

2010-11-30 BVPS BG 6.7-6.9 About Paramatma

Sadhguru chants Saha na bhavatu, Saha nao bhuratu, Saha viryam kara bhavahai, Tejasvi na bhathi tamastha ma vidvishavahai, Om Shanti Shanti Shanti Abhujaya Sri Krishna Chaitanya Prabhu Nityananda Sri Advaita Gadadhara, Shiva, Sarigauda, Bhakta, Vrinda Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare. Before we start, I have to go to do some program at eight. So then the Isopanisad class will then continue from eight to nine.

Nectar of Instruction. And then Nectar of Devotion will be at the regular time from ten to eleven. Verses seven and nine describe the symptoms of a yogi who has achieved the yoga-ruddha stage.

For one has conquered the mind the Supersoul has already reached. Because he has attained tranquility, such a person is above the dualities of the material world. Srila Prabhupada explains in his purport to verse seven.

One has to abide by superior dictation. When one's mind is fixed on the superior nature, he has no alternative but to follow the dictation of the Supreme. The mind must admit some superior dictation and follow it.

The effect of controlling the mind is that one automatically follows the dictation of the Paramatma or Supersoul. Very clear. Did you have a question? Yes.

What is the connection between the fact that we are realizing Krishna through His name, form, qualities and art, science? And in the last chapter, text, verse seventeen, Parthivnidhya Goswami is mentioning that first the aspirant, in effect, becomes convinced by the qualities of Paramatma as justice, and then he becomes fixed in the Paramatma realization. So what is the connection between those qualities and the qualities of realizing Krishna? Are you making a distinction between Brahman, Paramatma and Bhagavan? You understand? Because that's where the problem comes, because we're saying Krishna only is the Lord. But Krishna means Krishna, Paramatma and Brahman.

They're non-different. At the same time, there is difference. You know what I'm saying? So the difference is only there because of relationship.

As Brahman, then the Lord is pervading everything. His potencies are in everything. But the point is, those potencies that are in everything are still based on the personal.

You know what I'm saying? You have eternal. So eternal, does it stand on its own? No. It stands on something that lasts eternally.

You understand? So Krishna is eternal. Therefore, eternal has some meaning. Eternal doesn't stand on its own.

Let's say we say good, or nice, or in this case, beautiful. But what's beautiful? Something's beautiful. It doesn't stand on its own.

So therefore, the impersonalists are appreciating the Brahman element, but only on its own. So that's why they don't really... It's not a complete understanding, but it is an understanding. Because they're appreciating the eternal nature, the transcendental nature.

But they won't appreciate as much as the devotees who understand the Parabrahman, which is that Krishna is because of the person. That's why we call it Parabrahman. It's Brahman.

Everything's Brahman. But the point is, there's variety within that. So the Parabrahman aspect is that human as energies are interacting.

But the interaction amongst themselves may be dynamic, but it's actually, for us, because we're only observing it, it's static. It's like Shantaras. It means you appreciate, but nothing's going on.

So you appreciate how what you're looking for in something is the Lord with His energies. There's a quality. Anything that you do, it goes back to a quality.

That quality then has forms and activities to obtain the quality. And then that's the original. Then there's the reflection into the material.

So if the material is in line with that original forms and activities, then it will get you the result that you're looking for. You'll obtain or experience that quality. Does that make sense? You say beauty.

So then beauty has so many ways that it can be. But that's established by the Lord being beauty and His energies then taking on the forms or actions that create beauty or manifest beauty. So that's in the original.

Because we mentioned it's one energy. But then when that reflects into the material world, but it's reflecting the same thing. You're not reflecting something else.

You're reflecting the Lord and His energies. So in that reflection, then, if you bring what's here or the material energy in line with that original forms and activities, then beauty can be obtained. Does that make sense? So you can't just do anything and it's beautiful.

