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Today's lecture is on Saha-Navavatu, Saha-Navapunaktu, Saha-Viryamkara-Vavahai, Tejasvi-Navadhita-Masthuma-Vidvisha-Vahai. Om Shanti Shanti Shanti Om Jaya Sri Krishna Caitanya Prabhu Nityananda Sri Advaita Gadadhara Siva Sarigaura Bhakta Vrnda Hare Krishna Hare Krishna Krishna Krishna Hare Hare Rama Hare Rama Rama Rama Hare Hare By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

And yet, everything that is created does not rest in Me. Behold My mystic opulence. Although I am the maintainer of all living entities and although I am everywhere, I am not part of this cosmic manifestation, for Myself is the very source of creation.

Understand that as the mighty wind blowing everywhere rests always in the sky, all created beings rest in Me. O son of Kuntī, at the end of the millennium, all material manifestations enter into My nature, and at the beginning of another millennium, by My potency, I create them again. The whole cosmic order is under Me.

Under My will it is automatically manifested again and again, and under My will it is annihilated at the end. O Dhananjaya, all this work cannot bind Me. I am ever detached from all these material activities, seated as though neutral.

This material energy, which is one of My energies, is working under My direction. O son of Kuntī, producing all moving and nonmoving beings, under its rule this manifestation is created and annihilated again and again." It's a cintur-bheda-bheda-tattva relationship between cit, acit and Īśvara. With verse 4, the Lord begins the description of His opulence, aishvarya, which inspires devotion in the hearts of the nonenvious persons.

Kṛṣṇa creates, pervades and annihilates the entire cosmos through His energy. Although He is the supreme controller, the material world nevertheless functions independently, and He thus remains neutral and detached. As Brahman and Paramātmā the Lord pervades, supports and controls the entire universe.

Since there is no difference between the energy and the source of energy in one sense, He is personally present everywhere. Although He is personally present, we cannot see Him because He cannot be seen with material eyes. However, when we spiritualize our senses, we can see Him even within the material energy.

The energy of the Lord is everywhere, and when we become transcendently situated, we can see God eye to eye everywhere. The Lord's statement that everything is resting on Him, matsthāni sarva-bhūtāni, in verse 4, should not be misunderstood. Śrīla Prabhupāda explains, the Lord is not directly concerned with the maintenance and sustenance of this material world, this material manifestation.

Sometimes we see a picture of Atlas holding the globe on His shoulders. He seems to be very

tired, holding this great earthly planet. Such an image should not be entertained in connection with Kṛṣṇa's upholding this created universe.

To keep us from making such a mistake, the Lord explains in verse 5 that everything does not rest on Him in the way a materialist might think. Kṛṣṇa is not directly involved in the maintenance of the material world. Everything is done simply by His will, through His energies.

Satya-saṅkalpa-tāḥ śaktiḥ. Thus, all beings rest on Kṛṣṇa's energy, and yet He is aloof. Although He creates and maintains the material world, He is not associated directly with it.

Everything depends on Him, but He is independent of everything because He is not attached. Since the Lord is the embodiment of pure transcendental mellow, He prefers to stay aloof from the material energy and the materialistic living entities. Thus, they are not actually in Him, but are rather supported by His energy.

On the other hand, the Lord is attracted by His pure devotees and is eager to be involved in loving reciprocations with Him. Therefore, later in this chapter, He declares that His devotees are truly in Him. I envy no one, nor am I partial to anyone.

I am equal to all, but whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him. Right? So here's, this is giving you that key there, that connection, is that what He means by in Him. Because the point is this, Kṛṣṇa is everything, so you can't say it's not within Him.

But the point is this, the point is this, He as a person is not interested. You know what I'm saying? So it's that, that consideration, you know what I'm saying? You know, just like your hand, your arm, you know, what you can see, then you'll be more close with. But your back, you never think, you know, I am this back.

You know, you may think I am this face, you know, so many other things, but you won't think you're back. Do you understand? It's just because it's not, you just don't think about it, it's not important to you. So those who have turned their face from Kṛṣṇa, then all their activities and all that have no interest for Him.

Right? The interest is in loving exchange. Not that He doesn't have interest in the living entity, but the living entities won't exchange that, that, that interest. So therefore, how can you deal? Does this make some sense? You know, so it's a fine point is that everything's in Him, but at the same time is not.

Right? He is in everything, but at the same time He's not. So that's this element of the cinta-bheda-bheda-tattva. One has to be able to understand is that it runs by His desire, and so His potency is, is, is there with the material energy, so the material energy can carry out everything.

But He is only interacting with His devotees. So in the material creation, He's only involved in the primary creation. Secondary creation is not.

So He's the potency that, that does everything. But at the same time is the material cause is going to be the, the material energy. Right? And the operative cause will be the living entities.

So the living entity is thinking, I'm God, and interacting with what He calls His energy. But actually it's not. He's not God and it's not His energy.

It's only a reflection of the Lord interacting with the internal potency. Does that, does that make sense? And thus in verse four the Lord says, *mat-sthāni sarva-bhūtāni*, all beings are in Me. In verse five He seemingly contradicts Himself by saying, *na ca mat-sthāni bhūtāni*, all beings are not in Me.

Right? So are not in Me, meaning as a person. They're in Me as God. Right? But, you know, there's, there's no interaction.

But in verse twenty-nine He says again, *māyitē*, the devotee is in Me. These apparent contradictions are actually Kṛṣṇa's mystic opulence, *yoga aishvaryam*. Although He's the maintainer and He is everywhere, He is not part of the creation.

Although He's not obliged to be personally present, out of His causeless mercy He's personally involved in the lives of the devotees. His personal involvement is invoked by pure devotion. Remember this is, this is what makes this chapter more important, more special.

As previously was how you in your position, taking that material energy that you identify with and have value in and connecting it to the Lord because the Lord is connected to you. Right? But at the same time is ultimately the dead matter is dead matter. And Kṛṣṇa doesn't have any interest in that.

Right? You know what I'm saying? You don't, you know, your shadow is not of great importance to you. Right? Like that. So the living entity, the living entity, so Śrīla Prabhupāda says, his energy is spread all over the universe, all over the world, and by his energy he can be present anywhere and everywhere simultaneously.

The conclusion is, when his devotee is there, he can manifest himself everywhere and anywhere. But when there's no devotee, he is not there, although his energy is there. There are many instances.

Prahlāda Mahārāja saw Kṛṣṇa from the pillar. Lecture on Bhagavad-gītā, 947, New York, 1966. Right? So in other words, the devotee sees him there, he's present.

But if the devotee is not seeing him there, he's only there in his energies. Right? Because his potency is there, it's been given to *māyā*, so what you see, what you're dealing with is the *adi-bhakti*, it's just the material manifestation. Right? But if you can see, then he's there as the *adi-yajña*.

But if you don't, then all you're dealing with is material energy, he's not there. So he's suddenly

there and not there. Right? You can appreciate he's there, you can't appreciate he's not there.

