

2010-12-27 BVPS BG 9.1-9.3 Seeing real facts not only adhibhuta, bhakti is eternal

Sadhguru chants Saha nao bhavatu Saha nao bhunarthu Sahabhir yantara bhavahai Tejasvi naavadhi tamasthu Saha vinvishavahai Om shanti shanti shanti Om jaya sri krishna chaitanya prabhu nityananda Sri advaita gadadhara srivasari gaura bhaktavrinda Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare Hare Rama, Hare Rama, Rama Rama, Hare Hare In order to attain the level of ananya-bhakti, one should understand Krsna fully. Therefore, in Chapter 9 the Lord describes His opulence, aishvarya, which inspires devotion, udipaka, in the hearts of non-envious persons. So, things happen through opulence.

It's through opulence that something goes on. So, everything is happening because of the Lord. And so, that means it's happening because of the Lord's opulence.

So, if one appreciates His opulence, one can see how Krsna is in everything. But if one is envious, then one is not appreciative of the Lord's opulence. So, then one will never actually be able to understand Him fully or to be able to come to this proper devotional platform.

It is important to note that the 9th Chapter of Bhagavad-gita is meant especially for those who have already accepted Sri Krsna as the Supreme Personality of Godhead. In other words, it is meant for devotees. If one does not accept Sri Krsna as the Supreme, this 9th Chapter will appear to him as something different from what it actually is.

Because one will always... If one doesn't accept Krsna as the Supreme, then one is always going to interpret whatever is there in some other way. So, when it says Supreme, then it will be Mraban, and, you know, whatever you say, they'll interpret it in their own way. But the point is here is we're not saying that the interpretation is not, okay, He's God, He's great, and everything like that.

But what we're bringing everything back to is Him as a person. That's the speciality of this section, is that He, as a person, He has these opulences. Otherwise, as was being described by Drula Maharaj, it's the Brahman that creates this world.

The Brahman is the basis of the creation of this world, because the Brahman is the Lord's qualities and His energies, but in a non-personal form. But that means Him and His energies are there. So the masculine-feminine principle is there.

So that means they are there, but not as such manifest, so you can see. So that's what pervades the world. That's what the whole world is based on.

So the whole world is that. Therefore, you can say everything is Brahman, because that's what it is. So now, and Paramatma is also opulence, qualities, everything is there, but it's based on His management of the world, of His sanctioning and that, and then giving the potency by which things can be done by His officers.

As the Adi-yajnik, He gives the approval to the Adi-daiva to perform their activities that, therefore, make the transformations of the Adi-bhauti. And that, therefore, then is perceived and experienced by the Adi-atma. Does that make sense? But now we're talking about Him as a person who's beyond this.

So Him as a person, how He likes to do His interactions, His relationship with the devotees, that's what's special. So then, if you can appreciate that, then it goes very dynamic, because then you can appreciate Krishna and His opulence as a person and His influence. But if not, then one's going to interpret this in some other way.

Even if it's theistic, still, it will be interpreted as Brahman or Paramatma. So that's why one must understand Krishna as He is and accept Him as He is. Then you can actually deal with the element of a personal relationship with God.

Otherwise, you can't. You can't have a personal relationship with God if you don't accept God as a person. A person means Him and His opulence.

So you have to be able to accept Him and everything about Him, not just what you like, this part or that part. The opening verses of chapter 9 are similar to the opening verses of chapter 7. In both places, the Lord stresses the importance of hearing from Him. The Lord explains that non-envy of Him is a requirement for receiving confidential knowledge.

Envy and faithlessness are disqualifications for understanding Krishna. So therefore, having issues will be a disqualification. That's why anartha-nivritti, in its major state, is still considered within the neophyte.

When it becomes reduced down to seriously workable, then that's the madhyama. And then when it basically is nothing, then that is the Uttama. And then when it's prema, there's nothing.

Does that make sense? So this envy, where you want to be the controller and enjoyer, then that's going to get in the way. And faithlessness. So all these things where one's so worried about truth or justice, these are going to get in the way.

They are serious anarthas, right? They're serious anarthas, because they're connected with this. Because the faithlessness is, you know, if everything's going nice and it's all wonderful, and the butterflies are flitting and the birds are chirping, then everything's great. But if something goes wrong, then that's it.

One's faith is disturbed. Why? Because there's this thing that everything should be nice. Why? Because that's the way I'd like it.

It's supposed to be nice for me, yes. Could you expand a little on how truth gets in the way? Truth, because what's real truth? The point is, is real truth doesn't get in the way. That's what we're talking about.

You know, he says, hear from me. So that means what Krishna says, that's what you're taking as truth. But if truth means facts, in other words, is truth Krishna, right, as the yadi yajna, and therefore the controller and the potency behind the yadi daiva, and therefore the one who controls and manifests as the yadi bhuta, and so the soul brings his life in line with the yadi yajna and yadi daiva, then everything works.

But nowadays truth means facts about the yadi bhuta, right, and facts about the mundane yadi atma. That's all the farther truth goes. You know what I'm saying? Because it's just like this.

Let's say someone is having a problem, okay, and he was very much absorbed in his own activities and therefore was neglecting others. So what's the truth here? Right? Oh, he's so self-centered, and oh, he did this, and who does he think he is, and is that truth? That's dealing with the yadi bhutic facts, right, the manifestation you can see, because you can't even tell what's going on in their head. If you can only see yadi bhuta, yadi bhutic, you can't see yadi daiva, therefore you can't see yadi atma, because it's all subtle.

Yadi bhutic is the only thing you can see. So you're saying all these things, but what is the actual problem? What's the real truth? What's being neglected? They feel neglected. So that's actually the truth, yes, on the mundane form, but it's still on that platform.

But what's the serious difficulty? Why will they feel neglected? Because they're neglecting Krishna, right? If Krishna's happy, you're happy. If Krishna's neglected, you'll feel neglected. So in other words, you're supposed to deal properly with the Vaishnavas because they're very dear to Krishna.

So if you neglect them, Krishna will feel that, and so therefore you feel neglected. You understand? The other person's neglecting you, but what's the big deal? Dead matter neglects dead matter. Headlines.

One lump of dead matter didn't pay attention to another lump of dead matter. It's right up there with the announcement of World War II. That big.

153 point. Right? Isn't it? That's big news. CNN would be out there, all the guys.

Yes, we have a man on the scene here. We've been speaking to this dead matter here. It hasn't said anything.

So it's neglecting us just like it's neglecting the other dead matter. Just see the predicament. So is that really the problem? No, the problem is that you're neglecting the proper etiquette in dealing with Krishna in this form as devotees and whatever's the situation.

Therefore, neglecting Krishna, they feel neglected. Otherwise, why would they as dead matter feel neglected? Adhibhautic, what can it feel? It's dead. Right? It's empowered with the Adhidaiva.

