

2011-01-20 BVPS BG 10.4-10.11 There is only Krsna, differently situated

Prabhupāda Chakravartī, Madhya-līlā, 18th September, 2013, Satsvarūpa Gosvāmī, Madhya-līlā, It's important to note, because otherwise, when we say, no, but the person has his own qualities, but what are the qualities manifested? They're manifest in this condition nature. And what's the condition nature made out of? It's made out of material energy, which means dead matter. So dead matter doesn't have qualities, right, other than just being inert.

matter. So matter has qualities because they come from Krishna. So now if the progenitors, they come from Krishna's mind and everybody else comes from them, then all that they actually are reflecting or manifesting is Krishna's qualities.

That's all that's being manifested. No one's manifesting something else. Krishna is the source of everything.

Srila Prabhupada writes, of whatever we find, good or bad, the origin is Krishna. Nothing can manifest itself in this material world which is not in Krishna. That is knowledge.

Although we may know that things are differently situated, we should realize that everything flows from Krishna. So it's differently situated means this manifestation is different, right? So it's in a different location, its application, its form are different, but actually they're not different. The situation is different, but it's all coming from Krishna.

So the moods and everything, the qualities that are there, they're all coming from Krishna. There is no other source, right? So that's why we look at it, okay, somebody likes skiing, somebody likes skydiving, someone likes bungee jumping, someone likes playing chess, you know, whatever it is, but they're all getting the same flavor. That what they're looking for, you know, if it's important to them, they're getting the same flavor, though that flavor is differently situated.

You know what I'm saying? If you're playing chess, you know, your fingers and nose don't freeze off, right? Generally, unless you're playing outside, of course, but, you know, I guess you could do that, right? Extreme chess. Play outside in the snow. So, does that make sense? But what they're getting, but the situation of it is different, but we'll think, oh, it's something completely different because it's a different situation.

The experience gained is different, but it's not, right? Because how do we define happiness in the material world? Yeah, absence of distress. So someone has the distress to be engaged in a certain activity and get that result, but it's not that the experience gained from it is any different from anything else. But we'll say, this will make me happy.

Something else could make you happy, but you don't have no attachment to it, so therefore there's no distress. So if you go through that activity, you say there's nothing there, but there's

just as much there as in something else. Does that make sense? One guy takes something, some old furniture from his house that's been there annoying him for the last ten years, but he couldn't get rid of it until his grandmother died because she had given it to them and all that, and then now she's gone, finally he can get rid of it, so he throws it out in the street, and to him it's nothing, worthless, right? And then some guy is early morning jogging by in the morning and sees that, wow, an antique chair, and he's very happy and ecstatic and takes it home.

You know what I'm saying? So everything has the potency because it's coming from Krishna, but according to your conditioned nature, you see one situation as valuable and another situation as not, because you think it's the situation of the dead matter that's important, but it's not. It's Krishna's potency, right? So that's why things that we're distracted by in this world, that's why we connect it to Krishna, because actually what we're distracted by is actually Krishna. Prabhupada makes that statement, I think it's in the, I'm not sure if it's in the, it's one of the addresses, either the Hare Krishna address or the, one of them, where he says, everybody's looking for Krishna, but they don't know that that's what they're doing, right? So, hmm? Yes, okay, okay.

I think that's also from somewhere else, I think, Prabhupada gives it, but that's, that must be where it's famous from. Okay? So the point is, that's what everybody's looking for, but they think it's the matter that it comes through that's important, but it's not. It's why you think that this thing is important is because you see Krishna in it, but you don't know it's Krishna in it.

You think the dead matter is what's happening, you know? Yes. Is there a reason why we're attracted to a particular manifestation according to our modes of nature? Yes, it's according to our modes. So that's been acquired by our action.

So we act in a certain way, therefore we get certain results, which puts us in a situation. And then those are the situations from which we find our values. Does that make sense? So in other words, there's so many ways that you could look at it, but we have a specific way we look at it.

So that's why then we cultivate the mode of goodness by seeing things as a human being, because otherwise one can perceive things as all 8,400,000 species. It's not just limited to human. And of the 400,000 humans, most of them are not, how do you say? Civilized.

Civilized, yeah. So therefore we're cultivating the mode of goodness so that we see things through a civilized viewpoint, through an actually civilized human viewpoint. But even that's not enough, as is being brought out here.

The qualities of goodness are conducive for advancement in Kṛṣṇa consciousness, and they manifest as a result of devotional service. Śrīla Prabhupāda writes, Now for one who wants to advance in Kṛṣṇa consciousness, Kṛṣṇa creates all these qualities, but the person develops them himself from within. One who engages in the devotional service of the Supreme Lord develops all the good qualities as arranged by the Supreme Lord.

So those qualities are already there, but by one's own, how do you say, commitment to Kṛṣṇa consciousness, then they manifest, right? It's Kṛṣṇa's arrangement. But they manifest because of devotional service, right? Not something else, because it's Kṛṣṇa's qualities. How are you going to get it unless you're doing great pious activities, but we know that takes lifetimes to get really any effect.

So here, the devotee develops so quickly all these nice qualities, it comes because of his devotional service. But it's his endeavor, right? So it's not that he creates it. No.

Kṛṣṇa's qualities are already there. He's able to appreciate them and act according to that, because of Kṛṣṇa being pleased with our endeavor, right? So the point comes down to we still have to make the endeavor, right? So that's why it's said, but Kṛṣṇa creates all these qualities, but the person develops them from within. It means he makes the endeavor.

Therefore, then he becomes blessed with this quality, right? Because otherwise we don't generate anything. We just become able to take advantage because of our endeavor in devotional service. We don't endeavor, they don't develop.

Although the qualities... So like, for example, we want to develop the quality of tolerance and humility. So we endeavor for that, and we might not feel the emotional feeling of someone who is humble or tolerant. So by endeavoring like that, and at the end, Kṛṣṇa gives that feeling.

Yes, but it's said through devotional service, right? They manifest as a result of devotional service. So in other words, why do you want to be humble or tolerant? That's the question, right? If it's just, oh, it's good, it's nice, it's a good thing to be like that. You know, you're a nice person then.

But then it won't manifest. You know, you'll work at it, you'll get some practice, but then some situation will come up where it'll all go away. You know what I'm saying? But it remains because you can see something when there's a difficulty.

That's when you actually can test something. As it's said, Pītāpadeśa mentions that in misfortune, then you actually are able to see one's own, how do you say, the strength and the wisdom or the intelligence in friends, in one's wife, in one's relatives, and in oneself. Because if things are going nicely, you don't look.

But when there's distress, then you have to make that extra endeavor. So then the actual good qualities that are there are able to be developed. You understand? So what is to please Kṛṣṇa? Because by being humble, then we can serve.

