets, what is the deficiency? And he said that the deficiency is when you enjoy the heavenly planets your piety, your piety, pious credit gets debited. You lose your pious credit and your pious credit comes to almost nil, then you lose your right to stay there and you fall down to the earth. The sage was very smart and very intelligent, he said : If I have to come back again to the earth planet where I am already in, what is the point in going there? If I have to come back here again, so why should I go there for some temporary enjoyment.

Now in this way, indirectly the Mahabharat is actually pointing out that heaven is not the ultimate goal. And this sage said : Can you tell me about some place where there is an uninterrupted enjoyment and from there I don't have to come back. So of course this chariot

driver said I don't really know about such a place but indicating there is a place like that and if you come across the right person, he will give you information of that place. Who is that person? He is devotee.

Devotee comes and tell you a place which is beyond the heavenly planets, beyond this material nature, beyond brahmajyoti. That is the spiritual place. Once you go there you don't have to come back. That is my param dhama. So the ultimate goal is actually param dhama, Krsna's own abode. And now the point is yoga is the process of going there, but then in this verse Kapiladeva is pointing out we have to go to that place is actually bhakti yoga. Yoga is the way, but it's bhakti. All the other yoga that are there, they are yogas because they are mixed with bhakti. Without bhakti they are not yoga. Karma plus bhakti is karma yoga. Jnana plus bhakti is jnana yoga, dhyana plus bhakti is dhyana yoga and then he is pointing out although these are the other methods, other processes, but the easiest one is bhakti, pure bhakti, plain bhakti, simple bhakti. Just serve Krsna and you don't have to do anything and just try to love Krsna and express that love and you don't have to do anything. You serve Krsna in the association of devotees. Rjubhir. Prabhupada is pointing out, it is a very easy way.

Astanga yoga, can you imagine what you have to do? Can you sit crosslegged for one hour? Padmasana in lotus posture. How many of you can do lotus? Okay, for how long can you do that? Five minutes. After that? Now there are some asanas. Do you know mayurasana? What is the mayurasana like? Do you what is mayurasana like? [inaudible answer and laughter] Mayurasana is, you rest your body on the arms and then you lift your body all the way resting on your arm. Before that, let's go to the thing. Do you know sirshasana? Headstand? Stand on your head. Standing on your head is difficult but it is not that difficult. If you can do it, it's easy. So now, you consider, you are standing on your head, your arms are clasping and giving you support. Now it's not like that. You are resting your body, lifting your body on this arm and then your body is like a peacock. It's one of the very difficult asanas. So you can see asana is so difficult.

And then, after asana comes pranayama. What is pranayama? Do you know what is pranayama? Controlling of the breathing, life airs, controlling prana. There are five airs. Prana, apana, samana, vyana and udana. The prana is the most important because the prana is retaining the soul within the body. So breathing is caused by prana. We are breathing, that is caused by prana. Controlling prana means, literally means to stop breathing. Breathing process has three aspects: inhaling, exhaling and retaining.

Rechaka, puraka and kumbaka. Kumbaka is the retaining. And yogi practices to retain his prana. For how long can you stop breathing? For how long can you stay without breathing? It seems many of you must be very expert because you are smiling so joyfully. Yes, Yamuna? Okay, a few seconds. How many of you can stop breathing for a few minutes? How many of you can stay without breathing for two minutes? Get a watch. [Laughter] When we were young we used to do that. We used to go under water and we used to try out who can stay the longest. Somebody used to count in the watch. And we used to count time by counting: one, two, three, four, five.

But can you imagine for a yogi how do they stop? Okay, I will tell you one thing. How many of you went to kumbha mela this year. Haridvar. Which tent was most popular? Pilot baba. Why pilot baba? Where is this lady from? This lady is from pilot baba. Pilot baba has a disciple from Japan and she was going in samadhi. How was she going in samadhi? She was going in a box and the box was buried underground. She stayed under the ground for... I thought some hours. How did she do it? Thirty days? No, thirty days. Maybe thirty days she has demonstrated. How did she do it? The simple question. Because of pranayama. So a simple Japanese lady can stay underground through pranayama for so many hours.

Just see a person can control his breathing, that means stop breathing for so many hours. Can you imagine what a yogi can do? I myself saw some. Once I came out of my house and I saw on the main road, there was quite a big gathering, lot of people standing. It was in Calcutta. I was curious and I went and I found that two legs are sticking out of the ground. That is: somebody is half buried, head downwards and his legs sticking up. Then I said, okay fine what to do? I left and I think I came back afterwards, two hours or three hours and I saw the crowd still there and from the legs I could see that it was a young boy's leg. It was not old man. You know from the shape of the leg you can see. And I could see that it was still there two hours, three hours.

So that is how this people control breathing through the process of pranayama. It is a science. It is an exercise through which one achieves perfection. Can you imagine what a yogi does? After so much methodical practice. How does a yogi live for so long? A yogi lives for so long through this process of pranayama. Now, mind you, the pranayama is not the ultimate goal of the yogi. It is only the fourth stage of yoga. The fifth stage of yoga is pratahar. Pratahar is performed after completing, after achieving perfection in pranayama. Pratahar means withdrawal of the senses. The senses of completely withdrawn from the outside and projected inside. Then begins dhyana, meditation.

And then dhara and then final samadhi. This samadhi is the stage when jivatma sees the paramatma in the heart. Can you imagine how difficult the process is? Some yogis practice for thousands of years and still they cannot achieve perfection. Whereas bhakti, as Kapiladeva is pointing out, Bhakti is performed so easily. Like we are seeing. Are you all performing bhakti? Is it difficult? How many of you think that it is difficult? It's difficult. Why is it difficult? [Inaudible] Are you doing bhakti or are you doing meditation? Then you are doing bhakti? Bhakti literally means to serve the Lord. When you serve the Lord, think of some service to the Lord. Think of some service [inaudible] Is it difficult?