Right? But his energy is always there, so he's the source of the energy, he's the director of the energy, still. Him personally is not there, so he's bringing this up. Because in the previous chapters, this element of him being there is very important to connect with karma-yoga, jñāna-yoga.

Right? But now we're bringing out the element of him as a person being there. Right? So it can go a step further, because pralādamārāja, it's not that he's just there and he's holding up the pillar and therefore he's everywhere as Brahman and Paramātmā, he's there as a person. So for the devotee, he's there as the person.

Right? Does it make sense? So that person, then, the devotee is in him, he is in the devotee. But for the others, then, you know, it's not really happening. One is in the material energy and that's as good as it gets.

The story of pralādamārāja proves that the Lord's all-pervasiveness does not necessitate the loss of His personal existence. The sunshine is the all-pervading expansion of the sun, but the sun still exists. Similarly, although so many units emanate from the Lord, He remains the complete balance.

This is the Upaniṣad. To help us understand this inconceivable relation with His energy, the Lord presents an analogy in verse 6, as the wind, although blowing everywhere, still always rests in the sky. So everything rests in Kṛṣṇa.

Everything is moving under the will of the Supreme. Right? You see, it means space is not affected by the wind. Right? Space is not involved in the wind, though the wind rests in space.

There's no space, wind won't be there. Does that make sense? So it's, it's, everything is moving under the will of the Supreme. By His will, everything is being created, maintained and annihilated.

Still, He is aloof from everything, as the sky is always aloof from the activities of the wind. Right? It's because of Him, the support is there, that potency. So the material energy is able to carry out everything.

But still, Kṛṣṇa is separate. So that's why the element of being non-envious, of being non... Otherwise, how do you understand these two things? Because they're contradictory. Right? If they're contradictory, then how will something be seen as correct, if we're looking from the element of justice? Because envy means, you know, there's an element of justice.

So how will we see? Because it's not balanced. How can it be both at once? You're guilty and not guilty. You know, it's one or the other.

Right? So, by this example, we may get an idea how the living entities can be simultaneously

independent and dependent on the Lord. They're independent to serve the Lord directly or indirectly. But in both cases, their scope of action is determined by the Lord.

Right? They're going to be serving directly or indirectly, but if you're serving indirectly and don't know it, that's called illusion. That's called *māyā*. Right? So that's why then the element of... So they've forgotten *Kṛṣṇa*.

Right? So they're indirectly still serving *Kṛṣṇa*, but they don't know it and they don't get the benefit. So once one knows that, then those elements that make you forget those indirect activities, then those are connected to *Kṛṣṇa*. So they give the effect of the direct.

Does that make sense? But *Kṛṣṇa*'s pointing out is still, in the direct, there's the element of the exchange, the devotion, the relationship, the personal relationship. So it's not just enough that it's intellectually connected and it's the Lord and His energies. No, He's a person.

Right? Does that make sense? So it goes then beyond this. That's why these chapters are different. Right? They're saying the same thing, but they're taking it that step beyond.

Right? So the indirect connected to *Kṛṣṇa*, now *Kṛṣṇa*'s pointing out, that's good, that's nice, but still there's something beyond that. That's the direct that's connected to *Kṛṣṇa*. Right? So even though you're situated in the position of engaging in direct, it doesn't mean that you're not directly seeing.

You know, because when Prahlaḍa Mahārāja is talking about *Kṛṣṇa* in the pillar, he's seeing the person in the pillar, not His energies as Brahman or Paramātmā. Does that make sense? In his commentary on this, to this verse, Śrīla Viśvanātha Cakravartī Ṭhākura raises and answers the question, that the Lord has said that His prowess, that His powers are inconceivable. *Paśyame yogaṁ aiśvaryam*.

Oh, *aiśvaram*. How then can these powers remain inconceivable if they were just made conceivable with the conceivable example explained by them? Right? If you say they're inconceivable, how will you be able to conceive them? So the example, you know, if it makes it conceivable, then how is it inconceivable? The sky is not attached to the wind, which is contained within it, because the sky and the wind are unconscious matter, and matter does not form attachments. However, only in one case does living spirit remain not attached while living in this world and controlling it, and that is the case of the Supreme Controller.

In this way, the inconceivability of the Supreme Controller's being non-attached is established. The example of the non-attached sky is nonetheless offered in order to give ordinary people an opportunity to begin to understand the subject. So he's saying, is that He's, it gives us an idea, an ability to understand, like that.

So the sky is non-attached, but also dead matter never gets attached. But in this case, the Lord remains that way. It's different, because we only see things according to attachment.

Right? But He's non-attached. He actually is. Isvara maintains and controls cit and acit, but He is not attached to them.

Therefore, cit and acit cannot affect Him. So the living entities, the material world, all this cannot affect Him. What affects Him is that devotion.

That's what then He's reciprocating. So when He says, see, they are within Me, that means, you know, they are within your thoughts, within your feelings. Like that.

Because otherwise, everything's in Him like the wind is in the sky. But at the same time, He's not attached, so they're not within Him. I'm saying, just because you're physically situated there doesn't mean, you know, like there's bugs in your stomach, right? You take your little, whatever, *Danone acidophilus* or whatever, and so, you know, so many bugs are there.

But that, and they're inside, but that doesn't mean you have a relationship with them or care about them. So within means within the mind, within the heart. That's the actual point.

You know? So the other touches on that you're connected and all that, and that invokes that, those feelings. But it has to come to the point where it's actually the relationship with Kṛṣṇa, not the medium of connecting it. You know what I'm saying? That interest in the medium, and then you connect that, that's still the indirect.

It has to come to the point of direct, that you actually want to interact with Kṛṣṇa as a person. In verses four to six, Kṛṣṇa discusses in, His involvement in the maintenance of the material world. In verses seven to eight, He will explain destruction and creation.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, Arjuna now poses the question, I understand that everything is situated in you, but where will everything go at the time of annihilation? And to seven answers, verse seven answers. At the beginning of the millennium, Kṛṣṇa creates the material manifestations. At the end of the millennium, they enter into His nature.

But how can He create if He is detached and unchangeable by nature? Nature can't, how would He have effect? He's not attached to it, so why would He be involved? You know? He's not attached to it, how does He have effect on it? The Lord creates, you know, you're not attached to money, so how do you have effect on it? You're attached to it, you get in there and you use it, and you deal with it and increase it. So the question is, how is He unattached? He doesn't deal with it. At the same time, everything is happening.

So these are the, it means the cāryas bring these fine points out, because this is the level that what you're working with, is that, because otherwise these points are accepted by, you know, anybody who accepts Gītā. But the philosophy of how they'll apply it will be different. So at where, where do you find that point where the difference is? So this is, this is how you find it.

The Lord creates the material world not directly, but by His will, through His potency, prakṛtiṁ. Thus He can create and remain unchangeable at the same time. Śakti-parināma-vāda.

Right? Because the energy is transforming. He never transforms. Right? He's unchangeable.

Right? He's non-dual, because otherwise if He changes, there's a duality. He's non-dual. So that means even what's changing is still within His nature.

