

2010-12-16 BVPS BG 7.19-7.26 Worship of demigods

Sahana bhavatu, sahana obhunaktu, sahabhir yam karavavahai, tejasvinavadhi tamasthu mavidvishavahai. Om shanti, shanti, shanti, om jaya sri krishna, chaitanya, prabhu vidyananda, sri-advaita gadadhara, srivasari, gauravakta, vrnda, hare krishna, hare krishna, krishna krishna, hare hare, hare rama, hare rama, rama rama, hare hare. We're on the bottom of 14, no? Yeah.

The phrase, vasudeva sarvam iti, from verse 19, means that Krsna is everything because everything depends on Krsna for His manifestation and continued existence. This is confirmed in Bhagavad-gita, 11.40, when the Lord is described as sarvam samap smoksi tato si sarva. You are all-pervading, and thus You are everything.

One should not, therefore, interpret this statement to mean that only Brahman exists, and everything else is illusion. Brahma satyam jagan mithya. So this, this, so Krsna is everything and has more than just the Brahman element.

Brahman aspect is there, right? But we see is that, the point is its manifestation also is because of Krsna. So this manifestation is there because of the desire of the living entities. So that means according to their karma, there'll be a manifestation.

And then the other aspect is that why it's working. It's manifested because of how Krsna's entered it. So Him and His internal potency, how they're inside the object that gives it its potency, that makes it attractive, makes it workable, you know, makes it functioning.

That is also very special. So that's actually, it's Krsna that makes everything work. So it's more than just, you know, He's entered in this and that.

There's the actual dynamic interaction of things. Right? Does this make sense? So that kind of element then is important because if you see that, then you're not just stuck on just the Brahman element, but it's that Krsna's interactive. And through that interactiveness, then one can see who's interacting, it's the person.

So when the person's interacting, that's what's going to make it, you know, dynamic for us. Because unless you get it up to the Bhagavan level, it won't be, how you say, sustainable. The other aspects will drop back because the living entity can't just function on just sat or just sat and cit, there must be ananda.

That ananda comes in relationship. Yes? This statement, brahma-satyam jagad-mityam, is that a Vedic statement or is that written by Shankaracharya? Brahma-satyam jagad-mityam. I would expect it could be His, but it could also be a Vedic statement.

I'm not sure. Most of His other statements are from Upanishads. You know, like before, I forget where, but all... Mahavakyas.

Mahavakyas. They were all given. Sarvam kalabhidam brahma.

Yeah. It means they were all given all at once. But all of those are all the things that He bases His whole philosophy on.

Brahma-siddhi. Yes. All those.

So I would expect that this is there because brahma means, in other words, transcendence is real and the material manifestation is illusory. That's because what's manifest is actually Kṛṣṇa. It means He makes it so that it looks like something that is usable because He's in the thing.

Therefore, it acts in the way that we will say gives it value. But it's Him that gives the value, not the dead matter. So that's the point.

But that doesn't mean that jagad-mitya means it's false, it doesn't exist, it's illusory. The illusion is that you think it stands on its own without the Lord. In other words, the Lord stands on His own and the material world has value because of its connection to the Lord.

So if you think it has value without the connection to the Lord, that's illusion, that's jagad-mitya. So they mistake what illusion means. That's the problem, is that their definition of illusion doesn't work because if it's not there, then why is everybody so worried about it? Because if everything's already Brahman... See, this is the difference between the brahmavadi and the mayavadi.

The brahmavadi, it's all Brahman, so there's nothing to worry about. It's all perfect. The mayavadi is, it's all Brahman, so all this is illusion.

So we have to get rid of the illusion, then we have to go back to the Brahman. But if everything is Brahman, where is the illusion? Where is the separateness? You know what I'm saying? So it's just... It's a purely mundane philosophy, the mayavadi. The other one is transcendental, but it's just not that developed.

So they understand the element of Brahman and everything's perfect, but they don't get into the element of the... What do you call it? The interaction that will be there from Paramatma and then the ultimate reflection of the spiritual world that comes from Bhagavan. So they are in the transcendental platform. But they're not worried, they're not saying, well, I and you are all the same, like that.

It's all Brahman. That's all that's important. So whether there's variety in it or this or that, that doesn't matter.

It's Brahman, so they're situated in Brahman. That's why they're not inimical towards the form of the Lord. Well, the mayavadis are, because they say any form, any relationship, any interaction, any results, any situation, everything is all illusion, it's all maya.

That's why they say they're called mayavadis. Their philosophy is that of maya. You know, so there's a trick.

It's a trick by Sankaracharya. They seem very intelligent, but they've been tricked. Is that okay?
The jnani surrenders to the Lord after many, many births.

This is in contrast to the prema-bhakta described in Bhagavad-gita 12.6-7. From Krsna is the swift deliverer from the ocean of birth and death. Srila Prabhupada explains in the Bhagavad-gita lecture 7.18, New York, 1966. Now, this research work about the science of God has to be carried out for several births.

Bahunam janmanam ante, after many births. God realization is very easy, and at the same time, it is very difficult. Easy for those who accept it as truth, and difficult for those who are trying to understand by knowledge alone, since they still have to find their faith after they finish the research work.

That may take many, many births. An intelligent man can do it immediately. One understands that ultimately I will have to surrender to the Supreme Lord, and that the Supreme Lord is here, personally speaking, Bhagavad-gita, so why not surrender immediately? If ultimately, after many, many births, I have to come to this point and surrender, why should I put myself to such difficulties for so many, many births? Why not surrender immediately? If we take up this principle, this intelligence, then God can be realized in one second.

But if you don't, then go on with your research work for many, many, many, many births. Truth means understanding Krishna, His position, our relationship with Him. So then taking up that mood, that spirit of service, then very quickly one can become self-realized, even here, in one moment.

But if not, if you're going to try through your intelligence to figure it all out, and that alone is all you're going to use, then it's many, many, many, many births. And they're probably just saying that just so you'll be enthused to try, like that. Because otherwise it's mentioning that the yogis can drill their respiration, pranayama, for millions of lifetimes and still not see the effulgence off the Lord's toenails.

So what about jnanis? So the yogis are meditating on Paramatma, still they're not actually going to get that darshan. Generally the jnanis reject the material existence as bitter and troublesome and try to realize that they are Brahman, the Absolute Truth. Even if they obtain sayujya-mukti, they cannot sustain this position, but will again fall down to the material platform.

Thus they remain always in the duality of iccha-dvesha, desire and hatred. Because they hate the material world and they desire the Brahman. So it's still duality, it's still material.

But unfortunately maya covers their intelligence, they can't see this. I think just because they're talking about Brahman and the material, that means it's all one, but they haven't understood it. All their discussions are all about two, like that.

So it's a problem. On the other hand, the devotee described in verse 19 is above such dualities. He never experiences any bitterness in the material world because he sees everything in the

world and the world itself in connection with Krishna.

For him, quote, this world becomes transformed, surcharged with the existence of Krishna in everything. The illusory potency recedes into oblivion and this world takes on the characteristics of the spiritual world, Vaikuntha. So this is the point is that spiritual is covered, that's why it's called the material world.

But the point is, if everything is Brahman, then the dead matter is also Brahman. It's just inferior Brahman, that's all. But the point is, is the person who manages the external and the internal is the same person.

In other words, if you're an illusion, that's called maya. If you're not an illusion, that's yoga maya. So if you see everything connected with Krishna, everything is surcharged because Krishna is in everything.

It's all happening, it's all Krishna. So therefore, there is no material manifestation as such. You're dealing with the spiritual world.

It may manifest through the inferior nature, but what you're dealing with is spiritual energy. Does this make sense? Very, very important point. So the devotee immediately becomes situated on that platform because he's willing to see the Lord, while the others are not trying to see the Lord, they're trying to get rid of everything, right? Well, this is not transcendental, this is not, this is not, this is... So then, supposedly, when they get rid of all the material, what will be left is the spiritual.