That's why it appears alive. But the Adhibhauta is dead. Right? So that's the whole thing.

Krishna's neglected. Therefore, you feel neglected. Oh, we feel so neglected.

Nobody cares. But why do you feel like that? That's just your feeling of it. You know? Does that make sense? So therefore, you go into the kitchen and there's a pot there and there's some water inside.

You go, oh, this water's hot. Okay, that's a fact. But the point is, why is the water hot? It just happened, right? It's a kitchen and just by the natural combinations and according to the chance and quantum, then therefore, this water got hot.

Right? There's a 1 in 5.3 billion chance that it would happen. So here it is. You got the opportunity.

No, it's there. Somebody's cooking, somebody's eating. There's something going on.

So that's what the real truth is. Just because it's there, so what? Okay, the water's hot. Yeah.

Tell me about it. You know what I'm saying? Isn't it? You're making some tea. The guy goes, this water's hot.

He says, yeah. You know, it's like, you know, who cares? You know, it's supposed to be hot. Does that make sense? So this is the problem because we're so conditioned by matter that we think facts about the transformation of matter are extremely important.

Right? In other words, matter transformed. So who did it? So what's the operational cause? And here it is. You can see it in the material cause.

So is that fact? No, that's not fact at all. Yes, it's part of, but that's only the external form of the real fact. It's a symptom of the real fact.

Yeah, that's the thing. So the real fact is that Krishna and his energies, you know, Krishna and his opulences are interacting. That's the real fact.

So therefore, if they're interacting in a favorable way, we'll say this is good. They're interacting in a non-favorable way. We won't say it's good.

Right? But unless you understand that, then you'll have your own opinion on the transformation of the mundane. Oh, this is a good transformation. Oh, that's a bad transformation.

Right? Does that make sense? You know, they're out there, you know, how do you say, jumping up and down about, you know, cutting down the trees. Okay, great. You know, and then while they're sitting out there, you know, doing their dharma, you know, like that, that no one should come and cut down the trees.

Then someone, you know, comes driving up and that, it hands out, you know, gives them all their fish and chips, right? You know, and what do the fish and chips come in? Newspaper. Newspaper, right? Okay. You know, where did that come from? The tree.

Yeah, the signs, you know, all this stuff. So this is the problem, it's only part of the picture. So what's the problem with cutting a tree? Trees get cut.

They're called vrksa, which means that which will be cut. You know? You know what I'm saying? Does that make sense? You know, sandwich means that which will be eaten. So, you know, he ate the sandwich.

Yeah, so? You know, so this is the problem is that they're getting upset about things, but the problem is this, the consideration of whether the tree should be cut or not, there's some higher, there's a higher order, but the higher order can't be based on our speculation. It has to be based on how God has created the universe to interact with itself. You understand? You know, you can't cut the forest, but they would rather live in a wood house than, you know, something made out of concrete.

Right? Living in a wood house would be considered proper, but you can't cut the trees. You know what I'm saying? And so that means the trees are there to be cut, but the point is that they should only be cut for valuable things. Right? So they should be cut to make a house, not to print your newspaper that's complaining about them cutting the trees.

You understand? You know? Does that make sense? So you have to see what's the higher principle. Just like Prabhupāda, when they came out with these plastic shoes, he thought they were quite good, because now you don't have to kill animals to make leather shoes. So from that it's good, but you can say, you know, the plastic's not natural.

So you have to see what's actually the bigger picture. Otherwise you can't see what actually is truth or not, because truth means what Kṛṣṇa speaks. That's the point.

You know, hearing from Kṛṣṇa, His opinion. That's what's important, because He's saying in all these places, you can do this, you can do this, you can do this, and they're all bona fide. They're all according to śāstra, right? Who wrote the śāstra? Vyāsadeva, the incarnation of the Lord.

Where did that come from? That's based on the Veda. Where did the Veda come from? From Kṛṣṇa. So therefore it's bona fide.

And then He says, but in My opinion. So that means Him as a person, this is what He would prefer. Right? Does that make sense? In most environmentalists or mentalists, they have lost the point that Kṛṣṇa is a person, so they just replace nature.

Yes, nature. So they appreciate nature, and that's why they become purified, and they work on a more, you could say, purified or elevated platform than those who don't, because they're appreciating God in one way. At the same time, the successful businessman is also appreciating

God as, you know, good economics.

And so therefore it's a problem here, because then it's one element of God against another, but then how do you find a balance? So in other words, the nature is not just there for you to make money outside your prescribed duty. Right? You don't need that much money, or you don't need it in that way. So there's not a problem making money, there's not a problem cutting the trees.

The difficulty is, is simply to make money, you don't cut trees. Trees are only to be cut when there's actually a valuable usage. Right? And the nature of trees is they last.

Right? So when, if you make something that lasts and it's useful, that's a valuable use of the tree. Right? So that's, that's the... Yes. No, wait, wait, wait.

Don't mix the two. Why, why would you protect sons? And why would you protect disciples? But why would it be natural? But why would you, in this way, manifest the personal relationship? No, it's a matter of... Do you know what I'm saying? No, because they're dependents, so you take care of dependents, that's your duty. So the one, you're looking at performance of duty, the other one, it is a duty to take care of one's children, but you're looking at it from, only because you're attached, you're taking care of it.

Someone else's children, hey, you know, what does it matter? You know what I'm saying? So you shouldn't put those two in the same sentence, because what you're doing is trying to cover your, you know, direct meaning of attachment to your own environment by covering it with a religious element of disciples. Because then it sounds good. Means you should have also thrown in, like, Brahmins and cows, and it would have been more complete.

You know what I'm saying? Does that make sense? Because the point is, if you can't explain it, then you're just working on sentiment. So family anew, you're attached. Disciples, well, why should you? Well, it just seems great.

So that's good. That's a pious position in that one would naturally take care, but it should be more than just the sentiment. You should have knowledge in the performance.

Like, you know, like the mother is cooking for the family, so it's sentiment, but she does know cooking, right? So she has knowledge. She has the science. She has the practice.

At the same time, it's mixed with the sentiment. That works good, right? But if she has a good mood and doesn't know the science, or she knows the science doesn't have a good mood, that won't work. So you have to have both.

What about when Prabhupada cried that his own disciples left him? Yeah, but that's disciples. Did he cry that his family left? Hmm? There was a poem he said, it gives me a laugh. Huh? There was one poem he wrote where he said it gives me a laugh.

I don't remember. Yeah, it gives me a laugh. There's probably Vrindavan Bhajan.

Vrindavan Bhajan. Devotees. Hmm? Devotees was his favorite.

His favorite. Devotees, yeah. So what you understand is that these material issues, they're not actually the point.