Right? It's just, it changes in itself, but it's still, you know, your hand is this way, this way, this, it's still your hand. It doesn't change its position, your control. Although He uses His energy for the work of creation, He is independent from her.

Madhvacārī explains in his commentary to verse 8, the Lord's making use of prakṛti for this purpose is only by way of sport. Just as a person, strong enough to walk by himself without support, sometimes carries a stick while walking. Right? The Lord is aloof and omniscient at the same time.

The creation takes place automatically, and yet everything is under His control. Although He Himself does not create nor destroy, the material nature acts by His desire. The whole cosmic order is under Him, and by His own will He creates and annihilates again and again.

So He desires it, it gets done. Right? So He's connected, but at the same time, He's not attached to the result. That's the difference.

In the material world, the man has his potency, and so he wants something done, so then through his potency, through his money, through his power, influence, things happen. He's not doing them personally, but they're getting done. So in the same way, Kṛṣṇa is the material energy.

But the difference is, is they're the men whose attachment is making it happen. It's His need that He's telling His men to do work. But for Kṛṣṇa, He has no need.

Right? The living entities do. So therefore, His desire is all this is arranged for them. But it's arranged according to how He says it will go.

The game's His. You know what I'm saying? The kids want to play, right? So then the mom makes rules. No baseball bats in the house.

There's no jumping on the couch. All these different things. No throwing water balloons.

There's different rules. And so then, you know, she doesn't need to play. You understand? So the Lord then is involved by His will, but He's not actually the one doing His.

The energy takes care. As our Prophet said, it's just that the element of killing the demons is not the real reason He comes, because His material energy can do that. You know, she's quite capable.

You know, any demon that no one can deal with, she can still get rid of. Like that. But He comes because of association with the devotees.

That's why He comes. The Lord is aloof and omniscient at the same time. This is a manifestation of Kṛṣṇa's mystic opulence.

Yogam aishvaram. Śrīla Prabhupāda writes in the Purport to verse 8, men, animal, beasts, birds, everything is simultaneously created, because whatever desires the living entities had at the last annihilation are again manifested. The state of being, the state of being in their past life, in the past creation is simply manifest again.

And all this is done simply by His will. Right? In other words, so this answers the, which came first, the chicken or the egg? They both came at the same time. This is the inconceivable potency of the Supreme Personality of Godhead.

And after creating different species of life, He has no connections with them. The creation takes place to accommodate the inclinations of the various living entities. And so the Lord does not become involved with it.

Right? So He's created the species of life, but that doesn't mean the adi-bhautic forms of the living entities. He creates the adi-daiva forms. Right? Like that.

So in other words, the subtle, the universal form. So whatever is, because He says it's by His will, means He says, there's 8,400,000. That's His will.

And so you can't act outside of that. Yes. Means the primary creation is all created at once.

Because in the purusa-sukta, then the creation has to go on, but there's nothing to make anything out of except Him. So if you're going to, so for the yajna, in other words, He's the adi-yajna, but He's also the ingredients of the yajna. Right? He's also the method of the yajna.

You know, because there isn't anything else. So then the sages, they take the Lord and then take Him to the yupa. The yupa is the place where they sacrifice the animal.

It's kind of, it looks kind of like this. It's a, you know, and they put the head of the animal there. So they take Him there.

And as soon as they put Him there, then everything manifests. Right? So that's what the purusa-sukta is describing. Right? So that means the primary creation.

Right? Then Brahma is there. And then, so that, all this is, that's the lotus. And then Brahma is manifest.

And then He does the secondary. So the adi-bhautik is, that's Brahma's creation. But the adi-daivik, you know, means actually the universal form and the potencies of the demigods' position.

That's the primary creation. That's done by the Lord. So that's all at once.

The other one then is a bit of a hierarchy, but it doesn't take very long. You know, Brahma has his sons and, you know, sons and that. Then from that you get the grandchildren.

And then between the sons and the, yeah, between the sons and the grandsons, all of them together, then they create all the species of life. You know what I'm saying? So within two generations, you know, the third generation, you already have the 8,400,000 species. The first two generations, you only have humans.

Yes? Q. Just as a side point, we are following the moon calendar, and that's 28 days in the month? A. Basically. Q. And in the purport to verse 7, in Brahma's life, it says that his month consists of 30 days, and this year is 12 months. How can we understand that? A. Because you're basically working on a sun calendar, right? Because we don't count days and nights by the moon.

You know, we count it by the sun. A day is the sun. A titi is the combination, the difference of one degree between the sun and moon.

So they're going to move a certain amount each day, so whether the difference of that one degree, that's going to be the titi. Does that make sense? But a moon's day itself can be anywhere from, I heard, 19 hours to 29 hours, something like that. So that's why the titis are always moving and sometimes earlier or later.

Sometimes, you know, in Kadasi, you have, you know, like five minutes to break the fast, you know, at some ridiculous time. You know, at other times you have, you know, a huge amount of time. You understand? Because it moves differently every day.

So whereas the difference in movements between the two, that's where the titi is. Okay? Okay. So the full moon and the new moon, those are fixed.

That'll be at zero and 180 degrees. But anything in between for the moon is not regular, but the sun basically is regular. Is that okay? Yes? Those sages you mentioned, who are those sages? Those sages, aha, because this is before Brahma.

These are the external associates, you know, so, you know, be, you know, Narada and Hanuman and, you know, all these kind of persons. Whenever you see pictures of Garbhodakshaya Vishnu, you know, like that, those sages, that's the... Yeah, Garuda, Garuda, Hanuman, like this, you know, they're all always with them. I'm sure that there's so many, but they're the, not primordial.

Yeah, it means all the demigods are based on them, you know, expand, you know, their energies expand into that. So the Lord, wherever he is, he's always with his associates. Like you see, Mahavishnu, when Arjuna and Krishna went to visit, then he had a palace and servants and everything like that.

So, you know, they're always with their associates. So that's there. But until you can appreciate

the Lord and the relationship with his devotees, then that element's not brought out.

So you just get the majesty of the Lord in the creation. So there's Mahavishnu, and then he glances, and there's Garbhodakshaya, and then there's Kirudakshaya, right? And so when you're dealing with that, nobody asks, well, where's Lakshmi and where's everybody else? You know, because you're just looking at that. But once one understands, then one understands that Krishna's there.

So it's not that even Paramatma, it means we only relate to him, so he relates to us alone. But he's also there with all his associates. But we don't see that, so therefore we deal with him like he's alone.

That's why I say localized. It's just there. Otherwise, Bhagavan means him and his associates.

But we don't see. Just like he's within the material energy, we see he's there. We don't see he's not there.

Is that correct? Paramatma is Kirudakshaya. And the universal form is also a combination between Kirudakshaya Vishnu and Garbhodakshaya. Because Garbhodakshaya is the attractive element of the creation.

All the different forms and everything that are there. And Kirudakshaya Vishnu is the need or the drive why you are involved in an activity. Therefore, he's the one that sanctions the activity.