By being tolerant, we won't be disturbed by the material energy, we'll be stable in our service. Right? Then they'll come. Because otherwise, how do you practice humility? When I go out to the front gate there, lie down on the pass so all the people coming in can step on you and come into the project.

You know what I'm saying? Just get on the bus from the front gate to Kṛṣṇa-agar and back and ride that all day. Because somebody's going to insult you, somebody's going to harass you. So that way you develop humility and tolerance.

You know what I'm saying? So it's a waste of time. So by doing devotional service, then that endeavor, then they come from within. Because then Kṛṣṇa gives the intelligence, that's coming up.

That's in this verse, chapter, right? Chapter śloka? Yeah. So Kṛṣṇa gives the intelligence. Then you can see, so then you continue making that endeavor.

Does that make sense? So that's why the mode of goodness is important, because it's illuminating. Because then you see things as they are. So that's why it's useful.

Otherwise, not necessarily. You know, it's nice material nature. But still, it's unfortunately material nature.

Does that make sense? Although these qualities born of the mode of goodness are uplifting, they cannot reveal Kṛṣṇa on their own, since He is beyond the mode of goodness. Therefore the great sages and demigods who are established in goodness are unable to understand the Lord. Śrīla Viśvanātha Śakavartī Ṭhākura explains, Even those who are knowledgeable of scriptures cannot know Me by their intelligence, because intelligence and other elements are generated by material guṇas like sattva.

And although they all originate in Me, in themselves they are not suitable for understanding about Me, whom beyond the guṇas. So these qualities are generated from the modes of nature, and Kṛṣṇa is beyond the modes of nature, so how would they help in understanding? So that's the difficulty. So they're nice, they're good, but they're only useful in connection with devotional service.

So when they're connected, that's where they become useful. So as we see, what we're saying is that any situation, the value in it is actually Kṛṣṇa, it's not the dead matter. So in the same way, the modes of nature, which are just another aspect of matter, are only valuable if they're connected to Kṛṣṇa.

If they're not connected to Kṛṣṇa, then it's just as much an illusion that one is in, that the matter itself is generating one's happiness. It's just mode of goodness is the nicest way to be in illusion. Mode of passion is more troublesome way of being in illusion.

And mode of ignorance is just, you know, insanity. Does that make sense? But otherwise it's the same thing. So Kṛṣṇa is beyond, so it's only by His grace that one can understand.

Otherwise one can't. When one is firmly convinced of the opulence of Kṛṣṇa, he accepts Him with great faith and without any doubt engages in devotional service. So the opulence of Kṛṣṇa, so that can mean either the greatness of Kṛṣṇa and that power and all that, or just the

appreciation of the opulence means His energy.

Opulence is energy. So this energy is connected to Kṛṣṇa. So that energy being connected to Kṛṣṇa, then it makes everything work.

If you see, appreciate that is Kṛṣṇa's potency, then one will have that faith will be greater, one will be free from doubts and one will move forward. Because what creates doubts? What will create a doubt? Ignorance, yes. And so how will that manifest? How will this ignorance be situated? You don't see the connection with Kṛṣṇa, so you actually think that the thing itself is generating what's good.

So you think, OK, here's Kṛṣṇa consciousness, but this makes me really happy. This is the Kṛṣṇa conscious way to do this, but I'm really attached to doing it this way. But if you understand that what you're attached to is actually Kṛṣṇa, then there's no duality.

It's just a matter of here's the direct way and here's the indirect way. Because I'm attached to this particular situation, therefore I'll see that situation in connection with Kṛṣṇa. So I'm working in the situation I appreciate by my conditioned nature, but I'm Kṛṣṇa conscious because I'm seeing in connection to Kṛṣṇa.

Does that make sense? So then one is elevated. Because one is focused on Kṛṣṇa, then one knows Kṛṣṇa. Otherwise one can't know.

The modes can't show you Kṛṣṇa. That's the problem. So these great sages and demigods, so they're so much more powerful and more intelligent than anybody we find here.

So if they can't understand, then definitely no one around here can. Of course, they think they can, but... What is situated in knowledge of Kṛṣṇa and acts accordingly is executing devotional service. Śrīla Prabhupāda writes in his purport, the highest summit of spiritual perfection is knowledge of the Supreme Personality of Godhead.

Unless one is firmly convinced of the different opulences of the Supreme Lord, he cannot engage in devotional service. When one factually knows the opulences of the Supreme, there is no alternative but to surrender to Him. All this particular knowledge is required in order to increase one's interest in the loving devotional service of the Lord.

One should not neglect to understand fully how great Kṛṣṇa is, for by knowing the greatness of Kṛṣṇa, one will be able to be fixed in sincere devotional service. Because when you know that all there is, is Kṛṣṇa, then Kṛṣṇa becomes all that's important to you. When that's there, then it can develop into a relationship.

Right? Śānta-rasa is the beginning of the process of rasa. But what's the element of śānta that makes it important? Appreciation. You appreciate the Lord.

You may not be interactive, but you appreciate. That means you have knowledge and

appreciate that knowledge. So when all doubts are removed, then one can take up service and then they can go further.

Do you understand? So one can say, no, no, we just cultivate, you know, hearing about Kṛṣṇa and His nice pastimes. That's nice. But if by hearing that, all you're interested in is Kṛṣṇa, that opulence removes all doubt and that's your full absorption, great.

But if it doesn't, if after hearing the whole nice thing and all that, you say that's great and after the discussion, you know, you sit around and, you know, shake hands, give each other a hug, Jai Prabhu and this and that, and you go out, you know, you get into your BMW and you drive home to your, you know, four-bedroom house and then, you know, have to worry about, well, you know what, the kids, you know, they found some new video game that's completely insane, you know, and so all this kind of stuff. Where is that rasa working now? Where is that opulence working? It's not. You're completely fallen into this other element and you're working in the realm of duality because there's Kṛṣṇa, which is His pastimes, and then there's everything else.

But non-dual means everything's Kṛṣṇa. So that potency that's in everything, that's Kṛṣṇa. And as Kṛṣṇa Prabhupāda says, but the manifestation is situated differently, therefore it appears to be different from Kṛṣṇa.

Make sense? That doesn't mean everything's one. No, there is variety. And the qualities of Kṛṣṇa are unlimited.

So there's variety, it's personal. But unless we see the personal, we see the qualities and see them in a relationship to Kṛṣṇa, it doesn't actually come to that platform. It either stays on the mundane platform of karma, where we just see the endeavor and the result gained, right? Working with the various situations and the result gained.

Or we see the knowledge that it's all Brahman and we also remain on the material platform because we don't see the person that these qualities of Brahman are from. So either way, karma or jñāna, we get distracted. But when you mentioned like that, I just contemplated the idea to have a different level of understanding and hearing.

For example, when you spoke, it means I feel something I understand, something I don't catch fully. Is it because there is a different approach to hear, to catch a thing? The approach to hear, it may be that, it may just also be one's experience or one's knowledge. And so one is taking what one hears and seeing it in comparison to what one already knows.