That's what we get distracted by. But that's not the real point, because what you've mentioned is that, okay, anamoya is not good, but pranamoya is good. Pranamoya is only extended sense gratification.

So pranamoya is your family, but pranamoya is not the disciples. That's dealing on the level of anandamoya. That's three levels of consciousness above.

You understand? Because he didn't make the connection. He said one has to take care of dependents like children and disciples. Then you've made the common point.

Then you can mix them. But you're using the sentiment of one and trying to put the sentiment on the other. Does this make sense? You understand why we're going through this? We're going through this because many of the people here have been here for the last four months.

And so, you know, we're at a level. We're in the ninth chapter. You know, your question is still in the first chapter, because Arjuna is overwhelmed with sentiment for his family members.

Right? So what you're presenting is not coming from the level of atmajnan. It's coming from the level of pious material vision. And so we're going through that.

So you see it, and so it reviews for them to see how to solve the difference. Because now we're not only beyond that, we're to the point where that's been engaged, and then beyond that now we're discussing kevalabhati, whereas Krsna is a person that's important. Because if you understand, does Krsna want parents to take care of their children? Right? Yes or no? Okay, so then your question wouldn't come up.

Because it's looked at, well, if we follow the instructions of the scriptures, that's dry and impersonal. But, you know, I have all these feelings for my family. And so, you know, what about that? Does that make sense? But our point is that Krsna, as a person, wants to see everything's going on.

That's why we deal with the creation nicely. Because it's Krsna as a person. And it's Krsna who's important.

His feelings are important. Our relationship with Him, everyone else's relationship, that's what's important. So issues aren't the point.

Issues are, if it's connected to Krsna, then it's worthwhile. But then it's not an issue. It's what Krsna likes.

Issue is what we have as our doubts and misgivings. Authority issues, truth issues, justice issues. But if you notice, they're all on pranamoya.

They're all artha. They're not even dharma. Because otherwise, then you would say, why the parent has an obligation to protect his children? The spiritual master has the obligation to train his disciples so they won't become overwhelmed by maya.

That's dharma. But what you're saying is artha. Does that make sense? So that's the whole point, is that if we get distracted by this pranamoya, which is the basis of all modern philosophies and religions, they're all based on that if they're considered a little more progressive.

The ones that are more hedonistic or other things, then they're on a lower level. But if it will be popular, it has to have the element of selfless service and a supreme involved. Then it will be accepted.

If there isn't, there won't be. Does this make sense? Does that make sense to everybody else? You know what I'm saying? So the idea is that we have to be able to discriminate. You know, what is our viewpoint, how we're approaching it? Because if we don't, then we'll get distracted by this.

And then once this starts and others jump in, it becomes a whole emotional thing. It becomes very hard to direct it according to intelligence. Because then it's, oh, you have no feelings.

Who said we have no feelings? Who said feelings means that I have to rush into something without using my intelligence? Right? Does that make sense? Right. The fire's there in front of the house, and he ran out, and then he remembered, you know, whatever it is, his cat or, you know, something. And so he runs back into the house and then, you know, gets, you know, burnt or something like that.

He didn't use his intelligence. He's attached, so that motivated him to do something. But intelligence, he would notice, is, okay, well, the next room over is not burning, so go in through the window there and then come around the back.

Then get your cat. You know what I'm saying? So one could say, but, you know, oh, but that's so dry. Isn't it better to just rush in and all this? It has more feeling and all that, seemingly, but what kind of feeling? Yeah, a bit ignorant, you know.

You know what I'm saying? So this whole concept that there's feelings or there's nothing doesn't, there is no such thing. There is no such thing as nothing in the universe. There is no void.

Everything is Krishna and His opulences. So opulence means Him and there's an exchange. Opulence means it's feminine.

That means it must be masculine. You can't have opulence and not have the source of the opulence in the same place, right? Electricity will never be anywhere where there's not a generator. You know what I'm saying? It's nice to hear that balanced view because we've gone through two extremes.

When we join, feelings are Maya. Yeah. And then the second movement, feelings are God.

Feelings are God, yeah. Baby is God. But, you know, the thing is this way, it's easier for us because when we came to India, then that's all the Hindus talked, you know.

The child is God and this and that and all these things. So we've heard all these things for the last 30 years. And now, only after 30 years later, now the devotees are talking this.

So, you know, to us it's just more Hindu mishmash, you know. But it doesn't carry the same cultural flavor and gentleness because the Indian gentleman will say it's a little bit more cultured and all that while the, you know, Westerners will stand up on their chair and yell and scream and this and that, you know. Like that.

So it's like different, but it's the same stuff. You know, that's why they're able to preach to Hindus now. Well, before they wouldn't go near them, you know.

But now they are because now they can relate. Same, you know, East and West mix, right? You know, one's West, add a little Hindu, the other is Hindu, add a little West. Hey, you know, it works.

Maharaj, why is it that there is this tendency to see that if something is not just pure emotion and sentiment, then it's less? Then it's less because of impersonalism. Because it's either karma or gyan. That's all we're used to.

That's the thing. This is the conditioning that we have to get over because we only see things according to karma and gyan. Because even yoga, the lower stages that we can relate to, you know, actually perform, that's karma.

You have knowledge, but it's there. And then you move to gyan when you get to those stages. So that meditation aspect, then we can use, but that meditation can be on, you know, anything.

Right? So yoga is on the Supreme. So that element is useful, that you're meditating on the Supreme. Otherwise, people meditate upon their material desires and needs all the time.

You know what I'm saying? The man's at work and the boss has just bothered him. He really hates it, but then, you know, he sees the picture of the family and thinks, well, I'm doing this for them. You know, so like that.

That's meditation. That's what keeps him going. Yes? Yes.

Yes. Yes. Yeah.

That's what you get. That's where you also see is that, like in, let's say, like, you know, they'll enjoy to some degree or they'll pull back to some degree. You know, but when you cross over the ocean, then their enjoyment is extreme.

Or if they pull back, they become puritanical. You know, so anything that deals with engagement is all enjoying. Like that.

Because that was the thing. Many of the religions there, the forms of Christianity were there that weren't appreciated in Europe. Music's Maya.

You know, dancing's Maya. Nothing is, you just don't do anything. Completely, you know, removed.

It was there in the beginning stages of Christianity. And then it kind of lost favor with the Renaissance, you know. But then, you know, it therefore shifted to America.

You know? You know what I'm saying? So you see these two extremes. It's generally the mentality there will be either total hedonism or, you know, completely total abstention from anything. So there's no balance.

There's no ability to see that the senses belong to God. So there's a way to engage the senses according to God's direction. So therefore, engaging the senses are always Maya.

But then that's coming from the impersonal. Because engaging the senses is material, so therefore spiritual means non-engagement of the senses. No, it means non-engagement of the senses in the sense objects for our pleasure but for Krishna's pleasure.