Does that make sense? You know, you're just appreciating the Lord. There's no need of a sanction there. But when you want to interact with that aspect, then the Lord sanctions.

Because he's that goal that you want to obtain. So Brahman means you appreciate that dynamic. Paramatma means you want to be involved in it.

Does that make sense? So both of them will be described as universal form. But there's that difference of one is Prajnaparamita and the other is Aniruddha. And Mahavishnu is Sankarsana.

He's Sankarsana because he establishes the material creation. Then Prajuma, he creates, Garbhodakshaya, he creates the interest. And Aniruddha, Kirudakshaya, he's the goal that you want to obtain.

So that means then there must be activity. So what is proper activity, then that's defined by how Krishna comes in his avatars as Vasudeva. So little avatars establish what's the actual proper activity between the Lord and the devotees.

Does that make sense? And Aniruddha, yeah. All three are included in Vasudeva. So that means in the field with the proper understanding, I mean, with the proper inspiration, I mean, the field with the proper understanding, the proper activity with that inspiration, trying to obtain that goal for the Lord's satisfaction.

Then there is activity. Does that make sense? So just as Sambandha includes all the others in understanding or feeling, so Abhidheya includes them in the way of your practically acting upon that. So the other you're not acting, you're only contemplating.

Right? But in Vasudeva, you're actually applying. Right? So for the Sambandha, we do come back with all of them. It's just a question of which element is predominant.

Yes. We're always in... That means the Lord is one. Right? So there's not a matter of it being different.

But at the same time, there is different flavors. Is that... Your point was done? Okay. The Lord is not bound by His work of creation because bondage arises from attachment to action.

Since all His desires are fulfilled automatically without the need of action, He is not attached to action, and therefore, He is not entangled. Right? Because He is Atmarama. So just as desire, things happen.

So it's only because of the devotee, then He actually personally gets involved. And then He performs an action, getting a result, all these different things like that. So He's not attached to that result.

He's attached to that interaction with the devotees. You know, tasting that, experiencing that love. It's not the result that you get that was from the action itself.

It's the experience gained. Yes. So He is attached to that.

You could say. Is that a fault? No, no. See, that's the point.

That'll come up at some point there. No? You have it in there somewhere? They discussed this point. Is it a problem? I think that's later when it describes about He favors the devotees or not.

So is that a problem? No, it's not a problem. That's His specialness. But He's not attached like that because whatever He needs gets done.

Because attachment means I want it, therefore, then I'll make the endeavor and I'll get it. He just decides. It's already there.

It's Him. Because everything's... So He's atmarama. He's self-satisfied.

Because everything's Him. So therefore, what's not to be satisfied about? Right? Does that make sense? Yes. So the problem would only come up for the envious because then you would not accept that He's given a special... Yeah, those are envious and those... Yeah, because then how do you interact with them? They don't like you anyway.

So then, you know, one of the rules of the dharmashastra is where you're insulted, you don't go there. If people don't like you, then why go there? You know, that's the rule. Right? So He's not...

Yeah, His desires are automatically fulfilled so He's not attached to action.

Because action is what will get the result. We want to do the action because we get the result. But He's not attached to it.

So therefore, He's not attached to action. Therefore, He's atmarama. Since the living beings receive the results of the previous pious and impious activities, the Lord cannot be considered unjust.

He is situated neutrally like an indifferent person who is not affected by the happiness and distress of the quarreling parties. This is confirmed in Vedanta-sutra 2.135. The Lord has no partiality or cruelty because the pleasure and pain suffered by the living entity is caused by their karma. So the scriptures declare.

Yeah, so the scriptures declare. Still... Yeah. Okay.

So, in other words, He's set... He's created the world in that He's set the parameters by which it works, which it functions. And the living entity works within that, you get a good result or you get a bad result. And then they're awarded that.

They wanted it, then they're getting it. You could say, you know, what does it matter what you guys want? You know? And so then nothing happens. Right? So one can't say that the Lord is unkind.

He is creating an environment in which those living entities who are envious can still, you know, experience the fulfillment of their desires. But He still sets the parameters. You know, He's supplying everything, so it's His parameters.

Right? Because the purpose of the material world is to again resituate yourself as servants of the Lord. Right? So it's not... It's not designed that one would stay here. It's designed that you would get out.

Problem of evil, yes. Is that because they cannot see that the ultimate goal is to go back to God? So they're attached to being here. Yeah, they're attached to being here, but they don't... Generally speaking, they don't understand the element of... the control of the Lord, how He's involved but not involved.

So, the difficulty is if He's involved... He's the Creator, so He's doing the things. But that means things that go wrong that He would be blamed for because He's doing it. You know, so therefore to keep Him from being blamed, you know, then He's deified.

So He's beyond, but He's not actually involved. But if He's not involved, someone else has to be managing it. So then that creates two controllers.

You understand? And then that controls us. You know, but one we don't see... We see the eternality of the soul, but we don't see the element of reincarnation. You know? We think the

soul is created from matter.

It just happens to be now. The combination of the father and mother then out of dead matter then the soul is created. Like that.

You know what I'm saying? So... So then... So then this is going to be a major weakness. And then... So therefore the soul moves forward and goes wherever He's going. But they don't understand is that... but why are the situations different? Who's controlling that? So... Therefore the living entity has the opportunity to follow the laws of God.

If he does, he gets a good result. If he doesn't, he gets a bad result. So that's all.

And Krishna's not attached. Because in any case the soul is eternal so he's not actually affected by it. So it's an illusion to think that the soul is affected.

Right? But because of identification therefore... You know, it's just like... You know, one is watching a drama. One is affected by... by these things, the different feelings but one is not part of that drama. You know what I'm saying? So like that the soul is so... identifies with it.

Does that make sense? Though... They're not. You know? Does that make sense? Still the Lord is not completely neutral because completely neutral would forbid any sense of doership by Him. Therefore He says I am situated as if neutral.

One should not misinterpret the Lord's neutrality as inactivity. Srila Prabhupada explains in the Purport in verse 9. One should not think in this connection that Supreme Personality of Godhead has no engagement. In His spiritual world He is always engaged.

In the Brahma-samhita 5.6 it is stated *atmaramasya tasyasti prakritya nasa-magama* He is always involved in His eternal blissful spiritual activities. But He has nothing to do with these material activities. Right? Because otherwise one would say He's not involved so He's just *atmarama* so then He's just neutral.

So therefore the Brahman unchanging on this. But He's engaged in the eternal pastimes in the spiritual world. Right? He's engaged with the devotees.

So that's that element He's always engaged. This world is a reflection of that. Therefore He defines what's good and bad depending upon what is good you know for the spiritual pastimes.

And what's opposed to it that would be bad here. Just people don't know that the good and bad is based on devotional service. So that the good and bad stand on its own.

Right? Therefore so many days before that we were discussing the idea of being good and being nice and morality and ethics and justice based on its own is still illusion. Because why is it there? Why are those rules there? Because they're not supportive of devotional service. Does that make sense? In verse 10 the Lord further explains His inconceivable position of being an indirect controller of everything.