Does that make sense? There's certain things you do. Why? Because they have to be in line with the original concepts of beauty. So if that's understood, then you're dealing with the power of Brahman because you see the personal aspect of it.

But what is that beauty doing? It's just existing. So that's why it's Brahman, because it's only existing. You know what I'm saying? The Lord and His energies may be tasting something, but you are only appreciating that they exist.

You're not interacting with them. As soon as you interact, then who's in control of your actions?

Paramatma, right? Brahman's not in control of you. Paramatma.

So then, under His direction, you're acting and doing everything. But so, therefore, what's there, that original quality of beauty and those things that are beautiful or obtain that beauty, then those natural laws, that's what's dictated in Shastra. So you follow the Shastra, in other words, which is the dictates of the Supersoul.

Then you can attain that. Brahman means you appreciate it, but actually obtaining it means you have to perform an activity. So that means you have to deal with the material energy as the operative cause, and the material energy will then naturally transform if it's done properly.

And that will be the material cause of obtaining that beauty. But we can never think that I created the beauty. No, all you did is come in line with that which creates beauty.

The formula's already there. You just have to do it. It's just like if I say you take a glass of water and you put in half a lemon and a spoon of sugar and mix it up, then you get lemon juice.

And so then if you do that, you can't say I've created lemon juice, the concept of lemon juice. No, you followed a recipe that's already established. So all the recipes of anything in the cause of creation that's already established by Krishna, you follow them, then you'll get the result.

So it means you can do the activity, that's the operational cause, and then the material energy will transform, and then that will be the material cause. But that's reflecting from what's there originally. Because originally there's a form and there's a method to get it.

So you dealing with what forms are there in the proper method, then just as the material energy manifests that quality, it's a reflection. Does that make sense? I guess what I really mean to ask is if you are understanding that these qualities are coming from Paramatma, is it the same as understanding that it's realizing Krishna and these qualities? Basically, but the point is that there is dealing with the qualities, but that's just the qualities. But why would that quality be there? They're reflective of Krishna, but why would Krishna manifest beauty? To attract.

Why would he want to attract? He's interested in relationship, just like you heard Prabhupada talking about Krishna. He says Krishna on his own is not specifically attractive, right? But when his internal potency expands, then he becomes very attractive. You've been to Vrindavan? Okay.

You ever looked at Krishna Balarama? Balarama is very bright. Why? Because he's with Krishna. But Krishna looks okay.

But you go to the next altar and look at what he looks like with Radharani. Very different. You understand? So that's the whole point is that that's where that beauty is coming from.

So therefore that's pastimes. So the qualities are what you work with for obtaining Krishna's pleasure in the pastimes. Because the goal and the activity go together.

Because of the goal, there is activity. Because of activity, you obtain the goal. If there's no goal, you won't act.

But it's only through acting that you obtain the goal. So that's why Krishna is saying that he is the value, but he is still beyond it. He is the creation.

He is the value within the creation, but he's still beyond that. That's important. Because then that, him as a person, how he interacts with others and all that, then that's beyond.

So that's based simply on the relationship in that. Of course, means Brahman is going to happen because he is... It is his qualities in that, he's all-pervading, so that will naturally happen. That's automatic.

Paramahansa is there because we're not interested in seeing Bhagavan. Because in the spiritual world, you don't have to have Krishna in your heart. He's right there.

You understand? So, in other words, in the spiritual world, as we see here, you see the quality, and then you see the person, and then you see the pastime. So if you're connected with Krishna, when the quality comes, what will come to your mind? Yes, his activities, his interaction. In other words, Bhagavan will always be there.

So Brahman is all-pervading, but in the spiritual world, no one notices Brahman. Because it's all Krishna. You understand? And there's no need of Paramatma.

So the Brahman understanding and the Paramatma understanding are concepts of this world. Right? They're used to get us out of this world. They're what counteracts our attraction and attachment to this world.