So this element is lost, right? Well, the farther east you go from there, it becomes more easily, naturally understandable, you know, because the religion and the lifestyle are mixed more, you know, from the older traditions, right? Because, I mean, what is American tradition, you know, like that? For a white man, nothing because he didn't live there, you know. If you're local, if you're Indian, it has some meaning, you know. But if you're white, there is no culture there.

There is nothing there. So it's all come from Europe, you know. But then you have those traditions and families that's there.

But you've packed up and moved with, you know, your nuclear family and even half of them died on the way over, you know. So then, you know what I'm saying? And then when you get there, then you have to deal with the Indians. And then that finishes off the rest of it, right? You know what I'm saying? So one has to look at it.

It may be harsh. But the point is, is the idea is, is that we have to look very carefully at our motives. Why do we value certain things? What are our values? Because that's the second point in the, in the, what do you say? Cakrasloki.

Is your, what you value is actually Krishna. So devotees have these strong feelings. You know,

like here, you know, save this, save that.

Do this, do that. Be good, be just, be truthful. These are values to them, but they don't understand.

Krishna is truth. Krishna is kindness. You know? That's what it is.

So, so, these, these things aren't, aren't understood. So they have, they've given different definitions. Just like the karmi, he gives a different definition, though the purpose of karma is to please the Adiyogya, the Supreme Lord.

But he, he's ideas, I do this to please myself, or to please my family, or my community. God's left out. Yes? Sorry? What's the motive? They're, they were Christian before.

You probably won't find one Jew doing that. I just got an email yesterday from one, you know, I say, you know, one from such a background, Jewish background. And he says, yeah, you know, he says, yesterday was Krishna, Christmas.

I did what all good Jews do. I went to a movie and then afterwards went out for Chinese. You know, in other words, it's just another day.

You know what I'm saying? So why, that'd be because of their backgrounds. You know what I'm saying? And the fun thing is that, okay, they could do that. What if, what if we got out a menorah and got it on the altar and put up all Mogan Davids and did that whole thing? Would everybody go, okay, well, that's cool.

No, they'd go, you know, what's this, bringing in your, you know. So therefore, you can just see it's their underlying conditioning, that's all. For them, it was nice, the Christmas, the interactions, one of the few times of the year that they actually did something for someone else, right? You know, you're forced once in a year to buy something for someone else, right? You know, you're forced to eat dinner together and you're forced to open the presents when everybody's there, right? So that's a lot of self-restraint.

And so it gives a taste, you know, I'm talking America here, right? They're giving a lot of taste. So that, therefore, it will be a strong samskara in their consciousness, you know. And because, you know, they grew up and then they're less idyllic, but then because you're devoting things to become more idyllic again, therefore Santa Claus comes back in.

Otherwise, you know, Santa Claus was lost a long time ago. When they were teenagers, they couldn't care less about Santa, right? But now, again, because, you know, the kids, right? If they were keeping in line, then they'd also have saunas and stuff like that. What do you call it? Santa Claus is Finnish.

His place is in Finland. There's a city there. Yeah.

Greenland. But the city is over in Finland. They get over a million visitors a year.

So what happened? He migrated or something? Oh, Yoga Pit and Navadu. Oh, so there's a contention going on there. So in Greenland, do they have their place in Greenland where he's from? Also in Greenland.

So there's two spots. Now, which is the bona fide spot? Now, I don't know why you'd probably choose Greenland over Finland, because the Finns are actually something else. Greenland is still within the, how do you say, the guys with the horns on their head and the battle axes.

It's still within the Viking kind of circle. Okay. Yes.

Well, it's the idea that my feelings are everything. Is that the Sudra mentality? My feelings are everything, Sudra mentality, basically. Because what does art mean? Art means expressing your feelings through that medium.

And so if you don't have training, you'll be frustrated. That's why there's the need of that training, because it's a skill. And then when you have it, then you're able to express through it.

So through practice and all these things, then what you feel you can immediately express through your medium. You know what I'm saying? Like that. So all the other ones, and it's less of a, the medium is not so much for expression of feeling.

It would be more for the performance of duties. Though that is the duty, but does that make sense? So it can have both. You know, like anything, economics, you know, you have the fee, you want the money.

But the process of getting the money is only to get the money. You know what I'm saying? It doesn't become so much part of you, you know. For the businessman, it's his profit that's important.

You know, it's like as long as you have money, then that's what's good. But for the others, it's his artist is more him. It becomes more identified with.

You know, so as you go up, it becomes less. The identity becomes less. Is that okay? Yeah.

That I don't know. I myself wouldn't think that it's so important. But, you know, somehow or another, it comes out as important to some.

Because, you know, why would he be wearing that? He's living up with reindeers. I can understand, you know, a reindeer outfit. But where does the red come from? That's Coca-Cola.

That's Coca-Cola. Yeah, they introduced it as a marketing scam. Oh, because they were red and so he was red.

Yeah, yeah, yeah. So that was in when? Fifties. Fifties, okay.

Used to be green. Hmm? Used to be green. Used to be green? Yes, it was green.

Okay, therefore the Greenland, okay. So it was red, but they moved it over to Finland. Because they made a deal with Nokia then or something.

Oh, yeah. Okay. Okay.

Oh, okay. I mean, I saw one where he was done in the... There's this group of people in America in the south, like New Orleans, that area, Louisiana, and that. That they're originally of French descent.

So it's the French that were up north in Canada, but then somehow or another they got brought down. I think the French brought them down when they were fighting with the Americans over Louisiana. And so they got settled there.

And then they're called Cajuns. And so then, they're kind of like, they had their own culture and everything, their own language. And so this book was all in their language about Santa Claus coming.

Because then they live out in the bayou, out in the swamps, and things like that. So he comes in one of those flat-bottomed boats that you move through the swamp. And he was pulled by eight alligators.

And he was wearing a coat out of mole skin. With all the hair, the moles, like that. Very warm.

Neither red or green. Like that. Yeah, everything else was pretty similar.

Came down the chimney, but unfortunately the wife was still cooking, so it was a bit of a problem. So when he left, he went out through the front door. He wasn't going back up the chimney again.

So, like that. So everybody has their own take on this. Yeah.

Kangaroos, yeah. Now that would be pretty efficient, right? No, you wouldn't. Well, if they're far enough ahead, then they just pull, right? You know, you get a little bump in the front sometimes.

You know, you wouldn't want the tethers too short. Yeah. But definitely if anything was in your way, it wouldn't be a problem afterwards.

They would all squash it. Okay. So I guess... What do you say? We call this discussion, what do you call it, self-distracting.

Okay. Envy and faithlessness are disqualifications for understanding Krishna. Envy is defined by Srila Baladeva Vidyabhushan as the proclivity to find fault even where there is only perfect transcendental qualities.