The material nature is one of Krishna's energies working under His direction. All moving and non-moving beings are produced under its rule. In this comment in His commentary so moving and non-moving yeah okay in His commentary Srila Visvanatha Cakravarti Thakur gives the example of a king who although aloof controls the whole kingdom through His ministers just as the ministers are incapable of doing anything without the presence of the king sitting on His throne.

Unconscious matter cannot do anything without their directorship of the Lord. Verse 10 is further clarified in Bhagavad-gita 14.13 wherein the Lord says the total material substance called Brahman is the source of birth and it is that Brahman that I am pregnant. Making possible the birth of all living beings of Son of Bharata.

Material nature is sometimes called Brahman because Brahman is the cause of the material nature and in one sense there is no difference between the cause and its effect but Bhagavan Krishna is the ultimate source of Brahman right so Brahman is what is creating everything because that's that is what defines the approach to the primary creation right and so the material energy is based on that right so the cause and the effect right so then but the the the thing is is still he is as a person beyond that Brahman it's not different from him but he's still beyond means it would be we call it mahat because Pradhan Pradhan is before the Lord impregnates so it's just Brahman but he impregnates then it's mahat that's where the primary creation is like that but it's still Brahman even as Pradhan right but it's inferior Brahman but it's it's reason it functions is because of superior Brahman right the Lord's material nature is something that's called Brahman because Brahman is the cause of the material nature and in one sense there is no difference between the cause and its effect but Bhagavan Krsna is the ultimate source of Brahman the Lord impregnates Brahman in the form of the material nature with the seed of Brahman known as the Jiva thus the Supreme Brahman Bhagavan Sri Krsna is identical with both the Jiva and Prakrti in that they are all Brahman in this sense the Vaisnavas are pure monists right the others aren't pure monists they're they're materialistically tinged monists they're not actually pure spiritual monists in his purport Srila Prabhupada summarizes the relationship between the Lord and his energy because he glances over material nature there is undoubtedly activity on the part of the Supreme Lord but he has nothing to do with the manifestation of the material world directly this example is given in the Smriti when there is a fragrant flower before someone the fragrance is touched by the smelling power of the person yet the smelling and the flower are detached detached from one another there's a similar connection between the material world and the Supreme Personality of Godhead actually has nothing to do with the material world but he creates by his glance glance and ordains in summary material nature without the superintendence of the Supreme Personality of Godhead cannot do anything yet the Supreme Personality is detached from all material activities right does that make sense so the flower is there that you know its scent is there the nose can perceive it but the flower has nothing to do with your nose but the reason that you can smell it is because of the fragrance of the flower does that make sense but they're not connected so the same way as by the Lord's desire you know then it all happens but he's not involved with the

specific manifestation like that he's established how it works that its existence is there its purpose being to go back to Godhead and the the laws on which it functions but now according to each living entity's desire they are given a particular specific situation and body you know and results based on their previous activities right so that's the material energy carries out does that make sense but it's simply his desire that's going on it's his potency he's non-different but at the same time he's different so that's why when the devotee is involved then Krishna himself can personally be involved but if it's not material energy takes care some may ask if Krishna is the supreme person why don't all people worship him Lord answers in verse 11 so verses 11 to 15 fools deride me when I descend in the human form they do not know my transcendental nature as the supreme lord of all that be those who are thus bewildered by bewildered are attracted by demoniac and atheistic views in that deluded condition their hopes for liberation their fruit of activities and their culture of knowledge are all defeated of Sanaprita those who are not deluded the great souls are under the protection of the divine nature they are fully engaged in devotional service because they know me as the supreme personality of Godhead original and inexhaustible they always chant my glories endeavoring with great determination bowing down before me these great souls perpetually worship me with devotion others who are engaged in sacrifice by the cultivation of knowledge worship the supreme lord as the one without a second as diverse than many and in the universal form verses 11 to 15 without knowing the transcendental nature of Krishna as the supreme lord the foolish deride him when he appears in his human form such persons are bewildered in two ways they do not know the confidential activities of the supreme lord and they do not know do not understand how his energies work bewildered by Krishna's human-like form they do not understand that his body is transcendental full of knowledge bliss and eternity Krishna's body is called manushin not because it has the limitations of the human body but because it has an eternal form with human appearance and because he performs human-like activities so based on that manushin and what would the Elohim mean the mudas cannot conceive that Krishna appearing like an ordinary human being can be the controller of the microscopic atoms of the gigantic universal form at the same time they cannot comprehend that he is controlling both the infinite and the minute and is simultaneously aloof from them right? so this is because basically we can one says understand energy but God technically we can't because he's the energetic we're the energy how will understand right? in other words such foolish persons do not understand Krishna's yoga aisvaram his mystic opulences described in verses four to ten instead of accepting him as he is they speculate that he is just a powerful man who has acquired mystic perfections by following karma and jhana others think that the intrinsically impersonal absolute truth has descended in the material world as an avatar with a material body thus they commit the biggest offense to distinguish between Lord Krishna and his form right? so that's not considered good but at the same time why would Brahman descend as an avatar that means that there is desire there's will otherwise why would he do it they say well it's past times but that means then there's there's you know consideration there's personal so you know their philosophy kind of falls apart on them but because of the demoniac nature they just finesse it you know just like you do something wrong other people point it out but you finesse it right? you know it's like it's not a big deal right? someone else does something wrong okay that's a

point of discussion you know what we do wrong hey it's not it's not a point of discussion so like that due to illusion then all these points that are weaknesses in their philosophy obviously point to the personal element they just finesse that they just they just have some other thing that they move on to right? that's the mental speculation there's actually ultimately no conclusion because they just keep moving from one mental concoction to the next so that it appears that it's consistent philosophy but actually it's not you know that's the problem when he would discuss depending on the person if they were very adamant he would just grab them on the point of their philosophy just take any point and then make them define it and make them use that as the consistency for anything else and so people who are used to speculating become highly disturbed you know like that they can't they just can't handle it so automatically you'll defeat them yeah he said like that yeah because that's it because it's a weak point so they can go anywhere else you want but that point can't be answered so if that's bad then everything else is not going to work yeah so God says thou shalt not kill so what does that mean right and they're not so clever so they can't define it as good as the Jews so Jews have figured out a way around that but the Christians haven't figured that out yet huh it actually means kill here in this instance means murder so it means don't kill people that's the definition works for them you know but here the point is kill is kill you don't see it in another sense because otherwise it would consistently use that and then in another place it would you know but otherwise it defines murder just like it always consistently uses meat and flesh so meat means food flesh means you know somebody's body you know but the problem is because there isn't that application necessarily difference within the you know the other languages so they misapply that because they're synonyms so they take it as a synonym to support the the non-vegetarian element they kind of say you have to be otherwise that's not you're not religious if you're vegetarian some will even take it that far but you know then that means for 40 years in the desert they weren't religious because they were eating mana which was vegetarian you know and that was what God provided so we see a pattern here right God, the garden, vegetarian mana, vegetarian like this so here then kill means kill right so you take that point and you just continue with that and then there won't be it'll be more difficult to to go because they'll want to go to another point you caught them on that okay let's go to another point the Lord's opinion about these seemingly erudite arguments is expressed in verse 11 fools deride my descent thinking that I've assumed this human form so the prophet explains the renunciation through wisdom the demons invariably confuse matters they worship humans as gods and call God a human being now that's think about that that's really stupid you know anybody can be God but God can't be God he's just a human right it's like that it's like the Mayavadis they won't go into temples right because you know God's everywhere if God is everywhere he's also in the temple so what's the big deal you know like that so in the Bhagavad-Gita the Lord fittingly describes as grossly foolish persons avajananti ma mudha manushim tanu ma shritam Bhagavad-Gita 9.11 fools deride me when I descend in the human form the demons learning the demons learning intelligence and titles are like the gems that glitter on a poisonous snake's hood the presence of a priceless gem on a snake's hood does not decrease his venom similarly a demon's erudition intelligence and titles do not make him less of a demon and thus he is as horrendous as a venomous snake right so he's educated he's cultured he does so many nice works it still