Because you're adding to what you have. And so then it's just a matter of time. So we're on the 10th chapter.

If you have any doubts at the end of the 18th chapter, then one can get worried. Because now he's going to explain his opulences. So that's the idea.

So now we'll see. But the importance is being given why. Because otherwise, much of the time

devotees aren't interested in these chapters so much.

There's not prominent chapters. These elements of the universal form, the greatness of the Lord and that, that's not necessarily the most appreciated. Like 5th canto, 2nd canto, these are ones generally devotees aren't overly enthusiastic about.

You know what I'm saying? But they're establishing Krishna's opulences. And so then you see how he's in everything, and so pervading everything. And so what is of importance is actually Krishna.

Does that make sense? According to Valadeva... Oh, okay. Yeah. So when one knows that everything's Krishna, then there's no alternative but to surrender.

So the more we see this in everything, then the more any doubts are there or removed. So then we naturally surrender. So if we're not, that means we're not necessarily appreciated.

We think that there's something else, right? Because otherwise you don't surrender to Krishna. What do you surrender to? So there must be some aspect of the material manifestation that we're surrendering to. So until we understand that that's Krishna, then we think that there's a duality there.

We think that there's something else there. But it's Krishna. Once you understand it's Krishna's opulence that you're appreciating, then we'll surrender to Krishna.

Yes. There's a nice example of this in Chaitanya Chaitanya Amrita where Rupa Goswami was reciting his prayer and the devotees would just hear one slogan and then they would be in complete ecstasy just on one slogan. Just like you said.

Oh, I mean just one element of it. Yeah. Just one bit of Krishna's qualities and they were in complete ecstasy.

And I was wondering how that isn't happening for us. It's the... When the heart is purified then it's... Prabhupada gives the example of the mirror of the mind. If you clean it then naturally it will come forth.

So you don't have to generate it. It's a matter of it's covered. So you just have to uncover it.

These must be the ones that are grown and born here. There's these ones that are born in the ashram and always with everybody. Because before there was only one.

There was a little bit. Now these guys are... There seems to be two or three of them that are very familiar. According to Srila Baladeva Vidyabhusam, this knowledge of Krsna constitutes... Oh.

This knowledge of Krsna constitutes knowledge of His vibhuti, His power which maintains and activates the world. Because that's what we're talking about. The power that maintains the

world.

Why it works. That's specifically. So it's a generic quality.

It's Krsna's quality. It's coming from Him but it's being applied in a generic sense. Because it's the same potency.

Same quality may be situated in so many different ways. Right? So... Yeah. So that's that power that Brahman maintains the world.

But we as devotees see it in connection with Him as a person. Because the qualities... Brahman is the effulgence of His qualities. So His qualities come from the person.

And they manifest in His interaction with His devotees. Does that make sense? So that glory of that, those qualities, that interaction, that generates the Brahman. And the Brahman, then one of its aspects is that it generates this world.

So the quality is generic. It's Krsna's but it's just... It's working within the material energy. And we appreciate that quality.

But we have to make the endeavor, one, to see that the quality is coming from a higher source and two, that that higher source is a person. Does that make sense? Otherwise, one can get stuck on the Brahman platform. Which would be basically useless.

Right? Working so hard and only coming to that point. Then that's... It would be kind of a waste of time. Okay.

This knowledge of Krsna constitutes knowledge of His vibhuti, His power which maintains and activates the world, and knowledge of His yoga, His jewel-like auspicious qualities. In the next section, the Lord briefly mentions His vibhuti, in verse 8, and elaborates on His supremely attractive qualities, such as being very merciful to His devotees, in verses 10 and 11. The next four verses are the summary and the essence of the Gita.

Ah! On to the Cakrasloka. Yes. This part will go quickly.

Let's see. 8 to 11. Okay.

Text 8. I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

The thoughts of My pure devotees dwell in Me. Their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me. To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

To them, to show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance. So verses 8 to 11, the Cakrasloka of Bhagavad-gita. Krsna is the source of both spiritual and material worlds.

Everything emanates from Him. The wise who know this engage in His devotional service. The Lord begins the summary of Gita by describing His own true nature, which generates and nourishes bhakti.

Krsna is the material and efficient cause, upadana and nimitta of everything. Everything that emanates from Him acts because of Him. All activities depend on Him, and He is the controller of everything.

Srila Visvanatha Cakravarti Thakura writes in his commentary, The Lord says, The whole world moves because of Me alone in the form of Paramatma, because of Me alone in the forms of avatars like Narada, the sadhanas such as bhakti, jnana, tapas and karma, and the goals of these sadhanas operate. One who understands and applies these teachings realizes that Krsna is the origin of everything and becomes firmly fixed in devotional service. Srila Prabhupada explains, And bhava sanvitah, budha, one must be very well versed, at the same time completely absorbed in spiritual emotion, bhava.

This bhava is the very highest platform for coming to the perfection of life. Lecture on Gita, 10.8, New York, 1967 So we see that, similar to the first, the first verse of the Cakrasloki, the Bhagavatam, Krsna is explaining there that it's Him who existed in the beginning. So He was there before the creation, He's there during the creation, He's there after the creation.

So He's establishing this point that whatever is there is Krsna. Otherwise we may think that there's something else, but there isn't anything else, there's only Krsna. What would be another word for efficient, coach? Efficient.

What did we say? Operative. Operative. Okay.

So upadana would be the items, the elements, so the material energy. So in other words, here he's saying, we've established before He's the ultimate cause and the formal cause, but here now it's being established that He's the material cause and the operational cause, or the operative cause. So upadana means that which is, the facilities or the situation one's working with, the field of activities, that will be transformed by the activity, the nididha.

Okay. So everything's working there, and we also see as He's bringing out the element of that, it's Paramatma. He's the one that's sanctioning and seeing that it all goes on.

Right? The qualities are pervaded, but there's interaction in everything, that's because of Paramatma. Does that make sense? So the qualities are there in everything, and one can appreciate that. So what one's looking at is there, but the operation of it, that's because of the Lord's sanction.

So we can be involved. So if we think we're doing it, then we get the reaction. When the material cause manifests, if we thought we're the doer, we get the results.

We get the reaction. We become bound. If we're performing the activity as the instrument, then we're not the doer.

We're only taking part of it. Then the result that comes is not ours. Right? Just like you have the subject and you have the object.

Right? There's the verb. So that action that's being performed is the verb being performed by the subject. And that will generate a result of the data.

Right? So now, if you think you're the subject, then the operation of the verb is yours because then the result that's gained, the data, then you will claim it's yours. Right? Does that make sense? But now if you're the instrument, you're not actually the one doing the work. You're only assisting in it.