Spoiled by this wrong attitude, even the most erudite scholars write on Bhagavad-gita very

inaccurately, because they are envious of Krishna. Their commentaries are useless. Right? So there's some fault.

Why didn't Krishna make it this way? I've had, you know, so many times discussions on, you know, why didn't Krishna make us... You know, internal potency doesn't get distracted from serving Krishna. So why did he make us that we are? So it's his fault. Right? If I'm here, it's his fault.

So he should fix it. You know? No, this is just the way it is. If you have internal and external, you're always going to have something in between.

So we're the in-between. In verse one, Sri Krishna says that because Arjuna is never envious of Him, He is instructing him this most confidential knowledge and realization, which will relieve him of the miseries of material existence. The words jnana in verse one, vidya in verse two, and dharma in verse three refer only to pure devotional service, which consists of nine angas, hearing, chanting, remembering, serving, worshiping, praying, obeying, maintaining friendship, and surrendering everything.

Srila Baladeva Vidyabhusha explains in his commentary, the actions of bhakti, such as kirtan, arise from cit-sakti, the energy of the Lord, which manifests spiritual knowledge and can be thus considered knowledge. In addition, jnana literally means that by which something is known. Since the Lord is known by bhakti, bhakti is called jnana.

So in other words, devotional service can be called... How it will be called jnana, so he's describing jnana here, is that activities, abhidheya is coming from the cit-sakti, so cit-sakti is the activity and the knowledge of that activity. So by performing the activity, then it can also be called jnana, because it's based in that position. And through that performance of devotional service, then you can know Krsna.

So jnana means that through which something is known. So that means through doing the kirtan and like that, then one will know Krsna. So it can also be called jnana.

So it doesn't just refer to the knowledge. It refers to the whole process is knowledge. So that's why if you have knowledge, the process goes so much easier.

This special type of jnana is different from the well-known jnana described before. The jnana described in the first six chapters of the Gita is in the mode of goodness. It teaches that we are not the material body, but the spirits of soul.

The jnana described in Chapter 9 is beyond the modes of material nature because it reveals the spiritual activities of the soul. In other words, the one is describing the nature of the soul, right? Nature of Godhead, you know, what their relationship is, this and that, and that's like that. So it's tattva.

That is facts. These are actual facts. What's the position? What's the relationship? But now in

this chapter, now we're describing the actual interaction with Krsna.

So that's why it's beyond that. So that means that devotional service itself, that's what's revealed. You're revealing that relationship with Krsna, right? Krsna's mood, how He looks at things.

Like that. Right? So the natural activities of the soul. Before it's that the soul is taking their conditioned nature and connecting it to Krsna.

Right? So it's been spiritualized. Right? But now we're talking about the soul's direct natural activities towards Krsna, which is devotion. Understand? Subtle difference, but it's just so that one can appreciate the difference in application.

Right? So there is a difference in the level between, you know, this Jnana Yoga, and the Kevala Bhakti. But because it's in pursuance of, it'll have the same form, the same purpose. So if your purpose is Kevala Bhakti, then your performance of Karma Yoga, Jnana Yoga, will be counted as Bhakti.

You understand? Yes, because that's your goal. Right? Does that make sense? We are mistaken about our identity, sambandha. We'll also be mistaken about our activities, abhidheya.

Simply to understand that a living entity is not material is insufficient. We must understand our original position as krsna-nitidasa. Action based on this perfect knowledge, spiritual activity, is work in Krsna consciousness.

Right? That we know that we're not the body, it's not enough. The impersonalists know we're not the body. Right? The karmis know you're not the body.

Otherwise, how would they have faith that I perform this yajna, I'm going to get the benefit next lifetime in the heavenly planets? They have to know we're not the body. They have to know you're the soul. Otherwise, how will you function? Right? So that's the point.

The Vedic culture means you know the difference between matter and spirit. But it's just what you do with that knowledge, that's what makes the difference. Then within the subdivisions within the Vedic culture.

But there's no such position in the Vedic culture of not knowing that you're the soul. Right? From its natural position. You know, I mean, of course, somebody will always come up with it.

This knowledge about the spiritual activities of the soul is the king of education, the most secret of secrets. It is the purest because it gives the direct perception of one's constitutional position. It is the perfection of religion.

So religion then means what is the nature, the inherent nature you can't change. So this gives, reveals that inherent nature that can't change of that of one's relationship with Krishna as servant. Yes, Sanatana.

So that makes it the perfection of religion. It is everlasting and joyfully performed. Right? It lasts forever and because it's nature, one is happy.

Right? Because it's happy because one, Krishna, is happy. When you get the result, then you're happy. Right? But if it's for ourselves, it'll be temporary.

It's for Krishna, he's eternal. So his happiness is eternal. Therefore, you as the leaf on the tree, if the root is happy, the leaf gets happy.

Right? So he's eternally happy. So we will, and we're connected with him eternally. So that means we will eternally be happy.

Right? Yes, Sanatana. This particular type of jnana is the king of education because of the essence of all knowledge that can be derived from the study of the Vedas and different kinds of philosophy. All knowledge means it has to come back to practical application in serving Krishna.

If it does, then that's actually proper. If it doesn't... So the essential point of how to serve Krishna, that you don't learn from these modern practical manuals. Right? You can learn a skill and how that skill basically functions.

But even how it actually functions is that if it works, it's Krishna. The goal is Krishna, the process is Krishna, the field is Krishna. Your inspiration to be involved is Krishna.

Right? Result is Krishna. So therefore, it's all that. So that they won't teach you either.

Right? So without understanding that, then you actually don't know the essence. The essence is this. I am engaged in Krishna's service.

I have to do something. So here's a skill. But even that skill is working by Krishna.

Right? So then, whatever the activity that's there, you have this on both sides. Who you are and who Krishna is. So you have the Adhyatma.

Right? And the Adhyagya. So everything in between is also connected. But we're only seeing the in-between, so we see the Adhibhauta, because we don't see the Adhidaiva.

Right? We're not seeing the universal form, the demigods, all that, that they're actually making everything work. So we only see the external. So we're only seeing part of the picture.

So out of four elements, we're only partially, basically seeing one. But we don't actually understand the origin of this Adhibhauta. So it's not actually very knowledgeable.

So this is, because it gives you that essence to know who you are, who Krishna is, and what your natural relationship. This is the king of knowledge. It reveals all four.

This other, then, it only partially reveals one. How to technically deal with the material energy. So you can call that knowledge, yes, but what about the other three? They're what make it

work.

Otherwise, did matter, couldn't care less if you tighten the bolt properly. Does the lug nut really care if it's been tightened to the proper torque? Couldn't care less. Whether it's on the wheel or falls off and lies on the side of the road in Louisiana, it doesn't care.