doesn't mean he's a demon because we get the idea demon has to be you know disgusting and nasty but even in just in the universal affairs you have the deities and the danavas right so that the the deities generally are the refined you know I say you know upper east side demigods right I mean demons like that Hiranyakashipu and Bali Maharaj they're all deities the danavas are that can be a little bit more down home right you know a little more rough and ready and stuff but we have this this idea that demon he must be bad and everything so we get bewildered oh but he's nice he speaks so nice and he gives in charity and supports so many things but it still doesn't mean that his demoniac nature is any less poisonous you know just because there's a nice you know some nice seemingly nice qualities there so one has to be very very careful the association is he's doing all those nice things for his own purpose so that's the weakness because sacrifice means you're trying to give up doing things for your own purpose right just because I give in charity but my purpose is to be recognized as a you know religious man or something that doesn't mean that that charity is of great quality charity's been done but only the charity is important but that's why Gita mentions the mentality when you give charity so charity in the modes right so therefore if he's giving in the in the mode of passion then by their association you will develop the mode of passion so that's poisonous so that's that's why one must be very careful otherwise you go oh but the karmis are so much nicer than devotees you know this and that says yeah but then by their association what will you develop you know you develop into a pleasant demon association basically taking on the other person's like values you know and working within that context it's not it's not it's different from you see their values and then present Krishna consciousness in that context but it's actually you take that context itself is important because then you become like them like you work with the media they have their idea of truth and justice and all this so if you take on that mood then that's association otherwise where do devotees get that from does the father talk like that no the devotees talk like that where do they get it by association so they've taken on this they're not they're supposed to give association not take you know so you do their things eat their food you know yeah associate you know do the things that they do that's when you become like them but it means you take on that mentality you know but when you see it no Krishna's arranging this but when you see it's Krishna's then you're not associating you know so it's like Krishna's grace you know you've gotten this food or this or that not by their grace you'll deal with them nicely because they're the medium for Krishna's giving you you know what I'm so you see them as you know Krishna's messenger so you're not associating with the demoniac nature you're seeing them in their actual position if you take it on oh they're so nice and all that and I went to the temple they didn't give me anything but I went here and they fed me so that means you're associated you know but if you go there and Krishna gives you something you go to the temple you get nothing you know so therefore Krishna has something you know he's saying there's something you know you're being arrogant or something you know there's something that he has he wants to say you're not getting food at the temple you've been bad but he doesn't want you to go starve so then you know you get it somewhere else right you know you can't eat at the table you have to go eat in the next room you know so you can't be with everybody else so you know it is a punishment but you'll still be fed you understand so in other words we interpret it not connected to Krishna so therefore we're associating with them

you understand so you see consciousness is the whole principle like that consciousness is correct then that's fair because otherwise activity is not going to change in all these chapters of Gita the activity itself never changes what changes is the consciousness right you know from purely material to materially engaged in the spiritual to purely spiritual decorating a dead body and taking it to the funeral pyre with pomp is certainly nothing but a flagrant display for entertainment only like that the public is similarly cheated when accolades and scholarly degrees are piled on a demon who is an errant competitor of the Supreme Lord the atheistic demoniac education imparted to the young in modern universities is simply producing a bunch of demons with titles proof of this is the recent incidents in which Principal Garg of Aligarh University was murdered by some students the government has called for a conference of the leaders and teachers but in the past all such conferences have met with the same frustrating fate no solution we think the present conference will also fail the only means to eradicate the demoniac mentality in society is to teach the science of Krishna consciousness having taken note of all the disaster and corruption wreaked by the demons it is the moral responsibility of every citizen in the world to learn and teach the science of Krishna consciousness verse 12 describes because you have to if you're looking at from the absolute platform you can see it as it is it doesn't mean that if Prabhupada goes to that university he doesn't deal nicely with the scholars you know there's no scholar that you hear of that didn't appreciate Prabhupada right but you know it doesn't mean that he appreciates their position but they're knowledgeable so you deal with them through knowledge they're respected so you deal with them on that platform right but this is as so then we'll take it oh yeah they're all nonsense so when you deal with them you deal with them as if they're a nonsense no that's not how it works it's just stating so you know what their position is compared to the Supreme Lord you know compared to devotional service so then you can understand where the weakness is does this make sense yes does here the term moral responsibility indicate that the duty of the devotee while he's in a material world understanding even though that it's temporary he still should do something about it keeping the place clean trying to yeah I think that's moral responsibility because that's the ethic that's what one's supposed to do see because here then the morality is connected to Krishna you know what's the proper human ethic what should you do you should help others right because the morality is supposed to get into charity do all these nice things so this is the real extended sense gratification in that they're engaged in sense gratification for themselves you teach them how to engage in that sense gratification to please the Lord so even though the field they may be using is Pranayama you elevate it to Anandamala is that ok I was wondering about the relationship between ethics and Dharma ethics and Dharma see ethics basically you're working on it's a smaller circle Dharma's the bigger circle because you're talking about my what activity I should do right because I am a member let's say of this universe right because Dharma will work on that level or you can say even a member of the creation because real Dharma will include devotional service means that devotional service is the actual Dharma and then since you are performing that actual Dharma within the material world therefore you have the conditioned Dharma right as your medium but the actual Dharma is Sanatana Dharma right so when you're a member of the creation so I should be engaged in devotional service and being within this material world then according to my condition position you know the