So in one sense, that... Can you say proposition? I guess that proposition would have some truth in it, in that if you remove the illusion, then what's left is transcendental, right? So in this way, they're saying it's been covered, right? Which is interesting because technically that's against their philosophy, right? Because their philosophy is that there's transcendence and then there's illusion, right? So the manifestation that's here is not a transformation of Brahman into something else, right? Which then, therefore, can be transformed back. It's just illusion, so you have to get rid of the illusion, and then there'll be Brahman, right? But the point is that if you get rid of it and then there's Brahman, that means Brahman was always there, so then it's just the covering, right? And so then this is just a transformation of one's thinking, one's perception. And if one changes that back, then one will see things as they are, right? But they think that means then everything disappears.

No, all it is is your vision is illusory, right? You're seeing through the eyes of illusion, but it's not that what you're seeing is illusory, right? That's where they make the mistake. Does that make sense, right? So even there, underlying, they're still, they can't get away from real philosophy. So even though they talk this, they'll be talking correct things, but they themselves are in complete illusion about what they're talking.

You know, this is the fun stuff, right? You know, because like the Acharyas can take something

that someone says and find what's the underlying truth and then speak on that. But the person who's speaking that, like Sisupala, all those insults to Krishna, then they have underlying truth. Like he says, you know, one of his complaints is that Krishna has no varna, right? You know, he's in Vrindavan, he's a vaisya, right? He comes to Dwarka, then he's a kshatriya, right? Then he's driving a chariot for Arjuna, right? And stuff like this, so he's a shudra.

You know, how do you tell who this guy is? You know, like this. You know, he's doing all these different things. So someone who doesn't have a varna is considered an outcast.

So that's his point. But then the Acharyas say, yes, this is true. He doesn't have varna because he's beyond.

He's the origin of this, but for his pastimes he takes these different parts. So then they take it as all this glorification because they see underlying what he's saying, right? So by someone seeing him that way, they get benefit from it. But Sushumpal himself doesn't, you know, specifically get much benefit.

So therefore one shouldn't take up his path. No, but it's all Krishna. That was the underlying truth.

Yeah, yeah. Okay. So the world becomes transformed, right? That's very important, the word transformed.

It doesn't just disappear. It's transformed. It still remains.

Because the Mayavadis, when you have that realization there is no material world, just disappear. But then if that was true, they'd be able to walk around freely because they're just walking in the Brahmajyoti. You know, they wouldn't bump into anything.

But somehow or another they still, you know, have that problem of having to walk through a door and, you know, stuff like this. The world becomes transformed. Surcharged with the existence of Krishna.

Right? So that transformation is whether you see Krishna in it or not. So it's surcharged for us. It already is like that.

But we're not unable to perceive it. So then for us it becomes surcharged. It transforms because it already is in that transformative state.

The illusory potency recedes into oblivion because that's material. The illusory potency means you see it different from Krishna. So that just disappears.

And this world takes on the characteristics of the spiritual world by Kunta. But it's just manifest for a short time. But the principle of it, it's working and all that, its results are eternal.

Such a pure devotee of Krishna is not selfish, thinking he alone will enjoy the benefits of

surrendering to Lord Krishna's lotus feet. Rather, he tries to attract everyone in the world to Lord Krishna. And thus, by his effort, he becomes known as a mahatma, a magnanimous soul.

Such magnanimous souls are truly rare. Renunciation through wisdom. According to Srila Visvanatha Cakravarti Thakur, Arjuna next asks a question.

Right? So in other words, he sees like this and then he'll give this to others. So that's the point why the ghostly Anandi is considered the better position. Because if you can see like that, help others see like that.

According to Visvanatha Cakravarti Thakur, Arjuna next asks a question. It is understood from what you have said that sarkama-bhaktas, because they worship you, the Lord, who responds to them, become somewhat successful. But what happens to those who have material desires and worship the devas with the desire to remove their suffering or gain material pleasure? So in the note.

So the sarkama-bhaktas are somewhat successful because of their worshipping the Lord. So in the note. Because they worship the Lord, the sarkama-devatas achieve their respective goals.

And after that, they attain liberation in the form of salokya. So they're receiving their goals, it's still interacting with the Lord. But the problem is, is they'll think what they're gaining, the material object, the material situation, that's what's of value.

What they miss the point is that Krishna is interacting with them, that's what's of value. And of the item that they wanted in the first place, the only thing of value in it is Krishna also. So the only thing that's of value anywhere and anything is Krishna.

That's all. Dead matter isn't of value. Because today it's something special, tomorrow it's something else.

Does that make sense? You have an old watch, right? Let's say from the 50s, a gold watch from that time, some big company. Now if we show it to most people, they'll go, that's pretty ordinary. Like that.

But if you show it to people who know watches, they'll go, wow, where did you get that? That's so rare, that's special, it's worth tens of thousands of dollars. But if you show it to some kid, hey, you want this fancy, modern kind of plastic watch or this old kind of funky gold thing, they'll probably take the plastic one. It's more up-to-date, it's more happy.

But they don't understand what's there, what value is there. So the point is, but when you explain it to them, hey, this is solid gold, this has all these things in it, the way it's done, it's all handmade and all these things, and then you start, oh, okay, then you start to see its value. Does that make sense? So that's the point, is by knowledge, by education, you see the value of something that's actually there.

So it's not that it wasn't always valuable, it wasn't that Krishna's not already in everything. It's just we start to learn and see that. Otherwise, before that, we're not seeing.

Does that make sense? Okay, so now, okay, so in making the demigods, so what happens, okay, the devotee is something, even the sakham, they get benefit because of their interaction with the Lord. And then if they remain on that platform, then they'll go to the same planet as the Lord. Right, like that.

So then at that point, then they can start to develop the relationship. But what happens to the demigod worshippers and other such persons? The demigod worshippers are neither among the four types of impious men nor among the four types of pious men listed in verses 15 and 16. The next four verses will describe them.

So this is a very interesting point because we say there's this four and that four and that's it. But no, then there's also the demigod worshippers. Because they're pious, but they haven't surrendered.

Right, and so they're not impious, they're not going against the supremacy of the Lord or anything like that. They're accepting the shastras and doing all this, but they still haven't come to the point of surrendering. So in other words, there are pious persons who haven't surrendered.

Then there's pious persons who have surrendered. Then there's the impious who don't surrender. Verses 20 to 23, the demigod worshippers.

In verses 15 to 16, the Lord described those who do not surrender and those who do surrender to Him. In verses 20 to 28, He will describe those who surrender but not to Him, the demigod worshippers and the impersonalists. The pious people who are very fortunate worship the Lord for fulfillment of their material desires.

As stated in Srimad-Bhagavatam 2.3.10, a person who has broader intelligence, whether it be full of material desires, without any material desire or desiring liberation, must by all means worship the Supreme Whole, the Personality of Godhead. That means if anyone's smart, this is what they'll do. Because if they don't do this, they actually will never get what they're looking for.

They get a glimpse, but it's not sustainable because the Lord's eternal. So only by dealing with Him is anything going to be established and be sustainable. So even if you want material facility and liberation, still you have to get it from the Lord.

But because you're doing it in the process of gaining it from the Lord, as you're gaining it, you will give up that desire for it. And that will either be willingly or not as willingly. So better willingly because otherwise the material energy has her ways.

Those whose intelligence is weakened by strong material desires do not surrender to the Lord

but to the demigods. Such persons have sufficient piety to understand that there are higher authorities in the universe and that they are dependent on them for the fulfillment of their desires. However, they cannot grasp that the Lord is the supreme controller and the very source of all these authorities.