So therefore, then why would it be being done? Because of the Adhyatma. Why, because the Adhyatma wants the result. Why would you have to follow those rules to make it work? Who defined that? The Adhidaiva.

And why would you even want to be doing that in the first place? Ultimately, why are you dealing with that lug nut problem like that? Because of the Adhyagya. The results offered to the Lord. So you understand all this, then something like changing your tire becomes a Krishna conscious activity.

Not just over-fixing the car so it can drive. Yes, that's there. But even the act of doing it can be.

You know what I'm saying? So it's the essence of knowledge. The skill behind the Adhyatma. The skill? No, the Adhipaka to Adhipaka.

But it's based on, you know, just like your operational cause and your material cause are reflections of the original cause and formal cause. Does that make sense? So, in other words, that's the Brahman. It's the Lord, the quality, and his potencies.

So their interaction is what makes the basis. That's what's reflected here is the material manifestation. But material manifestation is dead matter, so it's only when it's empowered by this internal potency then it appears to work, it appears to be alive.

And it's empowered through Adhyatma, right? Yes, that's the universal form. And it's controlled by Paramatma, who's the Adiyajna. Like that.

So this is what's going, which is going on. So everything's actually functioning because of, means what actually happens is because of the Adhidaiva and Adiyajna. But why you're involved in that is because of the Adhyatma.

Either your conditioned nature or your constitutional nature. So when you understand your constitutional nature, I'm serving the Krishna, then that changes your whole perspective on everything else. Otherwise, one may tend to think one is the Adhidaiva and the Adiyajna.

But then it changes the whole perspective. Right? Adhyatmika means the soul. Yes, the soul.

But in other words, the soul acting according to, no, it's the soul acting according to its nature. Brahman means the soul, right? Because that's how the chapter was opened, you know, in the eighth chapter. What is Brahman, you know, and what is the, you know, it goes through the, so the Adhyatma means the soul acting according to its nature.

But the soul is Brahman. Right? It's made of Brahman, but it's acting according to its nature because it's a person. Therefore, Adhyatma.

Right? And then you're relating with the person, Adiyajna. And so you're going to do that through the medium of the Adhibhota and the Adhidaiva. In other words, you're going to deal with the Adhibhota according to the directions of the Adhidaiva.

So you can have a manual that says this works, but that manual has been gained only from observation. But the Vedas are the manual of how you can understand it that's not coming from, it's coming from Shabda, not from Pratyaksha. Does that make sense? Like that.

So this is the, this is the difference. Okay? But what Krishna is bringing out here is that when seeing that, and therefore it's the soul relating to God, that's the element. So the medium becomes secondary.

Right? Or you can say more secondary than Karma Yoga or Jnana Yoga. Because Karma Yoga, Jnana Yoga means, Karma means it's all about you and getting your result in the work. Karma Yoga then, it's connected to the Lord, so the results are for the Lord.

But it can be either Sakam or Nishkam. So basically Krishna only talks about Nishkam. He doesn't even really talk about Sakam.

Right? So it's being done for the Lord, but still the medium is very important. So here it's getting to the point where the medium becomes even less important. It's the relation, I'm doing this to please Krishna.

That becomes the prominent element. So then the other becomes absorbed within that. Somebody said.

So Krishna is just taking it a step further here. It is sovereign over all others, means it's knowledge. And all other knowledge is subject or relative to it.

Right? Means it is. One may say, oh, it doesn't matter, or it's not, or you know. No, it is.

All other knowledge has come because what is knowledge? Knowledge is about what functions in this world. What makes the world function. That's Krishna.

It is both Jnana and Vijnana. Theoretical wisdom and scientific knowledge. This is a major mistake that will be made.

Is that this knowledge, oh, that's just theory. No, it's not. You know, we've taken it down to changing attire.

Right? So the whole point is this. That is very practical. Right? So the practical, you know, is there.

So we can show that through that science. And it's also theoretical because we can say what that's based on. Sambandha, Abhidheyan, Prayojana, the dynamics between the masculine and feminine principles.

Right? So that's why it's all working. You know, masculine and feminine will be the quality that you want to obtain. And the internal potency will take all those forms and activities that will attain that quality.

That's reflected into the material cause and the operational cause. So you are involved in that. That's why it's called Maya if you don't see that.

So some way you have to see its connection to Krishna. So here's a way that anything could be connected. Nothing gets left out.

You know, it's not important these things. I give these absurd examples just to show how far it goes to. Does that make sense? Because otherwise we'll take it, okay, that's all right on this level.

But then there's the practical. No. It goes right down to anything.

That's all. It all stands in there. There's nothing that doesn't work according to this.

All right. Does that make sense? So in other words, let's say there is happiness on meeting. So the element of happiness.

So happiness in meeting. Then there's going to be a form of that. So the internal potency will arrange that.

Yoga Maya will arrange that. So then how Krishna's devotees will come together, right? And by doing that, that will generate certain ecstatic symptoms that appear in the mind and in the body, right? That are coming from one's natural rasa relationship with Krishna, right? It's just an enhancement of that. It's a taste of that.

Okay, so that will be your original cause and your formal cause, right? That's reflected into the material world. So now you're dealing with dead matter. Dead matter doesn't respond that way.

And the mind, we have to remember also, is dead matter that we're working with here. So now how are you going to get the physical and emotional responses? Therefore, because it's a mechanical system, it will be done mechanically, right? Therefore, you have hormones. And they're going to create it.

So when these situations come up, where someone that you want to see, then you meet them, and then, you know, all the different symptoms that come up, then those are generated by the chemicals in the body acting upon the body. And so then the particular mental state, the particular physical state, that whole experience will be there. And so we'll call that happiness in meeting.

Right? Does that make sense? So therefore, the theory and the practical have both been described. And that's why it's there. Modern science, they can't tell why it's there.

Oh, there was a need for, you know, feeling this and that. Why is it needed? Since when does the rock need to feel something? Sound makes sense. Yeah? Yeah.

So, it is the most confidential because it elucidates the transcendental activities of the soul. Transcendental activities. It is the purest because it purifies the results of all sin without the support of any other process.

Because it's actually what's going on. These other processes are still only the external manifestation of what's actually happening on the internal platform. Like that.

They only appear to be different. Right? Because of our conditioning. So we only see the adhibhautic, so we see there's difference.

We don't understand that in those differences, there's different manifestations, unlimited manifestations of Krishna and His energies. It awards direct perception of the Lord and direct experience of one's constitutional position as the Lord's eternal servant. Because there you're seeing it in relation to, I'm the Lord's servant.

As far as, I'm the Lord's servant, so I engage my conditioned nature to service. You know, it's, I'm the Lord's servant, that's the prominent element, and I perform service to the Lord. You know, so through that service, one realizes this.