So the data, the result belongs to the subject, not to the instrumental. So if we see ourselves as servant of the Lord, then we're the instrument. So the result's not ours.

So therefore the reaction's not ours either. Right? And Kṛṣṇa being beyond the modes, there is no reaction from Him. So this is win-win.

After explaining the relationship between cit, acit and Īśvara, Kṛṣṇa describes the process of bhakti in verse 9. Right? So here you have Kṛṣṇa. He's the source of both spiritual and material worlds. Right? And then the wise who know this engage in His devotional service.

Right? So Kṛṣṇa is Īśvara. Right? You've established the spiritual world. You know, or what's spiritual.

And so that will be the living entity. So the sages who understand that Kṛṣṇa is the source of cit and acit, then they'll take up devotional service. So the one thing that's in here, in these verses, is that you're bringing it to that conclusion.

That He's the source of everything. So therefore, knowing that, one would surrender to Him and take up devotional service. Right? So that's the speciality of this chakra-śloka.

Kṛṣṇa's devotees always think of Him and devote their lives fully to His service. They derive great satisfaction and bliss by discussing about Him among themselves. These are the characteristics of pure devotees.

Verse 9. Śrīla Baladeva Dīpaṇi explains these characteristics in his commentary. So, someone who understands that everything's Kṛṣṇa, then they're going to take up this service. Because there is nothing else other than Kṛṣṇa.

So then people of the world, the worldly people, they're discussing, they're quite active in

talking. What are they talking about? They're talking about the material energy. But what are they talking about? How nice, how dead it is? Like that.

They're talking about what they think is the active principle of the interactive element of the material energy. Right? This nimitta and upadana. The material and the efficient cause.

Right? But what they don't understand is that's Kṛṣṇa. So when you understand that that is Kṛṣṇa, you'll still be just as talkative. But now you talk about Kṛṣṇa.

You don't worry about the material manifestation other than its relevance of relationship to the Lord. Does that make sense? So therefore the devotees are always absorbed in thinking of Kṛṣṇa and they have great satisfaction. So it's important to point that out because otherwise one may think, OK, well that will get boring.

But it's said here, its unlimited qualities due to its affection for the devotee and unlimited variation. So one will not get bored and it's based on affection. Something that's important, that's dear to you.

So you can't really get better than that. Śrīla Viśvanātha Cakravarta Ṭhākura comments, their minds are greedy for my form, name, qualities, pastimes and the taste of sweetness, macchita. They are unable to maintain their life without me, mat-gata-prāṇa, just as men are completely dedicated to food since they depend on it to live.

They explain to each other with friendliness about the types of bhakti and the real nature of bhakti, bodhayanta. Thus these bhaktas are satisfied and enjoyed. So the discussions is not, you know, arguing and this and that.

It's discussions and sharing. Friendliness means you're sharing things. You have something, you share with them, like this.

So their taste, what they've appreciated, what they've understood, what inspires them, that's what they share. So then that becomes very, very nice. So all the different aspects of the devotional process and that, because everything's very nice, because it's all Kṛṣṇa.

It's all tasty because it's Kṛṣṇa. Right? One has to remember, it's not only this particular thing is good. Where does that concept come from? Only if I hear about the gopīs, then that will be nice.

Where does this come from? Right? It means in the last set of verses, it's actually, the hint is there. What's the element? Yes. Right.

Yeah. Yeah, rather mature. But where does that element come that you only focus on a specific aspect? Okay.

The duality, right? Because of our conditioned nature, therefore, we only appreciate that potency of the Lord in a specific area. Right? You know, like one's a goth, so unless it's black, it

can't be good. Right? You know, so, like this.

So, all these different elements so that you only see that aspect. So we think that's where the taste is. But the point is, no, the taste is Kṛṣṇa.

Kṛṣṇa is everything. So the taste can be found anywhere. Right? But then we'll take that mundane concept that it's the situation that's important as opposed to it's Kṛṣṇa that's important.

And then we'll apply that on the spiritual platform, that this particular manifestation is important and other manifestations are not. You understand? So this is different. One may say, no, but you have that taste.

No, but we're not talking about that taste at this point. We're talking about the ability to appreciate Kṛṣṇa, no matter what. Then, one having a particular taste, then now that's been... In other words, what's reflected here about a particular... Being in a particular mode, therefore having a particular taste has its origin in the spiritual world because one has a particular relationship, there's a particular taste.

But that means all aspects of Kṛṣṇa you see according to that taste. So it's not the situation only that you can see according to that taste. It's any situation, but you'll see it according to the taste.

Right? Does that make sense? Mother Jaśodā, you know, will see anything connected to Kṛṣṇa in relation that Kṛṣṇa is her son. So he's playing with the cowherd boys. Yeah, because, you know, boys do that.

And so her son is also out playing. But him playing with the cowherd boys, does it have any... in any way is nourishing technically Mother Jaśodā's relationship? No, because it's with them. It's nothing to do with her.

He's out in the forest. She's not even there. You understand? So one could say by the mundane perspective of that according to my condition nature I only like those things.

So therefore only that will actually nourish. So therefore, why would Mother Jaśodā be, you know, care about anything about the cowherd boys? In the same way as, okay, we're interested in the gopīs, so we're not interested in anything else because it doesn't nourish that relationship. But that's the situation.

But the point is, is no matter where Kṛṣṇa is, it's appreciated by the gopīs. It's appreciated by Mother Jaśodā. Right? Kṛṣṇa's being served prasāda at His house.

Who's He sitting with? Other gopīs? No. Cowherd boys. And Nanda Baba, and His uncles, and like this.

So it's that kind of environment. Right? But the gopīs are there because they cook, they're

serving, they're watching, and like this, they're helping. So how will they see Kṛṣṇa sitting there with Nanda Baba and the cowherd boys? Oh, I'm not interested.

What do they see? Right? Their boyfriend is sitting here with his friends and father and eating. You understand? So that's the principle, is that one can appreciate all the different aspects. Another rasa is appreciated across the board.

That's why you see even those who are Vaiṣṇavās, they appreciate the Vṛndāvana pastimes because it's rasa. But they just are thinking that our wonderful, you know, Lord of all opulences is so special that He even has these special sweet pastimes in Vṛndāvana, not just of majesty. So they're thinking the majestic Lord also as one of His opulences has these Vṛndāvana pastimes.

You understand? So they see Vṛndāvana in comparison with His great opulences. Right? Does that make sense? So the same way as everything else is seen. Here is Krishna, who's, you know, I say, you know, the one who is controlling the whole universe.

Everything's coming from Him. He's the sum total of everything. And everyone and everything is controlled by Him and afraid of Him.

But He is, you know, with eyes that are, I say, you know, showing fear, is running away from Mother Āśodā because she's carrying a stick. You know? And that, and He who no one can catch, Mother Āśodā is binding with her ropes of affection. So that it all goes together.