position that I'm in whether you're you know conditioned or not but within that position so that will take into consideration any effect anywhere that your action will have right so therefore Dharma will say you do these different things but in that then one sees that in the overall everything works out like for Yudhisthira everything worked out in the end no but following the Dharma there's going to be profit and loss along the way right but if he doesn't act the way he does let's say at the gambling match then is he going to have the support of the Supreme Lord and all of these other kings right all these sages everybody's supporting them nobody is is you know of any repute is talking nicely about Duryodhana all the sages all the everybody's feeling that this is wrong right the demigods right so therefore what he's doing even though there's a there's loss now it's actually incompatible with his position within the creation right does that make sense and everything will work out Artha means you within that big circle you look at just the profit and loss aspect right so therefore in profit and loss he should have acted differently when it came to the gambling match does that make sense so Dharma because they agreed to the match and they lost therefore they uphold that but Niti would have been you know as soon as it goes this way and they see us cheating Bhima picks up his club smashes Duryodhana over the head you know hits you know and then swings the other way hits you know Karna and Shakuni and problem solved you know everyone goes home and you know everything's nice that's it that would be Niti here's your enemy here's an opportunity then take it and get your profit in other words the element of loss is not tolerated but in Dharma you understand when there's profit there's going to be loss so it's taught also within higher elements of Niti but that's because it's based on Dharma so all the uplifting elements of Niti or ethics is actually quoting from Dharma it's directly Dharma those things that are simply efficiently getting your work done without any you know chance of not getting it that's just pure Niti does that make sense so Duryodhana worked on Niti Arjuna I mean Yudhisthira worked on Dharma that's why I say Duryodhana appeared to be successful in the beginning right so that was Draupadi's doubt you know you're doing all this religious stuff and he's not and he's sitting on the throne and you're in the forest now you've done religion you should be sitting there he should be in the forest so why is it like this because there's a bigger picture it's the time factor yeah that's the Lord's pastime so in any case there's something to happen something to learn something to and so it goes on in that way and then eventually it works out so you understand that and then Kama will take even smaller than that because Arta means you're going to get profit but Kama you're enjoying that profit using that profit right now and so it may be that what you're doing in Kama may affect be bad for Arta or what you're doing in Arta may be bad for Dharma you understand so that's why that it says that one must balance the three if you don't balance then you're not behaving right in other words sense gratification shouldn't be against the religious principles you know what I'm saying it shouldn't be against profit you understand but also in Arta if you don't you have wealth you don't enjoy the wealth it's as if you don't have it right you have it it's in the bank you never spend it but it's as good as not having it because neither are you giving it in charity and benefiting others nor are you being benefited you know what I'm saying so something should be there but not so much you know what I'm saying so because real wealth is that that which is used you know what I'm saying you know it's like you say well who's the richest guy now okay he's got so many billions but what does he actually have he's got it on

paper so what wealth does he actually have you know if he says okay he's got a house in every major city in the world he's got this that's his wealth the other stuff it's you know potentially there but you know you know what I'm saying if you have food and you don't eat it can you really say you have food you have a kitchen full of food that you never eat no it's what you eat and what you share with others that you can say is real food you understand so it will define that so those who are smart will take that because that's based on dharma you know because it's through activity that you get results so real need will be based on dharma you understand but there are those who take it and you know basically pull it out of its natural thing and try to present it on its own you know just like you have karma is part of devotional service and these activities in devotional service but it gets pulled out and made into its own separate so it's like that so therefore everything has its natural position within the devotional process yes yeah because if you don't have artha how do you have karma you know because what you're enjoying is facility but then dharma it's within the element of that you're actually supposed to that you're not this body you're brahman so it's within moksha and that's within because brahman is just one aspect of the lord so that's within devotion to the lord so the big circle is devotional service it includes all the others but we try to say oh there's devotional service and then there's this and then there's that no there's only devotional service you see it then krishna's there you don't see it krishna's not there that's krishna's point he's in everything but he's not everything's in me but it's not there so you see krishna he's there he doesn't see krishna it's simply his will is that ok sorry yes if this was a class on nitya shastra i would but this is a class on you know right now we're on pure unalloyed devotion in other words if you're always engaged just in doing your religious duties and at the same time not paying attention to the natural results that come from that and engaging those then you won't have anything that you can engage for you know taking care of yourself if whatever you have you only spend it and use it without generating more then it runs out if you're only focused on gaining then you don't see that what's the results means the activities you're performing are they in line with dharma or not here's like the man he goes and he works sixteen hours a day he's filthy rich and all that but his family you know his kids move out on him his wife divorces him why? he's got money but he's not enjoying it you know what I'm saying and at the same time it's being more because part of his duties is taking care of his family he's not doing that he's saying I have money therefore the family is taken care of no it's not you know the example is given if I have medicine and I say I have this medicine does that mean your disease goes away no you have to take the medicine just by saying the name of the medicine doesn't make the disease go away alright so he's saying I'm taking care of the family but he's not he's getting money that you could use to take care of the family but he's not taking care of the family so he's not following his dharma as a grihastha he's over emphasizing the artha and there is no kama so therefore it falls apart even though they have the four bedroom house and you know a BMW and a Mercedes and you know a pool and you know an Afghan dog you know it still doesn't work in verse 12 describe what happens to those who deride krishna's form such bewildered people are attracted by demoniac and atheistic views their hopes for liberation fruit of activities and culture of knowledge are defeated due to delusion right because liberation is based on on being being the soul not the body right so you have to be able to appreciate the transcendental position

fruit of activities and culture of knowledge there because of delusion then you can't actually do the work properly you won't get the result you'll make mistakes because in fruit of activities it's the expertise of the action performed that gives you the perfection of a result right and then if there's delusion how will there be knowledge so so they will lose everything it's just time so the idea is we try to help them before they lose everything but if they don't you don't have if you're worried about justice don't worry maya is taking care of it Srila Visvanatha Cakravarti Thakur explains in his commentary if the devotees are in this condition their aspirations are in vain mogha-saha they do not achieve salokya or whatever else they have desired if they if they are karmis they do not attain the results of their actions such as svarga mogha-karmana if they are they are jnanis they do not attain the result of knowledge and liberation mogha-jnana then what do they attain they assume the nature prakriti of rakshasas right so notice it's interesting that he starts with devotees if they are in this condition of not appreciating krsna's transcendental form and all that then their aspirations are in vain right so they don't attain that transcendental position they want the conclusion is that those who refuse to accept krsna's transcendental form are defeated in all their attempts in contrast to the bewildered mudhas devotees accept krsna as he is that that interesting everybody explained before was mudhas so because we're thinking mudha is just that you know guy that you know never made it past 6th grade works down at the docks or something but here you know he went through you know every level of everything so mudha means this one's foolish right devotees accept krsna as he is although the foolish cannot imagine how krsna who appears just like a human being can control the infinite and the finite those who are pure devotees accept this for they know that krsna is the supreme personality of godhead therefore they completely surrender unto him and engage in krsna consciousness devotional service of the lord bhagavad-gita 9.11 purport so the devotees are surrendered so then they avoid such problems right so because generally speaking the sampradaya devotees won't have this problem because you also have you know samanya devotees or ordinary devotees that they're born in devotee families they're you know in these kind of situations where they're associating with they identify themselves with the devotional process but they don't take the process of association of devotees you know that bhajana kriya all this is not there because their faith is not that strong you know they're devotees you know you go to their house they're devotees they worship krsna or worship ram but ultimately if you ask then they'll say he's formless right so they are worshipping in vain yes what does it mean if the devotee has rakshasa gana in his charts what happens if he's rakshasa gana in his charts so you want to know if he's you know how you say how you say generally I mean so you're wondering if that means that generally that means there won't be any dogs or cats in the neighborhood so you know is that is that kind of what you mean no rakshasa gana means there it's simply what is their natural how you say natural life environment that they what they prefer living in right you know in other words the deva gana likes everything ordered nice everything is placed and rakshasa means they don't really care you know in other words you have have those who the whole house or their room is just covered everything goes you know you know and like that all over the place and they're comfortable you know and then you have the other extreme where everything is everything is exactly in its place manusha means they'll be a mix you know means some things are like this some things are that so you can kind