Because the demigods will deal directly with the material desires. And that's all, but the Lord talks about devotion and surrender and all that. So that's not necessary in the demigod.

So you can go to the demigod, just worship them and get your material facility. But the problem is what they're not seeing is that facility is coming from the Lord anyway. So the demigod has to go to the Supreme Lord.

And if you don't deserve it, you're not going to get it. So then the point is that by serving the Lord, you will get that. But at the same time is whatever material facility you want, it doesn't actually have much meaning in connection with what comes by devotional service.

The happiness of devotional service, there's no comparison between the material and that. So the point is that you're getting something higher, but that means that surrender and that. It means to worship the demigod and perform whatever sacrifice you have to do, there is some surrender, some commitment, some endeavor, but you only get a partial result.

But if you see it in connection with the Lord, then that result becomes transcendental. So then if you increase that, then you get much more. But you have to be convinced.

That's the point. They don't understand this. It's not that they understand it and reject it.

Then that would make them a Narada. It's just they don't know. They innocently think, yes, it doesn't matter.

This is the way to do it. So they have faith and authority. But they don't.

Does that make sense? Yes. Would this person sometimes be characterized as mudhas? As mudhas. Not necessarily.

You get more of the idea. It means you would have that aspect. But mudhas more is he doesn't see beyond just his work and the results of that work.

Now he can live comfortably and peacefully with the family. So all he sees is his work and his family. That's it.

Or his personal life, whatever it may be. You know what I'm saying? That's it. That's all there is.

So that's a mudha. Let's say like Howard Hughes. That would be a very wealthy mudha.

All there was was his work and his money and his life. That's it. There was nothing beyond that.

Nothing higher. So here it is. They accept authority.

So this is the element that makes it so easy for the Western mind also to go against the demigods, the worshippers, to berate them so easily and know so strongly what to say. Though impersonalist, not necessarily. Because they're accepting authority.

The Western mind tends to not accept authority. They have authority issues. So therefore, demigod worshippers automatically become someone you can speak against.

But impersonalist is harder because of our contamination with that. You know what I'm saying? In other words, that the demigod worshipper is going after material facility, that we can relate to. But that they go to the demigods for it, that's the part we don't relate to.

Therefore, we can say this is nonsense. You know what I'm saying? Yeah. You know, just like, what do you call it? I can't remember the name.

It's a special name. Misogynist. The misogynist is very easy for them to speak about how women are such nonsense and this and that.

Does that make sense? So that's the point. Does that make sense? No one knows what the word means. Misogynist means someone who doesn't like women.

So it's very easy to go, yeah, you know, women are nonsense, this, that. So they appear very renounced. That's the point.

That's what we're saying here. So it's very easy for all the Hindus, yeah, worshippers, they're all nonsense, this and that. But they follow the Vedic culture and do accept authority.

That's not a bad point. But we'll throw everything out because we don't like authority. So that's the point one has to be careful.

So that's why he's brought up the question. You get something? They brought up the question is because they're accepting authority, they're pious and all that, but they seem to be in a different category. Because they're not like the sinful people because they're accepting authority.

Because these others, they don't really accept authority. Asura means he is the authority. The Mayayipatigya, he is the authority.

The Narottama, he's the authority. Or the Muda, he doesn't even know about stuff like that. Because all he knows is that he works, he gets paid, he goes home, he has, you know, he eats his beans on toast.

Right? So everything's great. Isn't that why God made the East End? Yes? Hmm. Is it a contamination? It depends how people see it.

See, if you only have Krishna, it doesn't matter how you see it, you have Krishna. But if they have more, then it's a matter of how do they see. Why do they have these other personalities?

What's there? What's the game? So then that would be a contamination.

But the point is, is if it's, you know, Shiva is the greatest devotee of the Lord, so you're worshipping the Vaishnavas, and he protects, you know, the deities and the place and all that. Then that has some validity. But if it's simply, you know, or, you know, he is the Lord of false egos, so by his grace one can be freed from, how do you say, you know, the false identity of being the controller and enjoyer.

It means, in other words, giving up the purusha bhava. He's purusha, and by his grace one can give that up. But that's there because it's coming, so that's there if one wants to recognize that, and one wants to put in that effort.

At the same time, it's Nityananda Prabhu. He's the source of him, because Sankarsana is the source of Mahavishnu, and therefore of Sadashiva. And so by Balarama's grace, by Nityananda Prabhu's grace, then one is able to become freed from material desire.

So that just doesn't mean that the desires go away and I'm still the Lord of all I see. It means that the reason the desire goes away is because I'm not the Lord anymore. That's a different concept.

Because generally we want, all my mind will not bother me, and this and that, and I'll just peacefully be able to go on being the Lord of all I survey. No, but the point is you have to give up that concept. That's where the problem comes from.

Does that make sense? So you'd have to see why they have these different persons. Why do they have Ganesha? Why Ganesha? How does he function? Brahma Samhita then points out is that Ganesha is able to remove the obstacles of the universe because he keeps Nrsimhadeva's feet on his head. That's the only reason.

It's not because he himself can do that himself. Does that make sense? So one has to be very careful how that's there. Because we respect the demigods, we don't worship them.

Does that make sense? So that's the thing. So Shiva is established as a devotee, but the other demigods aren't specifically, though technically they are. But that's generally not the reason people worship.

So one has to see, be very, very careful why. What's the reason? Does that make sense? So in other words, as one matures and one becomes more developed, then one has to also develop the Krishna consciousness. Otherwise, one only takes the cultural aspects and even that just as one pleases, then what's the difference between that and the Hindus? The point is, is because the Hindus have a culture but no philosophy.

We have a philosophy, therefore our culture should be brought in line with that philosophy. Because the culture is the manifestation of the philosophy. And the philosophy guides the culture.

So if they can't explain it, then what's the meaning? Does that make sense? Because the point is, is even there are some, it's still only Krishna. These are just various manifestations. But if they see it as separate, then that starts to become a problem.

Is that okay? Yes. Why is it a seva aparad? The point is, why are they worshipping the demigods? Why would you worship the demigods when their source of power is Krishna? You know what I'm saying? Let's say we worship this pillar because it's very strong. But what's the strength of the pillar? It's Krishna, so therefore you worship Krishna.

You don't have to worship the pillar. Does that make sense? And the other aspect is that the demigods are one aspect. So the problem comes is that if you worship the demigods, then what about the other demigods that you didn't worship? And so there's 33 million of them.

So how successful are you going to be at doing puja to 33 million individuals? It's not going to happen. So it's even amongst themselves it's offensive. So that's the problem.

But if you worship the Supreme Lord, they're automatically worshipped, so there's no separate worshipper. You see, it's that we respected demigods don't worship them, right? Like that. But we see in the Sri's, they won't even respect them.

You know, it's no question that they'll even offer any respect. There's the Lord and that's it. So they don't have these distractions.

The demigod worshippers want to gratify their lust immediately and think that for certain purposes the demigods are better than the Supreme Lord. They follow the rules and regulations for demigod worship according to their own particular nature. Unfortunately, their acquired nature makes them averse to the service of the Lord.

Srila Baladeva Vidyabhusan comments, Krsna says, *krta-jnana* means people who have lost all intelligence. They thus worship the devatas. They follow particular rites, *tam tam niyamam*, controlled by their individual impressions.

prakritya-svaya. This means that their impressions are such that it makes them opposed to surrendering to Me. So, technically, like you said, they do fall into that, but you have to analyze what's there.

Because they are opposed. So then, whatever, they'll fall. But at the same time, it's basic because they think that the demigods will give a better result than Krsna.

You know, so... But by working in that way, they position themselves as opposed. Because they don't want to worship Krsna. Yes, you're letting go of your identity as Lord of the... Yes.