Right? And then one has one's specific taste. But one can appreciate the whole thing. So if one can appreciate the whole thing, then one's not actually a rasīla.

You know, limited. It's limited. You know, one can appreciate a certain aspect.

So that's good. It's connected to Kṛṣṇa. But one should not say, oh, this is the highest because we only hear about the gopīs, so we're better than other devotees.

No, you're not. Because you're only dealing with a certain aspect and you can't appreciate the rest of it. The gopīs aren't like that.

Gopīs appreciate anything connected with Kṛṣṇa. But they'll see our boyfriend does all these things. Yes? So this aspect of seeing mainly the form and the situation, does that be an aspect of kaniṣṭha and sannyaśī? Only seeing the form and the situation.

Aspect of kaniṣṭha. Yeah. Means that that's all that you're inspired by.

So that's why then festivals and all these other aspects are done to generate favorable situations in which one will be inspired. The devotees are dressed very nicely. There's a special festival.

Then one will be inspired. Oh, let's go to the temple. Because otherwise one may not go at that

time.

So one will take part. One will be more enthusiastic. It's just like, generally let's say you have a big abhishek and it's going on nicely.

It's not so common that people sit around and gossip. But now let us say it's, you know, 7.30 darshan of the deities. There's a lot of gossip going on.

You know what I'm saying? So that's why there's out of the ordinary things to create the situations in which one will be inspired. And what's there? What makes that inspiration connected with the point that we're making now? More opulence. Right? New outfit, more flowers, more ornaments like that, you know, special abhishek, you know, so many wonderful ingredients and everything like that.

Right? So when the opulence is manifest, then we become more inspired. Does that make sense? Yeah, yeah. Philosophy, that's what he was saying here.

What do you call it? About the types of bhakti and the real nature of bhakti. Right? And then he spoke. In this way, by worship in the form of remembering, hearing and chanting, they are satisfied as if drinking nectar.

No, anything connected with Krishna. But if one only likes a particular aspect, then that may be due to one's conditioning. Right? Because one only appreciates Krishna there instead of in everything.

That's why the Uttamadhikari, he has no problem preaching to anyone in any situation because he sees Krishna in everything there. So he doesn't have a difficulty dealing with that Krishna in any situation. Well, we'll be comfortable in one particular situation.

And so we can see Krishna there and be able to cultivate that in others who have a similar disposition. Conditioning when appreciating and embracing Krishna mostly through a certain form. Yeah, that's fine.

One just cultivates that because eventually then Krishna becomes more prominent than the conditioning. You know, that's the whole point is that conditioning is there. Then with the spiritual understanding one takes up engaging that conditioning.

Right? Then when one comes to a higher level then one just directly is worshipping Krishna by engaging one's conditioning. One's inspiration is not the conditioning that you connect to Krishna but it's Krishna that you worship with your conditioning. Does that make sense? So that's the difference between the Ananya Bhakti and the Karma Yoga and Jnana Yoga.

Though they're all bhakti but the difference is you're doing it because you're inspired by karma or God but you're seeing that in connection to Krishna so it's yoga, so it's perfect. But Krishna, you know, but Prabhupada points out the highest perfection. So that means there are levels of

perfection.

Because here, where was that? Where was that? He says highest perfection. This is Barbara's third class. Oh, coming to the perfection of life.

There's none of us who has said that this is of perfection is the topmost. Maybe I was before you. Because perfection means being on the transcendental platform understanding you're not the body, you're Brahman.

So the impersonalist is also on the platform of perfection. But the highest perfection is understanding we're serving the Krishna, the Krishna's position. So that's the actual, so that's dynamic, that's active.

Because bhava means it's active. Because otherwise, mukti is not active. You kind of sit around and do nothing.

You can't even compare yourself to a bump on a log or a pickle because there is no log and there is no pickle. Or there's no bumps. See, doing nothing has some importance when there's something to do and you're not doing it.

Right? So if there's nothing to do, right, and there's no one to do it, then what's the speciality? Thus these bhaktas are satisfied and enjoyed. Or the meaning of satisfaction and enjoyment can be as follows. They are satisfied even at the stage of sadhana by continual performance of their worship brought about by good fortune.

And they take pleasure of thinking of their future attainment of prema and enjoy with their Lord through the mind. This indicates raga-lupa-bhakti. So that real enjoyment is there.

So indicating raga-luga. So raga-luga means you're inspired. Right? If you're doing something because this is what you're supposed to do, you know, it's textbook, then that's vaidhi sadhana.

If you're doing something because you're inspired to do it, that's raga-luga. Right? Some may agree with this or not, but we see Srila Prabhupada Bhaktisiddhanta Sarasvati Thakur and Rupa Goswami seem to agree with it. Right? Others may not, but we're not really worried about that.

Right? Because the point is that inspiration can be anywhere. That's why we're saying only if you're inspired to hear about the gopis, then that's real raga-luga. But that's not actually the point.

Raga means it's inspired. Means you know the rules, but now you go beyond the rules by being able to do things. You know, just like let's say, okay, you have spinach.

You cook spinach. Now spinach will be nice, but you could also increase that by taking eggplant, cutting it in small little cubes and deep frying it, you know. Then at the end, when you finish cooking the spinach, put that eggplant in with it and mix it up.

Right? So that little bit of something fried gives some extra special flavor to spinach. Right? Does that make sense? So, now that's the rule. Right? And so then if one's going like that, one could then, by the recipe and knowing the different thing, go like that.

These are the things. But now, one could go to the point of understanding, well, if spinach goes with, a lot of spinach goes with a little bit of eggplant, that means technically also a little bit of spinach could go with a lot of eggplant. So you could put spinach in some form in eggplant.

You understand? So this is where then you're able to, you're beyond the rules. It means in other words, you go beyond the recipes. But you're not working outside of the principles that those recipes are based on.

So when someone says, oh, we go beyond the rules, we don't care for the rules, it doesn't mean there's no rules. It means you're following the formulas, but it's not because it's the textbook and just as it is, it's there. You're able to understand the principle that the formulas work on.

So therefore, you're able to come up with inspired variety. Right? Otherwise, how does Radharani cook something different every time she cooks? And she's been doing this since time immemorial. And she'll be doing it for time immemorial.

How does that happen? Same ingredients. So how does that happen? So that means that one is able to understand. Does it make sense? So wherever that is, then that is that element.

That's the thing. So where that spontaneity is, that's the thing. So they take pleasure in thinking of their attainment and in joy with the Lord in the mind like this.

So that's the Raghunatha aspect. So when that's prominent, then you call this Raghunatha bhakti. So one has come to the platform of Raghunatha sadhana.

But otherwise, the elements of it are going to be there before. It's going to start in the beginning. Because otherwise, why does one take up the philosophy? Because one's inspired.

You can see intelligently it's there, but the inspiration is there. The Raghunatha spirit is there. So when that becomes the prominent element, that becomes Raghunatha.