You understand? But still, Krishna is separate from that, and that he himself can attract you. Does that make sense? So, in other words, when you give up attachment to the material world, then that is coming by working with this Brahman and Paramatma aspects. But your attraction to Krishna is coming from directly working with him as Bhagavan.

Right? Does that make sense? So they both go together. That's always remember Krishna is dealing with Krishna, is Bhagavan. Never forget means you're dealing with the Paramatma and Brahman aspects.

Right? Because never forget means indirect. Indirect means you're dealing with Brahman and Paramatma. If you're dealing with Bhagavan, that's direct.

Does this make sense? All right. Is there a probability for a devotee to become expert in understanding when Paramatma is speaking his heart or when it's just his mind? Well, what is... Well, the point is this... is the actual important aspect that Paramatma is talking to you. Right? Do you understand? What is the importance of this Paramatma talking? It's leading you to a relationship with Krishna.

Leading to a relationship with Krishna. Okay. But just specifically, why is it that he has to talk to you? You could also follow the order of guru or... Do you know what I'm saying? So the point is this.

Even if he is talking, what is he giving? What the guru is giving. So in other words, instruction. In other words, he's supporting what's there.

In other words, he's the source of that instructions and activities to be performed to obtain him that come through the devotees, guru, sadhu and shastra. Right? So he'll keep you on that path. Okay.

Now, so instruction is something of the mind or of the intelligence? Intelligence. And when we were discussing before about the chit potency, you know, the consciousness. So the consciousness means then one can access spiritual intelligence.

Right? So, and Prabhupada says that the intelligence is the closest thing to the Supersoul. Right? In other words, if you're using your intelligence, and it's based on guru, sadhu and shastra, that's when you're working with Paramatma. Because you're following his instructions.

Because he's the one that's going to see that it happens. Right? So it's not important that, oh, he talked to me or he told me this. Because the point is, how do you know that's not the mind? Yeah, because the point is, it's not the mind that's the closest, it's the intelligence that's the closest.

Because of that element of chit. That breaks through. Right? Chit cuts through the material energy.

Right? But not the mind. So the point is, you're either dealing with the spiritual mind or the material mind. So spiritual is going to be thinking of Krishna, material is not.

So how do you transfer from one to the other? Through the intelligence. You understand? So the point is, it's the intelligence speaking. So Paramatma, he speaks through the intelligence.

Like, God, he talks to you just directly or through the spiritual master? Okay, so then that means he'll talk through the intelligence. You understand? So out of sentiment we may say, oh yeah, Paramatma told me, and like that. May, but he told through the intelligence.

He says, no, no, but the point is, do you ever find a situation where you're having a conversation with yourself? In the head. No, not out loud, otherwise people say you're crazy. But within your head.

Okay, so who's talking? Is it like you're talking and there's an echo or something like that? You're looking in the mirror. Who are you looking at? You know, like that kind of thing. Do you talk to me? Yeah, that's the one.

The soul and the mind. Huh? The soul and the mind. The soul and the mind, okay.

Anyone else? Intelligence, yes. So in other words, the intelligence, but what's the intelligence talking? He's trying to talk to Krishna. Yeah, no, but what kind of arguments does the intelligence use? Logic.

Yeah, it'll be logic. In other words, it'll be based on what's observable, what you could do with that, that would be appropriate. What is the mind presenting? Emotions.

What you want to do, or what it feels it needs to do. That's why there's a discussion, because if it was just, you know, that's what should be done, then where's the talk? When you're doing something, is it talking? No, it's only beforehand. You know what I'm saying? So the mind wants to do this, and you tell it, no, but that's not right, you know, this and that.

No, but, you know, like this, no, but this, this. So that's what it is, intelligence and mind. So that intelligence, so that's connected to consciousness.

Then you're dealing with, you understand, the Supersoul, because what does that mean? If you're dealing with that consciousness, what will you do? Spiritual activity. You'll do spiritual activity. So that's what Prabhupada's meaning here.