That's... So this way, it appears you can keep it. Still. But they're willing to be... They understand, I'm a smaller Lord than the demigod.

He's a bigger Lord. Yes. Of? Yeah.

I would expect this part probably to go to the roots. But just even like offering obeisances, one of the angas is the mind. You know, the mind has to be... Yeah, automatically you'd be distracted.

Yes, that's a good point. You understand? Good point. You know? So... So, because worship means you're going to be absorbed in thinking of and contemplating that particular deity, then, if it's someone other than Krsna, then your mind's going to be distracted and thinking of them.

So you won't be thinking of Krsna. So, practically speaking, you're not involved in Krsna. Because you think they're going to give, not Krsna.

So, inherently, you position yourself as inimical. Like that. So there's, you know... So probably what is here is that the four kinds of sinful persons, they're, you know, directly or dynamically inimical, while the demigod worshippers are indirectly inimical.

Tormented by unlimited desires, such persons become polytheists and anxiously worship many different demigods to achieve various purposes. They cannot comprehend that by worshipping Lord Krsna, one automatically takes care of all other supplemental duties. A prophet tells a story.

He went into one man's house. It was during World War II. And he had, like all Hindus, you know, millions of pictures of demigods.

He always had a picture of Hitler. Right? And he asked, you know, why him? He says, because of him, then, there's the war. And because of the war, I'm making so much money.

So, you know, he's also respecting him. He's good for business. The sakham devotees who worship the Lord for material purposes ultimately attain the salokya-mukti.

But those who worship the devatas because of the desire of immediate happiness stay in the material world. That means sakham means you're connected to Krsna. So that will move you forward to the transcendental position.

But the demigods you'll never get out because you just want the temporary results while the other you're working with permanent results. The Lord who is the Supersoul makes the faith of the demigods worshippers steady so that they can devote themselves to such demigods to fulfill their material desires. In actuality, the benediction of the demigods is bestowed by Krsna only.

Srila Prabhupada explains the renunciation through wisdom. The demigods do not possess any independent powers. In fact, they do not wield enough power even to invoke respect for themselves.

That is done by the Supreme Lord. Lord Krsna's partial expanse in the Supersoul resides in everyone's heart. And it is He who instills one's heart, faith and respect for the various

demigods.

So even one's faith to be involved in something other than Krsna, Krsna Himself still has to do. Because why? You'd have faith in something. Because of its potency and that, but still, the demigods' position is Krsna's potency.

Their ability to do anything is Krsna's potency. So therefore, to have faith in them, it's still as Krsna's potency is going to give you that. Someone can have faith in so many things, but still, Krsna's giving that.

So it might, since that's the case, you might as well surrender to Krsna and have one's faith in Krsna Himself developed by Krsna's grace. Because these other things, you may say, well, this, you know, is so much more obvious. But still, that's coming from Krsna.

So the illusion we think it's not, you know, stands on its own. Yes? Can you explain how the gopis worshipped Katyayani and Surya and how that followed? Why were they worshipping Katyayani? For a husband, just any old husband, some bag of mucus, bile and air, you know. We just wanted... But it should be put together nicely.

Right? Huh? No. Then? For Krsna. So in other words, it was connected to Krsna.

So their going to Katyayani is that if she can give Krsna, then like that. So that's its connection. What were they doing with Surya? Surya, that they go as... That would be... Oh, I see.

The direct would be is because when they go to do the Surya worship, then they need a pajari. Right? And then Krsna takes the form of a... You know, He dresses up as a brahmana pajari. And therefore, He does all the rituals.

So in this way, then, Satila is encouraging, you know, Radharani to listen to the pajari and do what He says. You know, He says so many mantras and that. He's, you know, because He's using hidden language.

It's called chala. It means that you have... Words always have synonyms. Right? It means that one word can mean many different things, you know.

Or many different things can mean one thing, you know. So He will use the mantras in such a way that He's talking about His relationship with Radharani. But the terms He'll use sounds like He's doing worship of the sun-god.

Right? So that would be the one element. The other is that the sun is Radharani's deity, who She worships. But that sun is... What are we saying? In the Brahma Gayatri, the sun is the potency of the sun.

That is important. So this potency, that is the element of Brahman. It's the qualities.

Right? So that means the energy of the Lord. So that means who's the energy of the Lord?

That's Her. Right? She's not going to be worshipping Herself, so they worship in these forms like that.

So in other words, there's a non-difference there. The effulgence of the sun is actually the internal potency. Does that make sense? But otherwise, then you have another example of where Krishna and the cowherd boys and that are coming back after, you know, their afternoon pastimes.

And so when they're coming back, and they're still out in the fields, then while they're coming, the different demigods come down and, you know, offer their prayers to Krishna. And then, you know, so the cowherd boys, because they've been taught properly how to behave, so they're quiet and everything, and the demigods finish and they leave. But after they're gone, then they start joking, Hey, did you see the guy with four heads? Yeah, that's nothing.

You see the guy with a thousand eyes all over his body? You know, what about the guy with the elephant head? You know, so they go on, they're goofing like this. So there's also that element, too. Because they're also, they're all the source of these persons.

That means if you have, you have Krishna and his energy, right? So that complete is Svarupa Shakti, right? So the specific manifestation is Radharana. But at the same time, then she expands into the astasakis, which takes all the eight directions. And then they're going to expand and expand like this, but then you get down to Vaikuntha level and then down to the material world.

And so all your deities are in those different directions. So that means their potency is coming from that particular gopi. So like that.

So it's just a matter of, it means like, if you notice that the prayers on that Caitanya-caritamrta was talking about Lord Nityananda. In one verse, it's talking about Nityananda, Balarama, you know, Ananta, Sankarsan, the prusa avatars, all in one verse. So they're more than one.

It's not one person, it's just different moods, different manifestations. So you see the one, you see the other. Like that.

So all of them are, you know, are Nityananda. You don't separately therefore worship Mahavishnu. Does that make sense? But in Mahavishnu you see Nityananda, Balarama.

Is that okay? The Lord who is... The extraordinary powers seen in the sun-god and other demigods are in fact the Supreme Lord's powers. Once attracted to these extraordinary powers, an intelligent person will gradually be drawn to the source of that power, the supreme energetic, Lord Krsna. Worship of demigods is indirect, inferior, and unsystematic worship of the Lord, Supreme Lord.

Those who are too attached to fulfilling their material desires are naturally more attached to the energy than to the energetic, the source of that energy. It's unsystematic because all 33

million demigods will represent all the offices of the Lord, so one's not worshiping all of them. So it won't be very systematic.

So you know, sometimes you're worshiping this one, sometimes that one. So who is your deity? What's the common element between them? That you don't see, it's because they're energy, but that energy is coming from the energetic. So by then worshiping Krsna, then that would be consistent.

So the idea is an intelligent person, he may start there, but then he immediately see, well, where does this potency come from? And so then he'll go to the source. But these ones, because they stay with just the energy, you know, that's all. So they're just, they're a very pious form.

And this is why, this is the natural form of what we call karma. You accept the authority of the Vedas, the authority like this, you worship the demigods, but you're only interested in the Shakti. But then some are, you know, worship Mayadeva yourself.

Some only see the manifestation, worship the manifestation, just dead matter. Does that make sense? So you have those who, you know, those who don't see according to, I say, yeah, even you see that, then you have those who don't follow the Vedas. So then, but they're all just dealing material energy, you deal with it properly, you get your result, that's all.

So that's the... Both the demigods and the demigod worshipers are parts and parcels of Lord Krsna. And as such, they cannot act independently. The demigod worshipers are dependent on Krsna for acquiring faith in a particular demigod.

And the demigods themselves are dependent on Krsna for the benedictions they give to their worshipers. So everybody's dependent upon Krsna. You don't get your potency except for if Krsna gives it.