And when one's inspired, but doing everything according to the direction, then that's the prominent element. Then it's right. But by practicing it, one's supposed to come to the spontaneous path and not give up the rules and follow nothing.

That doesn't work. You say, okay, so we're so advanced in cooking, we don't have to follow any of the rules of cooking. So I'll put the pot on the fire upside down and pour the milk on top.

And then that little bit, because the pot was hot, that seared on the bottom, then I'll take that and scrape that off and then that will be... No, this is not that. That's just being stupid. That would be the Hollywood version of spontaneous religious experience.

Verses 8 to 9 explain the supreme position of the Lord in relation with the living entities and inner matter. And the process by which the living entities can attain the Lord. Verses 10 and 11 describe how the Lord, out of His causeless mercy, awards the highest benediction to His pure devotees.

So we see it's still following the same principle that are given in the Cakraslokyā, the Bhagavatam. But just as taking, it's bringing out the element of the Lord's relationship with the devotees and that service. Because here, this is 10th chapter, so we're quite well along.

We're in the... We've revealed the element of pure devotional service. While we see 2nd canto, that's just beginning. Then we're going to see the application of that later.

Prahlada Maharaj sees Krishna everywhere. And what's the result of that? What is his activities? Or does he have activities? Because he's self-realized, so does he just sit around and do nothing? He's always chanting. So he's always engaged in devotional service.

Because he sees Krishna in everything, therefore he surrenders as a devotee. Right? But now we're seeing this in the 7th canto. But this knowledge has been given in the 2nd canto.

Right? Because it's understood that you understand these principles. So the position of the Lord with the living entities. Right? So that's bringing out the personal aspect of the Bhagavan.

Right? So we see in the Chatra Shloki we're bringing out the element of how Krishna's pervading everything, everything's coming from him. Right? He's what's value. And then he is, you know, that personal relationship.

Then the last one is then the process in his working, how you are involved in this. So here Krishna is saying is showing his involvement in it. So someone who knows this will surrender to him.

And what is the value? Right? In other words, we're taking, okay, we're looking at it from this side. I value something. I value my car.

So the point is, but what I actually value the car is one of Krishna's qualities. Right? And that's a particular situation of the quality being manifested. So it's not the car, it's Krishna's qualities.

So I like the car, so I talk about the car. Right? But if I actually understand it's Krishna's qualities, then I talk about Krishna's qualities. So then that's the next verse is how the devotees sit around and talk about his qualities.

You understand? So they're describing the same thing. But one is showing how it will be applied devotionally. Yes? Can we say that in order to understand this process, it's important to understand what has been said before? Yes.

Yes, but this is like bringing all that together. While we see in the difference in the Bhagavatam, that was giving the foundation that from this, then you could see that understand the rest of

the Bhagavatam. Right? So here is because they don't have that knowledge of giving other things first, then you're coming to this platform.

Because you're discussing actually the understanding of Brahman realization as a minimum starting point. Right? So before this, Arjuna doesn't know it exists. You know, at least in his pastime.

So then you have to bring through karma, then pure devotional service. Therefore, pure devotional service is looking at these four elements, the Cakrasloki, then that's how the pure devotee would see it. But Bhagavatam is discussing these are the foundation of spiritual endeavor.

Right? You should be endeavoring to, you're seeing material energy, but actually there's a reality beyond. Right? What you're seeing, that's illusion. You have to be able to see what's the reality.

That's the Lord. If you think, the source of this material energy is material energy, you've made a mistake. Or if you think it's coming from nothing, or whatever your idea is, because you exist, therefore it exists.

Whatever is your, that distraction, that has to be removed. Right? What you think is the value here, that's Krishna. Right? Does that make sense? But at the same time, Krishna beyond this is a person.

Right? So you have to make that endeavor. Here it's already being made. In every verse, Krishna's pointing out his personal relation with the devotees.

So that, that Bhagavan aspect is worked into all the verses. It's inherent in the others, but here it's directly being stated. Is that okay? To those who are constantly devoted to serving Krishna with love, He gives the understanding, buddhi-yogam, by which they can attain Him, dwelling in their hearts and showing them special mercy.

He removes their ignorance. Verses 10 to 11. Srila Prabhupada defines buddhi-yoga as follows.

Buddhi-yoga itself is action in Krishna consciousness. That is the highest intelligence. Buddhi means intelligence, and yoga means mystic activities or mystic elevation.

When one tries to go back home, back to Godhead, and takes fully to Krishna consciousness in devotional service, his action is called buddhi-yoga. In other words, buddhi-yoga is the process by which one gets out of the entanglement of this material world. The ultimate goal of progress is Krishna.

People do not know this. Therefore the association of devotees and a bona fide spiritual master are important. One should know that the goal is Krishna.

And when that goal is assigned, then the path is slowly but progressively traversed. And the

ultimate goal is achieved. So unless you know what the goal is, how do you make progress? Because you're standing in one place.

You could go any direction, and do any activity. So how do you know what to do or where to go unless you have a goal? So when that goal is established as Krishna, then that defines what the path is. So then the association of devotees under the direction of the spiritual master, then one is able to gradually, progressively traverse this path.

Otherwise it won't happen. So this intelligence by which one can connect to the Supreme, that's buddhi-yoga. So that's what Krishna gives.

You want? He gives. You don't want? He doesn't give. Srila Baladeva Vidyabhusan writes in his commentary to verse 10, Arjuna says, But how is it possible for them to realize you as being endowed with infinite forms, qualities and powers just through the teachings of a guru? The Lord says, For those who desire constant association with Me, satatayupta-ananda, and who worship Me with pleasure, priti-purvakam, which arises from understanding Me as I really am, I, relishing their devotion to Me, offer to them intelligence, buddhi-yoga.

I produce in them the intelligence by which they can understand Me, endowed with infinite qualities and powers, gunas and vibhuti, by which they can then worship Me and obtain Me. So when someone's satisfied in worshiping Krishna, Krishna reciprocates by giving him that intelligence. So we see here, it still comes down to the point, we have to make that endeavor, we have to want it.

We want it, then Krishna reciprocates by giving. That intelligence by which we can perform the activity. One can say, Why didn't He just give it, and why go all this trouble? But the point is, what does pastime mean? Pastime means an endeavor.

Because otherwise, why would we say, Why doesn't He just make it happen? Why is so much trouble? Why aren't we made like that? Where's the question? In sambandha abhidheyam prayojana, where's the question? Sambandha. Sambandha. And in the material platform, sambandha is manifest as? Ignorance.

Right? Because sandheni is existence in the spiritual world. Ignorance is existence in the material world. Right? Make sense? So, therefore, the living entity thinks, Why I should be doing, why isn't God doing it? But if He's supposed to do it, I don't do it.