Right? So if one doesn't understand this, one will think that the performance of my, perfect performance of my duties in karma, jnana, yogas, then it's done, that's the goal. The goal is perfect performance of the duties and perfect attaining of the particular results that it would get. I got the knowledge, I got the activity result.

You understand? One could get distracted. No, it's Krishna's pleasure in gaining those. Right? That's what's important.

So that's what, what, if that is understood, then one will get to that. If one's not, one will get distracted. Right? Because in the beginning you're very absorbed, because it's something new and all that and fresh.

But what happens when you become really good at it? You know, so you're based upon your skill or knowledge. Then it will become mechanical. It will become boring.

So then what are you going to do? Something else less mechanical, less boring. Right? And if you haven't moved forward the cable of bhakti, then it's kind of your options are very slim where you can go. Because you're either going up or down.

Does that make sense? Yeah. That's why we have farm communities. It is the perfection of religion because all religion must culminate in pure devotional service.

Because religion is the inherent nature, the inherent nature of the soul, the servant of Krishna. Therefore, the soul being engaged in the Lord's service is the actual nature, actual religion. It is so potent that even without performing the regular religious procedures, it can raise one to the highest perfection.

In other words, one is trying one's best to perform all those duties. But if one is even not so expert at it, the process still works because you're connecting yourself to the Lord. That doesn't mean, oh, I don't have to do that.

Then how are you connecting yourself to the Lord? There has to be some activity, some endeavor. But if your endeavor, even if it's not perfect, it still devotionally will give you the good result. Even though materially it may not.

You know, a person goes into the kitchen, you know, the first time to cook for Krishna, and they don't know so much, so it doesn't come out that great. But still devotionally it's there. Now if they say, oh, this is good enough, then yes, then where's the devotion? But they'll try to improve it.

They'll try to develop it. And then you come back after some months, they're quite good cooks. Right? But the point is you can't say, okay, now they're a good cook, now devotional service starts.

No, devotional service started when they weren't very good at it. You know, so that's the point. So without performing the regular religious procedures, even though we're not very expert at them.

Because what we've been given is the most simplified form of the regular religious principles. You know, things like you go into the bathroom, you wash your hands, mouth, and feet. Right? Because if you had to be perfect in that, there'd be a lot of devotees who wouldn't be making any advancement.

But that is a regular religious procedure. It means anybody who follows the Vedic culture follows it. It is happily performed because it does not deny the senses, but rather uses them in their natural capacity.

Hearing and chanting the glories of Krishna, dancing for His pleasure, honoring Prasad, etc. It is easy to execute because it does not depend on material opulence. And can be carried out even in the most poverty-stricken condition.

Patraṁ puṣpaṁ phalaṁ toyāṁ. It yields results that never perish. It is eternal because it does not end after attaining perfection.

Real devotional service actually starts on the liberated platform. According to Śrīla Viśvanātha Cakravartī Ṭhākura, verse 3 answers the question, quote, if this dharma is so easy to execute, who will remain in this world? A similar question is poised by Śrīla Śukadeva Gosvāmī in Śrīmad-

Bhāgavatam 2.3.12, quote, transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment.

And being transcendental, it is approved by authorities. Who could fail to be attracted? So the answer is, those who are not faithful in devotional service do not attain Kṛṣṇa. They return to the path of birth and death.

So in other words, you're faithful, then you go back to Godhead. So you don't remain here. And then, you know, those who are not, then they're still here.

So ultimately everybody goes back to Godhead. Every jīva goes back to Godhead. But even if you go, one doesn't have to worry.

But then the whole world will be empty, I doubt it. You know, then the ants will take over, or, you know, more sullable, the monkeys will take over, right? I doubt it. No? Platter of the ants.

I don't think so, right? Some of the hell of men draw back to the devotional life, you know, faith. Faith. Faith.

That's why Prabhupāda defines prema as mature faith. So faith is, you know, achieved its full maturity at prema. So before that, faith is growing.

So if you have faith, it works. If you're faithless, it stops. So now, because devotional service is eternal, then someone has had faith, gotten up to a certain level, and then stopped having faith.

It doesn't mean that they've lost that position. But they may be functioning at something lower. You know what I'm saying? So therefore, that's how you'll have someone who's, you know, was very advanced in this and that, and is now not functioning at that level.

What's changed? Their faith. Right? So it may not be that their faith in Kṛṣṇa has changed, but their faith has been focused on something else. So they're distracted.

So as soon as you put it back to where it was, they continue where they were. So this idea that, you know, the new bhakta does some nonsense, and someone senior does something nonsense, so now they're all on the same platform. That's not true.

Then you're saying devotional service is not eternal. They're not acting on it, yes, but all you have to do is reawaken it, and they're there. So they've been serving for so many years, and so if they get distracted, but if you can situate them again, they continue where they were.

Not now, okay, now that you've done that, now you have to start at the beginning. Then you're saying devotional service is not eternal. You're saying it's lost.

So therefore, that's why I talk of these mundane ideas of purification, of prāyaścitta, you know,

on the level of justice. How is it purified? How does that elevate you back to your position? Because that's the real problem, is that you're in a position, you become distracted. So the real point is how to get them back to that position.

It's a matter of, oh, now you're here, so we'll punish you and keep you here. That has nothing to do with devotional service. So how could we, what would be the process of returning the faith? Returning the faith means pointing out, you know, actually the same thing, the same knowledge.

What actually are they dealing with? In other words, they've been distracted, so there's a value. So for them to see that value is Kṛṣṇa. And then from there, take it step by step back.

So in other words, dealing with that value is important to them. That's why they've gone into that area. But then the whole idea is how to make that work for them.

How to work from that position. That's what Bhaktivinoda Thakur talks about, is that no position is useless. But you start from there and get back to Kṛṣṇa.

You know, there's naturally more ideal and less ideal positions. But the point is, you can still connect it to Kṛṣṇa. Does this make sense? According to Caitanya-caritāmṛta, it defines faith as the complete conviction that simply by serving the Supreme Lord Śrī Kṛṣṇa, one can achieve all perfection.

Simply by doing that, everything will be perfect. Not that I have to have this degree or that vocabulary or all these different things, otherwise I can't attain perfection. No, it's just serving Kṛṣṇa.

That's all that you need. Then you can refine that. Of course, if you're in a particular environment, right, it means the idea of working in a field means you have to adjust with the field.

So that's just naturally part of the process. You have to understand the field. Then you have to be able to see what can be gained in that field, therefore what activities are to be performed.

But to do that, you have to know who you are in relationship with the field. So naturally, those adjustments and all that, that's just part of the process. That's not some new thing that, oh yes, you have to be very careful and sensitive.

No, careful and sensitive. That's the meaning of being in the present, working in the moment, is that you're aware of what's happening right now, and if your action is actually moving it forward towards the goal or it's not getting any result. Does that make sense? Faith is developed by association with devotees, and association with devotees means discussing devotional things, not, as you saw before, finding fault.