of so that's why best is they're the same because then if they're both slobs then it works you know or they're both you know how you say completely organized I was going to say rebanded though but if they're like that then it all works right but if not then you know like that otherwise you can get by with one degree but if there's two degrees difference then that will really be a problem yeah deva and rakshasa means they want everything order why are you always just relax you know that's not relax that's called a pig you know like that you know so you have to find the balance so so manusha means it's you know that's why there's a human form it's in between demigods everything's so pucca vaikuntha everything's so pucca you know but humans there's a little bit of space like that but it's still based on dharma and all that you know so it's is that okay so it's just a consideration there it doesn't mean someone's a rakshasa it just means that that that's their nature could it be more in their feelings rather than their organization it would be yeah it means they're more rough they don't worry about these things it means that David would be more careful about these things and you know like that it's just a matter of the environment that they like to be in whatever is physical emotional intellect is will be rakshasa means it's more sloppy it's not as defined you know David though means it's more defined manusha did that information also tell us about previous life previous life yeah it means that it was rakshasa this life he must have done a bit of a slob last life you know or didn't you know care about these things and that so does that make sense yeah okay so that means there's devotees who have taken up the process they've accepted so they don't have a problem with this so that's why they advance that's why they can understand these chapters right but in general you know maybe can't because they don't really understand how Krishna could do these things or why did he do what he did you know in the battle of Kurukshetra different things they have these doubts so they can't actually understand these things so that's why I said this is being told to Arjuna because he doesn't have any of these problems right so he's he's good the position of the devotees is described in verses 13 to 14 the devotees who are not deluded are great souls and under the protection of divine nature knowing Krishna as the Supreme Personality of Godhead original and inexhaustible they fully engage in devotional service Srila Prabhupada describes these great souls in his purport to verse 13 the Mahatma does not divert his attention to anything outside Krishna because he knows perfectly well that Krishna is the original Supreme Person the cause of all causes there is no doubt about it such a Mahatma or great soul develops through association with other Mahatmas pure devotees oh ok I get it such a Mahatma or great soul develops through association with other Mahatmas pure devotees pure devotees are not even attracted by Krishna's other features such as the four-armed Mahavishnu they are simply attracted by the two-armed form of Krishna they are always engaged in unswerving service of the Lord in Krishna consciousness so we see here is here is where this this line is being drawn is that it's not that they don't see these other aspects of Krishna but it's not so interesting so they may start from there but immediately will come up to Krishna as a person so that two-armed form of Krishnamasundara that's what's interesting to them other aspects aren't so that sweetness of him if it's Krishna then where is the sweetness so a particular aspect of the creation doesn't carry that sweetness so that's why it's not of great interest but you can see the connection like Prabhupada was saying when they were in Calcutta during World War II and they were bombing Calcutta then he could see

Krishna in the bombing but he says it's not a very nice form of Krishna it's not like a sweet form in a brudge or something like that so it's still it's Krishna that potency that power like that is still Krishna but it's still not that nicer form so they just like these other forms so I hear that he's picking up the mood so you pick up the mood from this yes you pick up the mood so that's why the pure devotees through association you pick up the mood that's the most important thing I've heard before I haven't seen it I don't even have seen it where Prabhupada says is the mood is the most important thing you can gain from a spiritual master because the mood defines where you go in the spiritual world what kind of service you take up so mood is everything that's the problem with the demons it's not that the activity is a problem necessarily because there's very pious demons they know good work gets good results but it doesn't mean that the mentality isn't demoniac because here demoniac means it's just materialistic demoniac doesn't necessarily mean that they're you know nasty ukkha karma has its grossest manifestation but it also ukkha karma means that karma which is not connected to Krishna does that make sense? so maybe very nice but the mood's wrong the activities may be nice does that make some sense? I don't know about the part of the mood but there was one part that by association with the bhakti shakti that yes that'll be there that would be the example like the conduit it carries the electricity so that by connecting with them then that potency flows that's why the preachers one's not supposed to criticize them because they're the ones through which this potency flows does that make sense? verse fourteen describes the activities of such mahatmas always chanting Krishna's glories endeavoring with great determination bowing down before him these great souls perpetually worship him with devotion because they're not distracted by anything else so therefore they always engage in devotional service we're distracted that means to that degree we're not so that then by that distraction you connect it back to Krishna then it becomes you know connected again so the karma yoga the jnana yoga whatever is distracting us gets connected but always but we have to remember is that connection is still indirect because it's through that medium of distraction is what you're serving Krishna with rather than you're serving Krishna and using the material energy you know sorry so that's why it's called misra because it's mixed with that but it's still elevated so that part that is direct is going to give that direct result that part that's indirect will give you liberation but that liberation means brahma bhuta not moksha because brahma bhuta means you're situated on the transcendental platform as a devotee of Krishna so you're going to come to the neutral state with the mentality of serving Krishna a moksha means you come to the neutral state there's no idea of serving yeah and then you come back because you have to do something and so then you come back what about the other moksha if you wish to have a same body as Krishna yeah those are okay but then okay then once you have it then what yeah so it's like from that then you'll serve so it's not unfavorable for devotional service but it's not pure unalloyed devotional service so it can be pure devotional service because your service is just directed to the Lord but you don't want these kind of situations but you find all those things come automatically if you are just trying to please the Lord so pure unalloyed devotional service there's nothing missing you know you're on the same planet you are associated with the Lord you have the same kind of form you know in other words you don't Vaikuntha you look exactly the same except for the Srivatsa but there's you have a form that's compatible with you know like you have let's say a

dinner set it all matches it's all the same but you know you can tell the difference between a fork a knife a spoon a plate a cup but they all match so that's the thing then you can do more because otherwise if you know I have this great dinner set I've seen my new dinner set and you come and open up the box and everything and the person looks and it's all forks you know what about plates no no no this is what's so unique everybody else has forks I had you know plates I had just forks like that you know I'm saying so you know it's it's it's nice but you know there is things that happen more means if it's just opulence and Aishwarya and then on reverence and everybody being the same form is okay but when you have all these other rasas it's it's you know nice to be in other words if you can't tell the difference between Mother Dashoda and Subal and Radharani you know then then how is this going to work that's why you sit around and say prayers because everyone looks the same you know you know what I'm saying no okay those who are attached to the impersonal feature of the absolute truth are not among the Mahatmas described here they describe in a different way in the next verse okay so that will continue with on Thursday sorry Oh Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare Shall we pray?