And you don't have your faith to endeavor in that worship unless Krsna gives it. So both parties are still all established by Krsna. If the demigod worshiper becomes a little enlightened about the fact that the demigod he worships is merely a part of the body of the Supreme Lord, that it is the Lord who inspires the faith in the demigod, and that it is the Lord who actually grants the benedictions, then with clear intelligence, he will begin worshiping Lord Krsna directly.

In verse 23, the demigod worshipers are called *alpamedhasam*, or less intelligent, because they believe that every demigod is a separate, independent god. Srila Prabhupada explains in his purport to verse 23, Worshipers of the demigods are less intelligent because they do not know to what part of the body food must be supplied. Some of them are so foolish that they claim that there are many parts and many ways to supply food.

This isn't very sanguine. Can anyone supply food to the body through the ears or eyes? They do not know that these demigods are different parts of the universal body of the Supreme Lord. And in their ignorance, they believe that each and every demigod is a separate god and a

competitor of the Supreme Lord.

But you have to see, if that was true, why would the world go on managed so nicely? And everywhere you go, it's the same kind of manifestation. Because if the different demigods were actually in charge, independently, not dependent on the Lord or anyone else, don't you think that they wouldn't be trying to establish things in their own way? So why is there such consistency in the material energy? You look at material energy, it's consistent. Anywhere you go on the planet, it works in the same way.

It's so consistent. But if actually the demigods stood on their own without the Supreme Lord, why would it be so consistent? There'd always be fighting, there'd always be this and that. We see between them.

There's always some difficulty going on. Somebody's went off with someone else's wife or did this or that. You know, something's going on.

So then there would be something happening. Like Agni got upset once. And so he left everything.

So that's not going to work. There's no fire anywhere, so no digestion. You can't see, nothing happens.

So then of course, okay, okay, okay. Like that. And then he goes back to what he's supposed to do.

But then Vayu gets upset. We saw what happened when Indra gets upset. He sends his clouds and his thunderbolts.

So that's the difficulty. So it's only because of fear of the Supreme Lord that everything goes nicely. Otherwise, if it was up to them, it would be a riot.

It would be an absolute riot. Does that make sense? Yes. No, that's just, it's just what's supposed to happen.

Because they can't do anything outside of, because the Lord won't allow them. See, Krishna allowed Indra to, you know, do what he did only because of the pastime. Otherwise, Paramatma is not going to let these things happen.

Because he has to sanction it. So Krishna sanctioned it there, so he could spend that time with the devotees. Devotees actually wanted to be able to spend all the time with Krishna without not being with him.

Because every devotee, there's a time when they're not with him. Mother Yashoda and theirs, from 6 in the morning up to when he goes out to the noon pastimes, you know, for, it means like to 10, 10.30, like that, she's with him. But then he'll go out to the field.

Then he'll come back in the evening. So in the evening time, then until when he comes back, until he takes rest, she's with him. But, you know, during the night, she's not with him during the day.

Right? You know, the cowherd boys can come in the morning, they can hang out, but they can't play. Right? But it's still okay. You know, Mother Yashoda feeds them, so it's not unfavorable.

Right? But then they can go out and play with Krishna and all that. And then they come back in the evening with him, and then they can hang out in the house. But at night, and then during the middle of the day, they can't be with him.

And the gopis, then they can be with him when he leaves and goes to Radhakund until, you know, the mid-afternoon. And from, you know, the night time until the morning. So then they have the middle of the day and the middle of the night.

But they don't have the rest of the day. So nobody's with Krishna 24 hours. Right? So, therefore, everybody had that desire.

So by the Govardhan Lila, then everybody is able to be with Krishna 24-7. You know, I guess this would be the origin of the term 24-7. Because 24 hours a day for 7 days.

So this is the original 24-7. So then, so that's why Krishna did it. Because otherwise, keeping Indra in place, he doesn't even have to do it himself.

Maya can do that. Like that. You know, so it's, so it's, you know.

Does that make sense? You know, all you have to do is, you know, keep it within the pastimes. As soon as he goes to do that, then the demons will attack. So he's going to pull all his clouds back and go out to war.

You know, so it's, you know, easy enough to distract. Not a problem. Like that.

Does that make sense? Yes. Everything goes down. Because where do the demigods' facilities come from? Sacrifice.

So people aren't doing it. Just like it's said that for every drop of water that falls from the sika of a brahman, then it rains in Pitriloka. So how many brahmans have sikas these days? So that means there's a lot less rain on Pitriloka.

You know what I'm saying? Does that make sense? You know, how many are taking their baths? You know, three times a day. And you know, these things. Does that make sense? So they're affected.

Still, even if let's say you went home and things were just going haywire. Everything. You walk in, can't get the key to work.

You know, you drop the key. This and that. Finally, you get the door open.

You know, and while you're trying to get the last open, then the phone is ringing. You're expecting this phone call. And just as you get there, it stops ringing.

You know, and just then, just as then you turn around, and this is crazy, then that person you never like to drop in happens to be knocking on the door. You know, like that. And so, you know, and we've only been talking here maybe like, you know, a minute and a half.

So is that okay? You don't mind that minute and a half, right? It's okay. Because it's only a minute and a half. So therefore, even if it's a very short time, still it's annoying.

Why does it happen to them? So everybody sitting here are devotees of the Lord, and nothing happens. Everything is perfect right out of the storybook, just like your mother used to tell you, you know. Birds chirping and the butterflies flitting and the sun shining and everything, right? Because you're in the material world.

Material world is a material world. It always acts as a material world. That's just the way it is.

But the point is, is the devotee, by interacting and seeing in the proper way, sees the Lord. And so therefore, because it's the Lord, it's not a problem. When it's not the Lord, then that's where the problem comes.

So it's just like, let us say, there is this particular, let's say, situation that you want. So that situation, what is it about the situation that you like? It's a specific quality. That quality is Krishna.

You understand? Now if that situation isn't exact, it doesn't mean that another quality is not prominent. But you don't see that other quality connected to Krishna. So therefore you suffer, because you're not focused on Krishna.

You know what I'm saying? The other one, you're focused on Krishna in a positive way. In this situation, when it changes, you're not. You know what I'm saying? Does that make sense? So the point is that because it's connected to Krishna, therefore it's not a problem.

That's the point of the past tense. Otherwise, if it's always perfect, it means that every day you got up, the sun is out, and the birds are chirping, and the butterflies are flitting, and everything's so perfect and all that. You know, everything's right there.

The newspaper's already there, and it's been ironed for you properly. You know, and everything's there. People are coming to the door, and you know, man, you know, your breakfast, your this and that, and all that.

How long can you stay there? Right? Just like an example of this. One time, it must have been, I'm not sure when it was. I think it was probably around this, was it this time? No.

A little later. So, went into the New York airport. The whole airport, plastered everywhere, these big banners and that about Los Angeles.

Visit Los Angeles, this and that. You know, they have Hollywood, they have this, they have that. All these different things that you can do in that, in Hollywood, and it'll be so great.

And then, sometime later, I flew to L.A., and plastered all over the airport in L.A. is, Visit New York! You know, this and that, and you know, so many different things. So, that's the point. It means people are, you know, up north, right? You know, you're in England, right? It's raining, it's snowing, it's disgusting on that.

And where do they go? They go to Spain, right? You know, but the people in Spain, where it's always sunny and that, they go to some place where it's snowing and disgusting. Right? You understand? So, that's the point. It's wherever you are, it's just like, you know, oh, hey, let's go visit China.

But for people in China, that's normal. They want to go visit somewhere else. You understand? Does that make sense? You know, so it's the same thing.

Like that. Hey, let's go visit the, you know, the holy land. The people are there, so it's like, you always got to keep watching.