Like say somebody is making a garland for you, do you really care whether he's thinking of you all the time while making the garland? Or when you see the garland beautifully made, then you appreciate the garland. Bhakti is not what we are thinking of Krsna. Bhakti is what we are doing for Krsna. And the outcome of that is how Krsna is seeing us doing. Not how we are seeing Krsna while doing that. But how Krsna is seeing. Krsna is seeing whether you are doing it for yourself or whether you are doing it for Him. That is the only thing Krsna is seeing. Are you doing it for your name and fame. You are making a beautiful garland so that everybody will say, oh Shantirupa made such a beautiful garland. Is it because of you that you are doing? No, why are you making the garland? For the pleasure of the Lord. Krsna will be pleased when He will see that you are doing this for His pleasure. Is it difficult? So bhakti is not at all difficult.

That's why Kapiladeva is saying rsubhah. Very easily executed. Now I go into another stage, even if it is difficult to think of Krsna, compare to astanga yoga is it easier? Easy again is a relative consideration. Whether it is more difficult or less difficult? Which is the least difficult spiritual activity? Bhakti. The most easy but the benefit is the highest. Sanatana, if you behave like that, then I think we have to take action. And you know what the action will be. The action will be to put you in a place where the doctors will take care of you. The mental doctors will take care of you. Do you want to be there? If you don't want to be there, then behave yourself properly. This is a mental case and we are just trying to... and if it becomes too difficult, then I think we have to take him to the mental hospital.

So, any question ? Yes, Srinivasa

Question: [unclear]

BCS: He is citing extreme example, when the Lord comes and set the example, like when you set the example as Lord Ramacandra, nobody can actually do things like what he did. He sets the perfect example for us to follow. Similarly Chaitanya Mahaprabhu as a devotee, is setting a perfect example but not that everybody has to follow that, only Chaitanya Mahaprabhu can do that. But our feeling will be that is since Chaitanya Mahaprabhu sets that example, let's act accordingly. And yes, He is giving us the assurance that you do that, you act like that and I will take care of this. So that's the assurance Krsna is giving time and time. You take shelter of Me and I will take care of you. Doesn't even a father make a condition like that? You become obedient to me and I will take care of you. What does a rich father want? He wants that his son only should be submissive to him and then the father is prepared to do anything. But if the son is disobedient, then the father [inaudible] so that is Krsna's attitude. If you want to be on your own, then go ahead. Suffer and let us see. And if you want to come back anytime, you can come back. That's Krsna's condition. He left two options open to us. Either we remain with Him or we leave Him. And Krsna's options are, Krsna's offer is, if you want to stay with Me, then stay with Me but if you are that bent on leaving you can go. And see what it is like to be on your own. And how is it to be on your own? Tell me. Not nice. Very smart, very wise. So what to do? Surrender to Krsna. And then when you surrender to Krsna then Krsna will take care.

Yes, Radharani

Question:[unclear]

BCS: Prabhupada is actually pointing out in the purport. But a devotee in the association of devotees refers to contemplate on the activities of the Lord. How He has created the universe, how He is maintaining it, how the creation dissolves, how in the spiritual kingdom, the Lord's pastimes are going on. There are full literatures describing these activities of the Lord, especially Bhagavad gita, Brahma Samhita, Srimad Bhagavatam. Four aspects are being described here. How the Lord creates, how the Lord maintains, how the Lord is performing His pastimes and how the creation dissolves.

So these are all different aspects of as we said posanam. The posanam aspect is maintainer. How the Lord is maintaining? We get to see how He is maintaining everybody. For that we don't need to make a big research. We can just look around and we can see. Like you can ask anybody. Shankar how old are you? Forty seven years old. So did you get your food everyday for this forty

seven years? Who supplied that food? How much food you consume? Who gave that food? Right ? For forty seven years, for twenty seven years, or seventy four years, we are all being maintained, food, water, oxygen. Who is maintaining us? Krsna.

So this is how we can see, how Krsna is maintaining. In this way He is maintaining not only us individually, Krsna is maintaining everyone in both the material and spiritual world. And do you know the dimension of the material world ? And it is only the fraction of the spiritual world. How many living entities are there? Krsna is maintaining all of them.

Yes, Shankar
Question [unclear]

BCS: Any movement, anything that moves, moves in waves, you know that. Like light moves, how does light moves? Light moves in waves. How does sound moves? In waves. How does the water move? In waves. How does air move? In waves. Waves mean going up, coming down. So when we are moving, in our spiritual life, sometimes we go up, sometimes we go down. That is the sign of the movement. If we remain in one situation all the time, it means we are not moving. We are stagnant. Movement means ups and downs. So yes, sometimes you feel very enthusiastic and sometimes you feel down. When you feel down, then again you see, from the down situation, you will go up again and if something will happen, you will go up again. The main thing is you have to remain in Krsna consciousness. That is what will count. Like a football game is going on. When they are playing in the field. If you go out of the field and start dribbling with the ball, will it have any effect ? But inside the field, you are scoring goals, you are making fowls. So all this is happening. And everything is counted. Therefore we have to remain in the field of Krsna consciousness. And field of Krsna consciousness means association of devotees. Remain in the association of devotees and render service to the Vaishnavas. Krsna will take note of every single thing that you are doing.

Question [unclear]

GM: If you have a doubt then ask the devotees, because we may not always understand Krsna's will. But the devotees know Krsna's will, therefore it is always advised to consult with the devotees. Ok, so I stop now. Thank you all very much.

Gaura Premanande