That's not association with devotees. You may be fault-finding with other devotees, but that's

not what's called here the association of devotees. However, the unfortunate people cannot develop faith in God even after hearing all the evidences of the Vedic literature from great personalities.

They think that the statements in the scriptures glorifying bhakti are simply exaggerations, and in this way they reject the authority of Bhagavad-gita. Those who do not have faith in Bhagavad-gita cannot have any connection with Kṛṣṇa because they have no relation to Him. They remain in the cycle of birth and death.

Thus, faith is the most important factor for advancing in Kṛṣṇa consciousness. Does that make sense? So, in other words, as one's faith develops, so anybody who is a practicing devotee means faith is there, but it's just a matter of how much, so the idea is how to cultivate that, how to extend that faith. But the faith shouldn't be based on simply the manifestations of nice qualities.

It means a devotee is supposed to behave according to proper etiquette and qualities. That's an important element. But even if he doesn't, it doesn't mean that the devotional service itself is lost.

That's why it's called mixed devotional services there and something else. So, if one is feeling that unless there's no mix and everything's perfect, then only I can have faith, then the difficulty comes is do you have that perfection? So, if you're saying, but no, that that's fair, that's proper, it's just, but would it be just that you're expecting something from your environment that you don't have? The environment has to be perfect. The individuals have to be perfect.

But they're not saying, I am perfect. No, they're saying if everybody else is perfect, the situations are perfect, then I will feel inspired to become perfect. Yes, but that means you have a lot of faith in the material arrangement, that that itself actually is the cause of bhakti.

You know what I'm saying? You know, they've made a nice arrangement, nice seating arrangement, nice candles and a nice tablecloth and nice preparations and, you know, all this different thing. Is that the cause of the romantic mood? No. No.

What is the cause? It's the drive between the soul, the beliefs. Beliefs. So, what was one person's belief that that was arranged? That that would bring out.

That would bring out. Then why would it bring out from who? From the person he's attached to. Okay, from the person they're attached to.

So that means then you are? Attached. Attached, but? You're conscious about. You're conscious about the other person, or what would actually create the nice environment that they would be comfortable in.

So, Najwa, it's the sensitivity to the other person's needs that has created that. So that's actually what's doing that. Because otherwise, then let's say, you know, you're there in your house, and

the lights are on and everything, and you've got dinner and you've just made the table, and then, you know, the electricity goes off.

Right? And so then you have to look around, get a flashlight, find a candle, and this and that. And so, you know, that will be the romantic environment. Like a comedy, right? Yeah, yeah.

So, yeah, that's another thing. I'll put that one in after the apes. So then, does that make sense? It may generate it.

Once one adjusts, but if one is annoyed because, you know, oh, you know, because, you know, we were just going to have dinner, and then we're going to watch this on the television, or this or that. So the television's not going to work. You know, okay, food's been cooked, you know, like that.

It's on the table, but it doesn't mean that the mood will be right. So the point is, as the example is, is you can have exact same situation and it not generate that mood. Because it wasn't a matter of somebody's sensitivity created that.

The guy down at the electric board was so sensitive. He thought, now everybody will have dinner on the table, and if I turn off the electricity, then it will create this romantic environment that the whole of New York City will be in such a nice flavor and everything like that. Right? I heard that once there was a blackout in New York City and a lot of babies came out nine months later.

That can also happen. They also lost \$1 billion in damages and theft. So a lot of things came out of that blackout.

How would you define fate? No, but I'm saying that then they would have seen it afterwards. Then they would have created that after. What I'm saying is, you know, maybe that wasn't a good example there.

Okay, let's say you're working on your car and the current goes off and you have a candle. So that's going to really create that enthusiasm, you and your carburetor. How do you define faith? Faith.

I think Prabhupada defines it as having, I can't remember, what's the word again? Trusting in something sublime. Yes, trusting in something sublime. You have trust in something sublime.

So in other words, Krishna and his whole what's happening, his whole manifestation of his energies and all that, you have trust in that. Because then you think that that will be what's actually going to make it work. But if one doesn't have that faith, then one thinks, no, it's by my operating the system.

So in other words, you're not working on these higher... Your faith shifts. Yes, your faith shifts to the reflection instead of the original. So if your faith is in the original, but that's subtle, that's

sublime.

But we switched it back to, no, what I do, if I see it, I can touch it, then I believe in it. What does that mean? Verses one to three contain all the aspects of anubandha-cucustaya, the four essential elements of a book. The qualifications, one, the qualifications of the person who may study the book, he should be anasuya, non-envious of Krishna.

So that's the first one. Because otherwise, anubandha-cucustaya means it's in the opening of the book, so it explains what the book is about, who it's for, what will be the results, what will be qualifications like this. So the qualification of the person who may study the book, he should be anasuya, non-envious of Krishna.

Two, the connection, sambandha, between the book, its subject, the student and the goal. By understanding and applying the process of pure devotional service, one will attain self-realization. This process is non-different from the goal.

Three, the subject itself, the king of education, the most confidential knowledge. And four, what the reader will gain by reading the book. The serious student will be relieved of the miseries of material existence and will directly experience the absolute truth.

So here we see in a nutshell, so he's giving the essence of all knowledge, so then he's even giving this, the invocation to giving that knowledge. So you can see this here, we have that invocation within it, you know, within the book. So you can see it is, even on its own, defined separately.

So it's not just another chapter. In other words, it's the core. Does that make sense? Yes.

And the third one, the subject matter, is it? Abhidhek? The second one is sambandha. They'll all be within sambandha, but then, like in the Gita, then they'll give the subtle forms, the spirit, the purpose, the subject and the process. So I would say is that your qualification of the person, you see, should be non-envious, because then, Krishna, it's through his qualities that there's action.

Does that make sense? Because he has a quality, therefore his energies take those forms that then are the action by which that quality is obtainable. And Rupa Goswami is known for, he has, he is impressed by Krishna's qualities. So therefore it would be, Govindaji would be, you know, that manifestation of those qualities.

Because if you say you have the quality, but how do you see the quality? It's through activity. Means experiencing it, that will be within sambandha and prayotra. Either it's your goal or your security.

Right? But observing, then you observe it through the action. Does that make sense? So, is that okay? So then in that way, then you'd give that would be? The subject itself would be activity. The subject would be the sambandha aspect of sambandha.

Yeah, and then the qualification would be the abhidheya of the sambandha. Right? Then what the reader would gain for, that's the prayotra. And then two, that is connection and why you'd be inspired.

So that's the purpose. Or this, yeah, I have to think about this a bit. Yeah, you would think so, but same time as it's still.

Yeah, because in here, it's kind of like the spirit and the process are combined. Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare, Hare Krsna, Krsna Krsna, Hare Hare,