How is that balanced? If there's affection for God, He's doing, then why shouldn't we be doing something? Right? And the point is, how does the masculine-feminine principle work? Right? The masculine principle responds to the engagement or the mood of the feminine principle. Right? So He's the masculine principle with the feminine principle. So if we make an endeavor towards Him, He reciprocates that.

That's just the way it works. So then it's natural. You make that endeavor, He gives the intelligence.

By that intelligence, then you can make a better endeavor. And then He'll give you more intelligence. But if He gives you that intelligence, then you don't use it for that.

Right? You get intelligence, and then you use it for something mundane. Does that make sense? Then, you know, not so good. Yes? You said this is pastime.

In the My Bodies, I misinterpret. They say, my ignorance, my illusion pastimes. My pastimes of illusion.

Yes, but then you're saying, my, and there's pastimes, which is activity. You know, illusion, that's something else. And then there's Brahman.

So how many things are we dealing with here? So that's the difficulty. They just say that to make themselves feel better. You know, because they want to be God, but nothing works according to the way they want.

So it's very obvious they're not. So they just simply say, oh, it's my pastime. And then at that time, you, you know, pull out of your bag your aluminum baseball bat and smack him up the side of his head and says, you know, how is this for pastime? He must really like this one.

So, so the devotee sees the Lord's interaction with the masculine and feminine principle. Okay, as I move forward, then the intelligence becomes revealed and I get more creative. Yeah.

Means, in other words, you're making the endeavor and, and he's responding and then you're making more endeavor with that and he's responding. But my point is, is that it's through action that you get results. But we're thinking through doing nothing I'll get result.

Right? So we want results beyond our action. So that's the difficulty. It's not supposed to be like that.

Yeah. There's an ignorance, we don't want to, that's what we were discussing before, that's how the four regular principles coming up. Is we don't actually, for the result that we get, we don't want to make the endeavor.

You know what I'm saying? It's just like this. How much endeavor is there for a husband and wife to plan a family? Right? You have to plan so many things. You know, where you'll stay, facilities that you'll have, when you want to have the child, you know, plan dates, you know, see that everything is proper according to that, you know, not get distracted.

So there's, there is a fullness that is there. But it's because of the mode of goodness. Therefore, it becomes spread out.

It's workable. You can still use your intelligence. So it becomes still progressive.

You can connect it to the Lord. Right? So that's why Krishna says, sex life according to this, then he is that sex life. Because it's progressive.

But now illicit sex, now, that doesn't have any of these elements. So you're just dealing in the moment. So the intensity of something that's not yours and taking that and all this kind of aspect, then that creates an intensity that appears to be more than the other one.

But because it's in passion, there's no intelligence there. And so, and it will give so much difficulty and all that. So, one's not using the intelligence, it's not progressive.

Does that make sense? Well, so, but the other one has that fullness that's there. But because it's spread out over so much time, it may be years. Right? And the other one, because it's in the moment, it appears to be more.

It's like acute or chronic. You know what I'm saying? So that's, that's... Yeah. It is.

Well, it's a variety of skin disease, right? So there's chronic skin disease and acute skin disease. Yes. Yes.

... He's arranging. But the point is, the experience is Krishna. Like that.

So that's the point, is the experience is Krishna. And then there's, you know, looking forward to. That's what they were saying.

And they take pleasure of thinking of the future attainment of Prema and enjoy with their Lord through the mind. So that's still, the mind is there and all that. So, comes through, but that doesn't matter, the experience is still Krishna.

Right? And it's the experience that one can gain at that point. So it's not that you're getting something less. So, the whole thing is that because it's done in this proper way, it's progressive.

You know the goal? So therefore, then one can go through. Does that make sense? According to Srila Visvanatha Cakravarti Thakura, the Lord alone causes buddhi-yoga, bhakti-yoga, to appear in the devotee's heart. This buddhi-yoga cannot be obtained from any other source.

It's awarded only by the Lord and is received only by the devotee. Also, if it didn't work this way, the Lord being pleased that he's given, then one would think that my endeavor is what is causing my Krishna consciousness. It's the Lord's mercy.

Otherwise the karma would be there. You know. And if Krishna just awards, then that's all.

There's no endeavor. You know. Then this would be like with a jnana.

This is non-interactive. So, therefore it's you make the endeavor Krishna being pleased, then he awards devotional understanding. It's awarded only by the Lord and is received only by the devotee.

The required qualification for receiving buddhi-yoga is the sincere desire to render devotional service. Srila Prabhupada explains in his purports to verses 10 and 11. A person may have a

bona fide spiritual master and may be attached to a spiritual organization.

But if he's still not intelligent enough to make progress, then Krishna from within gives him instructions so that he may ultimately come to him without difficulty. The qualification is that a person always engages himself in Krishna consciousness and with love and devotion renders all kinds of services. He should perform some sort of work for Krishna and that work should be with love.

The devotee is not intelligent enough to make progress on the path of self-realization, but is sincere and devoted to the activities of devotional service. The Lord gives him a chance to make progress and ultimately attain to him. Yes, so he gives him instructions.

He gives some direction so he understands. Here it's even saying within. So it's not just without.

The Lord is arranging. But we may or may not take that seriously. So when somebody outside says something, we tend to take it more seriously.

Sometimes Mayavadi philosophers criticize the devotees because they think that most of the devotees are in the darkness of ignorance and are philosophically naive sentimentals. Actually that is not the fact. There are very, very learned scholars that put forward the philosophy of devotion.

But even if a devotee does not take advantage of their literatures or of his spiritual master, he is sincere as devotional service is held by Krishna himself within his heart. So the sincere devotee engaged in Krishna consciousness cannot be without knowledge. The only qualification is that one carry out devotional service in full Krishna consciousness.

So if you are making that a sincere endeavor to please Krishna, even if you don't know the philosophy very well in this and that, Krishna will give the intelligence. So one will move forward. Yes? In order to interpret and understand the direction to utilize intelligence, you need to get the framework of the knowledge.

But basic framework is already there. Krishna is God. We are His servant.

Pleasing Krishna is our ultimate goal and the devotional process is the method to please Krishna. So that we have. We know of all the processes, chanting the holy name is the most prominent.

So the framework is already there. So because of that, then people develop faith. So they have that basic fundamental understanding.

But still, one had to be sincere to want to know. Then Krishna reveals this. So there's always that endeavor.

But you want, you're sincere, Krishna reveals. So even if you don't have the knowledge, Krishna will give that knowledge. If one is making that endeavor and trying to understand and learn

this, then that's the endeavor.

Because, you know, that's the point, that one should learn these things, that one should know these things. Otherwise, by knowing one removes the obstacles in one's own heart, right? And if you can remove them in yours, you can remove in others. What you've done, you can help others with.

Does that make sense? So the basic framework says the goal is to be happy, easy. Yeah. Just so that we understand that the ultimate goal is there, but then we see detail of how that applies in our particular situation.