It's not something that's going to blow you up, you know, like that. You know, let's go somewhere else. You know, so.

Does that make sense? Like that. Okay. Yes.

In the Bangalore town, Indra, he played this Govardhan Leela, and then after that, when Lord Krishna went to Indra's planet, he again made an offense with the Parijata Leela. And I'm wondering, if he was in his own abode where not much time goes by, how did he, how was he so foolish to so quickly make an offense again? Why would Indra make an offense again with the Parijata? He taught such a good lesson the first time. I think they don't impress.

But when, what's the first thing that goes when there is material desire? Intelligence. Intelligence, yes. So that's the whole point, is that he's Indra, so that's special, right? And so, and one of the facilities of Indra is the Parijata flower, right? So now, if that goes down to earth, then the humans have it.

And so your position is lessened. The point is this, Indra is the topmost position of those who are attracted by, you know, basically you could say your mundane family interactions. Right? There are those above him that that's not so important.

Like the Vajrapadis are householders, but, you know, higher elements are more important. You know, so being a householder is secondary. But that's the medium that they want to do their activities through.

You understand? So, but Indra is the top of that, so he gets the most benefit, but he's also the most attached. You know, so that, they don't tell you that. Like, you know, you become Indra, then it's so great, but then there's the time when the new Indra can see, the old Indra can see the new Indra coming.

And so when the new Indra comes, then all of his potency goes to him. So he's there bright and everything, he just becomes, you know, just ordinary. And then everybody's looking at the new Indra.

And then he just kind of fades away. You know? But according to the principle, what do you call it? Amara, right? You don't die, so that would mean that old Indras don't die, they just fade away. Yeah, same with the President.

I mean, we heard once, it was a discussion with one of the Presidents after the new President came, and he's just saying is that before that, you know, you just, you know, look somewhere and somebody's trying to figure out what you want to get done or do and this and that, but he says that in the, that inauguration, what's the name for that? There's a special name for that ceremony, but at that point, because the old President has to be there and hand over the things, you know, he gives that ceremony and all that. After it's done, nobody cares about the old President. You know, there may be one or two guys that kind of like bodyguards, but not all the attention is on the new President from there on.

There's no time he can get that kind of potency back or that interaction. It's just wrong. So the point is is that it has so much great intensity in one way, but the point is because it's mundane, the intensity in the other way is just as great.

So because one's only looking for that positive intensity, therefore when the negative intensity comes, it's a disturbance. But what we're saying is when you see Krishna in everything, then it's all Krishna. So it doesn't matter what medium it's coming through, it's still Krishna.

It's still absorbed in Krishna. So that's why then the devotee isn't disturbed in the material manifestation. Not that nothing goes wrong.

It's just they always see Krishna. You know, the Pandavas, things went wrong, but they're only seeing Krishna. And Krishna's coming and visiting them.

He's not visiting Duryodhana. So that's the point. The idea is that everything will become perfect and that will be the thing.

But that's not going to happen like that. Because even if it is materially perfect, we still want variety. So we'll go to something less perfect.

You know what I'm saying? You know, if you're at home, if you're at home and you forgot your gloves or it's cold and your nose is cold and your toes are cold and your hands are cold, you'll say that was a bad experience. But if you go out camping, you say it was great. You know what

I'm saying? So it's how you see it.

So when you go out, yeah, the cold, you know, that kind of thing, and you have that, then you're seeing Krishna in it. So therefore you think it's great. But you're not seeing Krishna when you came out of your house and you're late for the office, so you don't have time to go back and get your gloves, but, you know, it's cold and then, you know, it'll be a bad experience.

Because you're not seeing Krishna as cold. You know what I'm saying? Like that. So that's the... The devotee, therefore, can see Krishna in everything.

Is that okay? The demigod worshippers... Is that where we are? No? The third... Yeah. The demigod worshippers are satisfied with the limited and temporary results of their worship and do not strive for the ultimate solution of the problems of life. This is another sign of their foolishness.

Śrīla Prabhupāda comments in the same purport. The results achieved by the demigods' benedictions are perishable because within this material world the planets, the demigods and their worshippers are all perishable. Therefore, it's clearly stated in this verse that all results achieved by worshipping demigods are perishable and therefore such worship is performed by the less intelligent living entity.

Because the pure devotee engaged in Krishna consciousness and devotional service of the Supreme Lord achieves eternal blissful existence that is full of knowledge, his achievements and those of the common worship of the demigods are different. The Supreme Lord is unlimited. His favor is unlimited.

His mercy is unlimited. Therefore, the mercy of the Supreme Lord upon His pure devotees is unlimited. In verse 23, the Lord rejects the idea that all paths lead to the same goal.

yato mat tato pat Those who worship the demigods go to the planet of the demigods. But Krishna's devotees ultimately reach His Supreme Planet. According to Baladeva Vidyabhushan, Arjuna... Oh, okay.

Okay. So, yeah, so this yato mat tato pat means yato mat means whatever pat, tato means, you know, this, this mat, that path means this, that means means whatever, whatever, whatever path you take, then, then you'll get that result, the same result, you know. So, so they're trying to say it doesn't matter who you worship, what process you do, you all end up at the same thing, you know.

So if that's there, then why follow anything? You could also, but then the problem is they'll have to say, well, that's also good. So then, then you could complain, well, why are you all going through all this trouble and following this guy who's saying all these things? You could also not follow him and do nothing and get the same results, you know. So, the, the, the, Krishna's pointing out here that no, there's a difference.

There's one path. See, this is the difference, is we're saying many paths, one result. Krishna's saying no, one path, many results.

Right, because on the path, there's many places where you could stop, but there's only one, there's only, it's only one path. So there's an ultimate result. Right, and by not following that ultimate result, you're going to end up with something short.

Right. But they're saying, no, whatever you do, you'll end up with the same place. That's, that's, yeah, it's like, you know, you come into the airport and like that, you know.

Yeah, well, you know, where are you going? Yeah, well, you know, you know, what are you doing? Yeah, I'm going to go visit my mom. What ticket do you want? Oh, anything you have, you know. Well, we have one here for Lisbon.

We have one here for Guam. And one for Adelaide. You know, forget the Adelaide.

You know, it's like that. So, you know, everything you go through is that, you know, so, what, what, you know, what does that mean? No one will say, yo, this is fine. Right.

Okay, according to Vashila Baladeva Vidyabhushan, Arjuna now asks a question. Well, if the Devatas are your bodies, then worshiping them should yield the same result as worshiping you directly. So he's made the point, if we say the demigods are the Lord's body, so therefore by worshiping them you should get the same result.

Right? So that's why they say it's all one, so it doesn't matter. If everything is all one, therefore by worshiping anything in this oneness, you'll get the oneness. But, but the point is, is they don't understand is that there's a person.

Right? And if this oneness is illusion, then why in dealing with illusion that will give you transcendence. Right? So they're saying is that the, the, you know, your individuality has come from illusion, and your liberation will come from illusion. Right? So it's like, philosophy's not very, you know, he's made them into shaktas, right? Now what, Lord Shiva's made them all into shaktas.

Now, on one good point, one means, of course, people want to be distracted like this, but what would be one good point that he's established here? You know, you could say on the cultural platform, the social platform. No? Okay, let us bring it a little closer. What about, what has he done that would be very beneficial for his family life? Everybody worshiping his wife.

He's got everybody worshiping his wife. She'll be happy. I can't complain about that.

So we should learn something here. So it's not wrong, right? Is it wrong that a husband makes his wife's social position that everybody respects her? No. So you can't say, well, why did he do this? This is nonsense.

Hey, it worked for him. That's another thing, but here's their respect. So, you know, like that.