Then, one has to abide by superior dictation. When one's mind is fixed on the superior nature, he has no alternative but to follow the dictation of the Supreme. The mind must admit some superior dictation and follow it.

The effect of controlling the mind is that one automatically follows the dictation of the Paramatma or Supersoul, because he'll work through the intelligence, right? But, if you've accepted the superior, because what's superior? It means you've accepted, okay, intelligence is superior, but on the material platform, is it actually accepted? No. But on the spiritual platform, the mind would. Why? What's the difference between these two elements? Because on the spiritual platform, the mind, the intelligence would be capturing the logic of Krishna.

Okay. And that would provoke an emotion which is in line with that. Okay, okay, okay.

But what about the regular intelligence? Why won't the mind necessarily respect that? Because the needs of the mind would be based on something material, and that would be disaligned with the logic sometimes. Okay, but, so, how does the mind see the intelligence? Sometimes regulation. Sometimes regulation, okay.

Because in here, what we're going to do is, you know, answer this very philosophically, but it'll also answer social things. Do you understand? Because you can get it from either. One you can put into the other for the other to go back.

Does that make some sense? Or we've gone off into the wild blue yonder here. Okay, so the mind is feminine. The intelligence is masculine.

Okay, so they work together. So the point is, is even though the intelligence is superior to the

mind, how does the mind consider it? That the mind's controlling it. Yes, so in other words, the intelligence, though it's superior, that means that the mind can get done what it wants through the intelligence.

Okay. You understand? So that's the point. The intelligence is in the senior position, but the mind controls that intelligence for its own purpose.

Does that make sense? Like that. Does that, you understand the social implication there? Yes. So that's how it's working.

So there's a point, but the point is, is here, is when we're going to superior dictation, we're talking about consciousness. And then the intelligence that comes there. So even though it's masculine, there's not the sense of possession.

The material mind does not own the spiritual intelligence. You understand? The spiritual mind, then you have, you understand? So therefore, you may have the husband and wife, but then there's the guru. He's also a man.

But there's not that same sense of proprietorship. You understand? Because the husband and wife, they're one unit. So the mind, intelligence, false ego, that's one unit.

It's actually mind. And then it has a portion of its intelligence, a portion of its false ego. So we're talking about spiritual intelligence.

It's coming from consciousness. Right? So if you have that, you're actually spiritual consciousness, then you're working with spiritual intelligence. So that could cut through.

So that's superior. So the mind will accept the superior dictation. Because otherwise, just from logic and intelligence, the mind may accept or not, depending on the mind's value of logic.

So it's more logical, but at the same time, they'll create their logical environment to get done what they want. You know what I'm saying? Therefore, the jnani is still just as much entangled in the material world as the karmic. Does that make sense? Right? That make sense? Or is that rocket science? So what would be the position if we are in a situation passing a person who needs help, and we just get inspired to help? Is that also on the level of intelligence? Inspiration means there has to be some basis of intelligence, because Vajumna is the lord of intelligence.

Right? But at the same time, until it's really seen that that's a value. You know what I'm saying? In other words, you see someone who needs help, but unless you value helping people, will you help? No. Just because otherwise it may be a trouble.

You're walking down the street in New York, and there's someone on the side of the road. They need some help. Do people stop? No.

Why? Because they might get in trouble. Who knows? Maybe the guy's just pretending there. Maybe there's ten guys behind the garbage can.

Who knows what the guy is? Maybe he's got some disease. You just don't want to get involved. Does that make sense? But if you value, then you might stop.

You understand? So that's the point, is that the intelligence points the things out, but what do you do? What the intelligence says? Or what the mind accepts? Yes, so if the mind accepts higher dictation, that means the intelligence, then things go better for you. But if the mind doesn't regard the intelligence, then things aren't going to be good. But now the mind has so much control over the material intelligence that one has to, through consciousness, then use the spiritual intelligence.

Does that make sense? Like that. Because that's harder for the mind to disagree with, because there's no sense of ownership. Yeah? The point is, is now, what's the importance of that? To feel connected.

Okay. But the point is, is through following the instruction you're connected. So it's through following the instruction that you're connected to Paramatma.

That's the point, because instruction on how to deal with your life in this situation, that's what Paramatma is giving, that's what he works with. So if you follow the dictates of Guru, Sadhu and Shastra, based on higher intelligence, transcendental intelligence, then one automatically follows the dictation of Paramatma, so it comes from there. You accept higher dictation, that this is coming from the Supreme, so it must be right.

So then you automatically, you're going to be following the dictation of Paramatma. You know what I'm saying? Because otherwise, why I'm saying this is because otherwise then one may take, well, unless Supersoul's told me, you know, well, why don't you do this? Well, Supersoul hasn't told me yet. But the point is, is has our mind actually accepted that higher dictation? Otherwise we would be following.

You know what I'm saying? So, but there we're going directly to Paramatma. But the point is, is Paramatma is working through, you know, the intelligence or through the modes of nature. You understand? So then, that's the thing, so unless you're directly seeing, you know, you're self-realized.

So if you're self-realized and you say, Paramatma didn't tell me. If you're not self-realized on that level, then we're going to approach through intelligence. But the point is, Krishna is intelligence.

Yeah, he's knowledge, remembrance and forgetfulness. Right, so memory is part of what? Krishna, but of what of the subtle body? Intelligence. Right, so knowledge, right, is Krishna.

Right, so that comes with intelligence. Right, you perceive knowledge through intelligence, not from the mind. Right, and memory.

So that's Krishna. But these are the important elements of it. Right, because sleeping is also

part of the intelligence, but that's not, you know, the one that's so important.

Does that make sense? Verses 8 to 9 describe two levels of the Yogarudha stage. The first level is described in verse 8. A yogi is jnana-vijnana-triptatma, or he is fully satisfied by virtue of acquired knowledge and realization. He sees everything, pebbles or gold, as the same.

Such a yogi is not attracted to the material energy and sees all kinds of objects meant for sense pleasure as rubbish on the street. Such realization cannot be reached by mental speculation, as it is confirmed by Srila Prabhupada's purport to verse 8. In other words, it says, we talk about these things, but this is for association so we become inspired, so we do something, because this is sambandha-jnana. Right, we're discussing all these things.

The topic may be more on sambandha-abhidaya or prayojana, but still this discussion is sambandha. What is our position, Krishna's position, like this? What's devotional service? When we apply it only, then you're going to get that result. In other words, you know that's jnana.

You apply it, then you get big jnana. So it's only applied, so it's not just a matter of talk. No one can become Krishna conscious simply by mundane scholarship.

One must be fortunate enough to associate with a person who is in pure consciousness. A Krishna conscious person has realized knowledge by the grace of Krishna, because he is satisfied with pure devotional service. By realized knowledge, one becomes perfect.

By transcendental knowledge, one can remain steady in his convictions. But by mere academic knowledge, one can be easily deluded and confused by apparent contradictions. It is a realized soul who is actually self-controlled, because he has surrendered to Krishna.

He is transcendental because he has nothing to do with mundane scholarship. For him, mundane scholarship and mental speculation, which may be as good as gold to others, are of no greater value than pebbles or stones. So here we're seeing is this aspect.

I just want to go through this quickly because the two connect. Is that here we're seeing is that the senses, the sense objects, whatever one would take a value, right? You know, so the Brahman aspect and then the values within that. That is seen, so that's realized.

So that means one's situated in the yoga ruta, right? And now this next, let's see the next level. A person is considered even more advanced when he regards honest well-wishers, affectionate benefactors, the neutral meditators, the envious, the friends and the enemies, the pious and sinners, all with equal mind, treating everyone as part and parcel of Krishna. Verse 9, Srila Prabhupada explains in a Bhagavad-gita lecture.