So he's trying to bring it to a higher standard maybe. The Lord answers, those who have scant intelligence, alpha-meta-sum, and worship devatas, considering only the particular devata, not understanding that the devata is my body, obtain only scant temporary results. Those who worship the devata with the understanding that the devata is my body, not being of scant intelligence, obtain infinite, eternal results.

This is because the worshipers of the devatas go to the devatas who have limited enjoyment and limited lifespan. But my devotees attain me and attain infinite, indestructible results from worshiping me whom I'm endowed with eternal, infinite form, qualities, and powers. This is Baladeva Vibhushana's commentary on Gita 7.23. So, in other words, those who see the demigod as separate, then, you know, their results will be temporary.

At best, they'll go to the demigod. But those who see that the demigod is representing the Lord, actually is part of the Lord's body, so, therefore, it's the Lord who's doing it, then are worshiping the Lord. So, it appears that it's through the medium of the demigod, but they're thinking of the Lord.

Does that make sense? Like that. So, that's the point. You know, it's just like, let us say the mom, the mother is making some clothes for the child, right? She has great affection for the child.

Who's making the clothes? Hmm? Oh, it means, or let's say she's arranging it. Someone else is making it. Right? The tailor's making it.

But when she sees the tailor, what does she see? A tailor? No, she sees the child. Because through the tailor, you'll get your work done for the child. So, in other words, in the same way, as you worship the demigod, but you're seeing Krishna.

So, therefore, basically speaking, the devotees won't bother. As someone who starts there and then has this understanding, then they'll move from that into worship of Krishna. Right? Because they won't, they won't continue in this way.

Yes? When the Vedic verses glorify the demigods, are they to be seen in this light? When they're glorifying the demigods, the Vedic verses, yes. Because the potency that is there is Krishna. Krishna is the king.

You know, he is the forefather. You know, he is the, you know, administrator of justice. You know, he is the controller of all the elements.

You know, it's like that. So, all the verses are talking about Krishna, but they're using these names. And then, so one could take it that it means the particular demigod for those who are less intelligent.

But for one who's not less intelligent, then he understands they're talking about the Supreme Lord. Verses 24 to 28 describe another category of less intelligent men, the impersonalists. It's like the, what do you call it? You know, what is it? If someone's saying something about, you

know, what do you think of Mayor Baba? I don't think about him.

What do you think of Ramakrishna? He's another rascal. You know, so, so like that. Verses 24 to 28 describe another category of less intelligent men.

The Lord described the demigod worshippers as less intelligent, *alpameya da san*. The impersonalists are described even less charitably as *abudhaya*, unintelligent. *Alpameya da san*.

Mey da san means intelligence. So, *alpa* means small. So, small intelligence.

You know, so something is there because they're at least having a higher authority, worshipping, they have the rituals, there's activity, there's action and result, there's individuals, right? You know, the worship, the worshipper, the worship. So, all these different elements that are there. Why it's less intelligent? Because it's not God.

That's the thing. But the impersonalists, then they're just called unintelligent. *Abudhaya* means intelligence, means *abudha*, no intelligence.

They're just, you know. Due to their limited knowledge, they do not know the higher nature of Krishna, which is imperishable and supreme. Since they do not know the Lord perfectly, they think that Krishna has assumed His personality from the impersonal feature.

Srila Visvanatha Cakravarti Thakur describes their false conclusions in his commentary in verse 24. Krishna says, The unintelligent think that the formless Brahman, beyond the material world, *avyaktam*, has taken birth as *Myself* in the house of Vasudeva, *vyaktim*, with an illusory form that is now visible as Krishna, is just an illusory form. This is because they do not know My transcendental state.

They do not know that My form, birth, activities, and pastimes are beyond *maya*. *mama param bhavam* What type of state is this? Is it eternal? *avyayam* Of what kind of state is this? It is eternal, *avyayam*, and most excellent, *anuttamam*. So they're thinking Brahman has appeared as son of Vasudeva.

So even though they give that much credit, but the form that's there, that's illusory because actually it's not. But then the point is, why would Brahman, if everything is all Brahman, why would he have to localize himself? So then if he could localize himself, then the form is there, but it's all that. So then what's wrong with this? So then the soul being in this thing, it's also not a problem.

So then why the endeavor for liberation? You should just endeavor, you should just see everything on the Brahman platform, and then, you know, everything's fine. Right? But the problem is, is they're suffering and they don't want to suffer, so therefore they want liberation. But then according to that, then the suffering also is just another manifestation, illusory manifestation of Brahman.

So actually it's not a bad thing. But somehow or another they don't think in this way. You understand? So they don't understand that Krishna's form is transcendental.

So he in his form are non-different. So they can't understand actually what's Brahman, what's Paramatma, what's Bhagavan. That's their difficulty.

This bogus theory only proves that one cannot understand the Supreme Personality of Godhead simply by mental speculation or by discussing the Vedic literature. One must understand him by devotional service. Since the Mayavadis do not believe in the devotional service of the Supreme Lord, they are bereft of any means to understand him and are thus appropriately called mudha, fools.

They fall into the mudha category. Lord Krishna is covered by his internal energy and therefore such fools and unintelligent people cannot know him, know that he is unborn with an eternal form of bliss and knowledge and a supreme controller of inexhaustible energies. So they are unable to see all this, how this sac-cid-ananda and that all these energies are under his control.

So therefore, they'll never understand. That's why they're considered less than the devata worshipers. Devata worshipers, they're blinded by the material desire.

But once you show them, then they're already following the correct path. They're just following that path on a much lower level than they could be. But then the impersonalists, they have everything that's on the path that you would work with, they actually think doesn't exist and it's all illusion.

So technically, what do they have to work with? So they glorify the shastra, they glorify dharma, proper activities, sadhana, all these things, but technically, according to their definition, it's all illusion. So what can they actually understand? So their position is not good. There's nothing within their system, basically, that you can use, you know, that actually they're committed, that in their, how you say, that's according to their philosophy.

Because to continue to do the worship and all that for Krishna, that's, that's doing that is technically not part of their philosophy. So they have to give up their philosophy. Then, you could say, then they're situated properly, because they're following the culture and they're doing all these different things.

They have sadhana, they have knowledge, like that. But they will have to very much give up that philosophy. So that philosophy, that will be more of an attachment because it puts you in a bigger position.

It means the demigod worshiper, there are supreme controllers and you're a small controller, dependent upon the supreme controllers. But here you're saying you are supreme beyond all supreme controllers. So there's definitely going to be a little bit more attachment here.

Does that make sense? Like, like you have a vaisya, right? And he's the wealthiest man on the

planet. Okay? Now, then you have a kshatriya. Right? Why is the kshatriya higher? He collects tax.

Okay, but, so it's the tax collector. It means the guy that works for the IRS is the most happy man on the planet. More pious character.

More pious character? He protects the vaisya. Protects the vaisya. But the point is, is what's the material element of attachment? Control.

Control. You understand? So the point is, is he has control. So control is a higher taste than wealth.

Because if you have control, then that's, then from there, then you can get enjoyment. So it's got control. So that's why it's higher.

But then the brahman is higher than that. Right? Because it's knowledge. So that knowledge will give more.

So this element of control and knowledge, that puts them in a position that they're more attached than someone who's a demigod worshiper. Because what the demigod worshippers are attached to is actually quite small. You know, it's like the kid out in the backyard, you know, they're attached to their mud pie or something like that.

You know, so it's not actually a great amount of things to attach them to. So if you can show, okay, you like to eat, then try eating, you know, something that's not made out of mud, you know. Then there's a good chance you can redirect their attention.

Like that, you know. But the impersonalist thinks, I am the supreme controller and enjoyer. Right? Supreme controller, I am God and supreme enjoyer, I am, you know, brahmananda.