We have relationships within this world. Someone is my very good well-wisher. Someone is my friend.

And someone is neither friend nor enemy. There is somebody, madhyastha, mediator, and

someone actually doing some good. When you are on the yoga yukta, when you are on the platform of transcendence, these distinctions, this friend, enemy, sadhu, saintly and sinful will disappear.

No more. We are just acting. Disguised as father, mother, wife, child, friend, enemy.

In a drama, each plays a part. But offstage, we are all friends. On stage, I will say, oh, you are my enemy.

I shall kill you. And so on. But when offstage, we are friends.

So now this takes it into the actual personal feeling. Why are they? Because it's not just that they are souls. That will be the previous one.

But here is you're seeing them in a relationship. Relationship with Krishna. Because relationship with Krishna.

You see, you understand? So this is going to the Bhagavan platform. Like that. Does that make sense? So this means you have these two distinctions.

So both are considered advanced. So that's fair. So one is working on the transcendental platform.

But the one, you are more concerned with the qualities and the senses, sense objects and things like this. What is the value and all that. The other, you are dealing more, it's relationships that you are seeing the equal.

Because you've already gone beyond. You don't care about the stuff anymore. Because these other things are the situations.

In other words, you're not distracted by material situations. Or what you could gain in those situations. But notice it's still about yourself.

But the next one is then it's with the soul. With the individuals. So you've gone beyond the worrying about the situation and what you can gain from the situation.

Basically Brahman, you could also say Paramatma. Like that. Because it's going to be what means you're going to act on the senses.

It will be more based on that. But in other words, it's coming from yourself to more based on relationship. You know what I'm saying? Relationship, of course, is there because you're dealing with sense to sense object.

But you're dealing with higher levels of rasa. Like that. So the Vaikuntha element of Vaikuntha rasa is becoming more apparent.

Otherwise, the others you're looking at the Swargiya rasa and the Parthiva rasa. I don't know if

you're familiar with these terms. Rasa is one thing.

But it's just a matter of what its medium is. It makes it superior or inferior. So Vaikuntha rasa means it's relationship with Krishna.

So the rasa based on interaction with Krishna and the devotees based on Krishna. Swargiya rasa means heavenly. Which means emotion.

So good qualities, good deeds, good doing, all that kind of. So the taste that's gotten from the proper performance of one's prescribed duties. That emotional platform.

And Parthiva rasa means earth. Means just the senses and the sense objects. It's the same thing.

Like that. Does that make sense? Basically, you could say that for us. Means you'll be able to find this within other yogis.

Though they'll get to these higher principles. But they won't actually get to the Bhagavan platform. Because they're only dealing with Paramatma.

So there will be an element of just seeing the relationship that everybody's there. But it's still in the same level. It's a more advanced aspect of the same thing.

Meaning that you're simply seeing energies and things like that. But this may be more dynamic and that's more static. But it's still just seeing the energies.

You understand? But how Prabha's describing it, it's a drama. In other words, everyone has their part. The soul is not actually a husband or a wife.

But the soul plays that part because either that is... In the beginning, that nice karma, one's doing it because one has attachment in that way. But he gives that up. For Krishna's place.

So he follows scripture and does it like that. But he has an interest in the experience, the emotional experience that comes from acting as a husband or wife. Right? Does that make sense? But here what Prabha's talking about, there is no interest.

But the point is you have to serve Krishna. You have to be in a situation to do it. So if you find yourself in as a grhastha, then that will be used.

You're in a drama. It doesn't matter what part you get. You're going to play your part.

The point is the flavor of the drama, right? You're pleasing the audience. Does that make sense? Like that. So you're pleasing Krishna.

So you play your part in the drama. Because Krishna has created the social system. So therefore you take your part.

Does that make sense? So we'll end with that, at least, for Gita. And we'll continue with the...
Upadeśa-mṛta, right? Okay. Om Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma,
Hare Rāma, Rāma Rāma, Hare Hare.