So that attachment's going to make it much more difficult for them. Make sense? Yes. What's the purpose of Krishna creating this kind of philosophy? What's the purpose in creating it? Variety.

You have karma and you have jnana. So these are the two choices in the world. So you can either get very much absorbed in one and get the full taste of that or the other or use a mix of them.

In this way you can keep yourself busy. The living entity, it's like the living entity has come here but if he's bored here and doesn't want to be here but at the same time is not taking up service to the Lord, that'll be a problem. You know what I'm saying? In other words, going back to Godhead, is it just because here is boring? You know, it's got to be that you want to serve Krishna.

Because otherwise if it's boring means you don't actually like Krishna. You know? But you're bored in the material world so you want to be not bored. But it's not Krishna.

It's not positive. So therefore it needs to... Because when the living entity wants to be God, then do they have a problem that he dresses nicely or looks good or goes out with the gopis or has a nice house or plays music or eats nice food? Are these the problems? No. So therefore the material world would have all these elements.

Right? So naturally the attachment would be there but at the same time in opulence is renunciation is also there. So then this opposite thing has to be there. Would that make sense? So you have the attachment and then repulsion.

So that'll be your renunciation. Because real renunciation means you're absorbed in Krishna therefore there's no need. Right? So that actually means you don't have to deal with it.

The material platform is it's a duality so you're attached to it and therefore you're renounced with it. So if things go where it doesn't... what made you renounced aren't there then you'll be attached. You know? It means the man is in his house you know he's very disturbed by that kids are always yelling and screaming the wife is yelling and screaming you know all these different things but then so he gives it up and he goes out and he's very renounced and everything like that but then let's say with time you know then he notices that there's a family where the interaction is very nice the kids are very nice wife's nice everything's nice.

So what's going to happen? He'll maintain his renunciation? No, he'll become attracted. You know what I'm saying? So this just keeps you busy. Right? So through means... so renunciation then it's by knowledge.

You know if you just say okay my wife is a problem but if the Shastras are saying there'll always be a problem here you know like that by being absorbed and always trying to take care of all the needs of the family then there'll be a problem then that knowledge adds to that element of detachment. You know what I'm saying? Same time as in the Shastras and they give the various rituals on how to perform the activities that will encourage the attachment. You know what I'm saying? So it keeps one busy but the point is is that knowledge and that attachment is still Krishna.

So an intelligent person understands this and through either one of them attains Krishna so that's through Karma Yoga or Jnana Yoga. But the difficulty is is that they don't. They don't see Krishna.

And so... Is that okay? The Lord is covered by His energy which prevents unqualified persons from understanding Him but this covering does not work both ways. Although no one knows Him the Lord being the source of everything knows past, present and future and also all living entities. On the other hand nobody knows Krishna completely because everyone even the most exalted personalities must be under the influence of either Mahamaya or Yogamaya according to their qualifications.

Because Krishna is everything therefore no one can know Him. You can only know according to

your nature. So in the material sphere you only know that much of Krishna's creation that's in your nature.

And so either it's limited to that or you can see Krishna through that but you're only seeing Krishna through that part of what you are conditioned to. And in the spiritual world they have a relationship with Krishna so they're only going to see Krishna through that specific kind of affection. They're not going to see... Like to the gopis, like the young gopis is the concept that Krishna is off with some girl sitting in some bush somewhere.

Is that a problem? Do they accept it as a reality? Yes. Does mother just show it up? No, no question. She's just her little baby.

He's unmarried so that would never happen. So that's why she trusts the gopis so much. So when it's time for her to give bath then the maid servants are taking care.

So now one understands where this comes from. Means from twelve and a half to fourteen. That's basically the age that they are.

So that's a good age to be an assistant because the girls who are older will see them as younger. So they'll be able to assist in the pastimes and be more intimate in the pastimes and not be seen as a disturbance because they're just the kids. At the same time is mother just sort of going to accept a bunch of kids being around Krishna and taking care of Krishna? Would they be responsible? No, but if they're married automatically they're responsible.

Does that make sense? So therefore in the Vedic system even the girls are married so young. This is just one aspect. Does that make sense? So this brings out the pastime there because then you're twelve and a half years old but you're married so therefore you're respectable younger but a respectable member of the community.

You understand? Because marriage automatically you become respectable. If you're unmarried, you're a kid. Vedic system.

Doesn't matter how big you are. You're a boy until you're married. So the guy's twenty-eight and he's finished his Ph.D. and he's just getting his business established and has his houses.

He's still a boy. And once he's married then he's an adult. Does that make sense? So that's just the system.

Yes, so they'll only know their area. That's all. So one won't know everything.

So Krishna is unlimited. So only he knows himself. Right? And knows everybody else because everybody else is his part and parcel.

So that means he knows everybody. He's everything and everybody. But at the same time he himself places himself under yoga maya so that he doesn't remember all that and just is absorbed in the pastime according to the flavor that's going on.

Just one second. In verse twenty-seven, the Lord explains when and how the living entities come under the influence of the illusory energy. Oh no.

Krishna's statement that he fully knows past, present, future again proves that his form is not material. Unless one is liberated from material contamination he cannot have such perfect knowledge. Because if material means it's temporary and if it's temporary it means as soon as that existence is over everything connected with it is lost.

Right? It's forgotten. Right? You know, you have a hard drive in your computer and it has all your information. You pull that out and put it on the side and put in a new hard drive then you have to start all over again.

Right? So the point is is that Krishna is eternal. That's why he knows everything past, present, future. Right? Because you can't know past, present, future unless you're eternal.

Right? Yes. Speaking of knowledge of the past that's something that's different from memory of the past? It means experience? Yeah. Because the thing is here you can say knowledge of the past means we'll have memory of the past.

But Krishna has knowledge of the past because he's eternal. So that means that activity that happened in the past is still part of him. You know what I'm saying? That's the thing.

So that's why in the spiritual platform if you remember something that happened that's connected to Krishna you're still connecting with Krishna at the present. If you think of something that will happen with Krishna because it's Krishna you're still connecting with Krishna at the present. That's why Brahma Samhita says there is no past, present, past or future.

There's only present. But there's the concept of past and future. So the feeling of past has a different flavor than the feeling of future.

You know what I'm saying? It's just like a mood. You think of a person in a different mood it gives a different flavor. So it's just something to enhance the pastimes.

Does that make sense? In verse 27. Yeah. Yes.

Any other questions on this? Yes. One question on the demigods. You said that they are counted among the pious.

Are you a pious man? Does that mean that when they are connecting with demigods to Krishna they're pious and if they're not they're impious? But they reject Krishna. Right? But the demigod worshippers they're pious. You know, to be a demigod worshipper you have to properly follow.

But, you know, like that at least on one level. But on the other level then because they're not worshipping Krishna naturally that's because they're not worshipping the demigod means they're not worshipping Krishna. So that means that underlying inimicalness is there.

But it's not the intention. Right? Because generally most demigods they have a picture of Krishna on the altar and Rama on the altar. Generally they always go like that.

Generally that's the deity and then somebody else. Only if they're shocked there's something then you'll say, okay, then they're not interested. Then they may be inimical.

Just like you have a Rasapurna here. So in Navadvipa, the counteract that they started this Kali Puja. So you see sometimes over there these, you know, big 30, 50 foot Kalis and stuff.

They're trying to make that the festival that everybody comes, you know, they're all coming here because to see the temples but they try to get them to go to their programs also. So that's the inimical side. So then you would count them amongst the impious.

So the point is they can go either way. Does that make sense? But where they say pious have surrendered so they're surrendered. So that's already going.

The other ones have rejected. But the demigod worship can go either way. Is that okay? Okay.

Om Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama
Hare Hare Shila Prabhupada ki, Samaveta Bhakti Bindu ki, Chanditara Govinda Pramana.