Then seeing that in that particular situation, then we're able to appreciate. So the more we appreciate that Krishna's opulences and everything, then the greater, you know, we move forward. When one is qualified in this way, Krishna takes full responsibility of his spiritual and material welfare.

Srila Visvanatha Cakravarti Thakur explains in his commentary. Arjuna says, Without the functioning of knowledge and other such elements, how can they attain you and how can they even strive for that goal? The Lord says, This is not at all necessary. Having the intention of giving them mercy by all means, even without them having to worry about obtaining my mercy, since I make the endeavor to give them mercy.

te sam eva nukam parakam I being situated in the functioning of their intellects. Atma-bhava-sthaha By the lamp of knowledge, knowledge arising from bhakti, which is beyond the gunas, not sattvika knowledge, since bhakti alone can reveal me. Destroy the darkness born of ignorance in them alone, but not in others like the yogis.

I alone do this, all on my own. Why should they strive for this purpose? I have already said that I carry the responsibility of the spiritual and material welfare. Yoga-kshema-vahamyaham I accept the responsibilities to supply all the material and spiritual requirements.

Because that's going on anyway. Right? But it's not going on in a reciprocal relationship. You know, that's obvious.

The living entity makes an endeavor. If it's pious, then he gets a good result and he materially progresses. If it's not pious, he gets a bad result and he materially, how do you say? Regresses.

Yeah. So there is still an interaction. But there it's simply you do this, this is what you get.

So it's not a matter of mercy. I mean, it's mercy that the Lord created the world for the living entity to take part in. But still, it's there.

Exactly what work you do, you get that much. Not one bit more, not one bit less. But here, because it's in a relationship with him, therefore that element of affection is there.

So then that makes it more dynamic. Right? Because when there's affection, you always do

things beyond what the other person has done. Right? Just like if you don't have affection, it goes beyond.

Right? You know, one kid's there and he, you know, touches him with his fingers. So the next guy, then he pokes him back hard and then he punches him and then he, you know, like this, you know. So it expands exponentially.

So if there's affection, it does the same thing. What is the meaning of Krishna saying, I am situated in the functioning of your intellect? Because Krishna says that knowledge, remembrance and forgetfulness come from him. Because intelligence is dead matter.

So it's actually life and function. There's Krishna. So being situated there, he reveals these things to the devotees.

He doesn't reveal it to the karmas. You know, the karmas, the yogis like this, they don't. So, in other words, he gives that intelligence that's beyond the modes, that devotional knowledge and devotional understanding.

That he gives. And to the others, they make the proper endeavor according to piety. Then they get material or subject knowledge.

Right? So they can know things, you know, how things function on the material platform. But they can never actually know God. Does that make sense? So Krishna being the functioning of intelligence, then he makes that happen.

Does this sound OK? So Krishna is like... What is the relation between Krishna and the intelligence? The active principle of the intelligence is Krishna. Same thing for the mind? Same thing for the mind. Same thing for the mind, same thing for earth, water, fire, air, etc.

You know, that fragrance in the earth, its ability to, you know, tolerate, its ability to hold up, all these things, those are all qualities. So those are all Krishna. That's why we say the world is created from Brahman.

It's created from Krishna's qualities. Because that's what manifests. That's what's here.

You have the gross manifestation through the external, how do you say, you know, the 24 elements. But the reason that those work are Krishna's qualities. The reason they interact, the reason that people endeavor for them is Krishna's qualities.

So that's what actually is the world. We think it's the gross manifestation, but it's not. The gross manifestation is trying to obtain something.

And that's Krishna's qualities. So Brahman is the basis of material existence. You understand? But it's generic.

On the spiritual world, it's not. It's specific. It's personal.

So you see the quality in relationship to Krishna according to your relationship with Krishna. While here, it's a generic quality that you see according to your conditioned nature, but not attributing to Krishna. You attribute it to the dead matter.

So we think the intelligence is doing it, but it's dead matter. It's just subtle dead matter. So it's Krishna that makes it work.

You know what I'm saying? That heat and light and fire, that's Krishna. The taste of water, that's what he's going to go through. All the opulences are going to show how everything in creation, that's important, that's him.

It's not the dead matter. So then we'll take up discussing about Krishna. Is that... Yes? There's something? Oh, I just... To those who engage in constantly serving me with love, I give them an understanding by which they can come to me.

So, we have some love now, and then we engage in devotional service, and then by seeing that, Krishna gives us more understanding, more knowledge, and then we engage in the Sambandha more effectively. Yes, yes. It means it's a cycle.

See, as we were discussing previously, is that the Sambandha, Abhidheya and Prayojana. So in Sambandha you have Shankarsana and Pradyumna. Shankarsana being the field that you're operating.

Right? So in other words, that is the material cause. Right? And you're operating that. Right? So then, then you have that element of attraction to that aspect of the field that you're operating, because you have a particular goal in mind.

Right? So you make the endeavor, then you get the goal. Right? So it's Aniruddha, so it's in Prayojana. But as soon as it's gained, it immediately moves to the position of Pradyumna.

It's part of the field in which you are inspired. Right? So in other words, you perform the devotional activity knowing that at least Krishna is there, Krishna being pleased. He then, you know, gives more of that understanding by which you can then perform your activities, you know, from Sambandha into Abhidheya, and get a greater result.

And then that greater result comes back, so your Sambandha, the quality of that is increased. And then your, therefore if Sambandha's quality is increased, then your Abhidheya will be increased. Right? Yes, that's why the spirit of Gita was the first thing to mention, is that because one has to have that mood of inspiration to be involved.

Because otherwise you have a field, if you're not inspired, nothing happens. So you being inspired, that's the important, so that's why Pradyumna. So Pradyumna is the attractive element.

So basically what you'll see, a lot of what he's, what Krishna's going to explain is his opulences,

are what we're attracted to. So now we're attracted, but we use it materially. But he's going to show how, actually what you're attracted to, that's him.

Does that make sense? So then one will be attracted spiritually. Thus the conclusion is that one can never understand Krishna by his own mental efforts, even if he goes on speculating for millions of years. Only by devotional service can one please the Lord, and when the Lord is pleased, He reveals Himself in the heart of the pure devotee.

Srila Prabhupada summarizes this section as follows. Due to the contamination of material association, through many, many millions of births, one's heart is always covered with the dust of materialism. But when one engages in devotional service and constantly chants Hare Krsna, the dust quickly clears, and one is elevated to the platform of pure knowledge.

The ultimate goal, Visnu, can be obtained only by this chant and by devotional service, and not by mental speculation or argument. The pure devotee does not have to worry about the material necessities of life. He need not be anxious, because when he removes the darkness from his heart, everything is provided automatically by the Supreme Lord, who is pleased by the loving devotional service of the devotee.

This is the essence of the teachings of Bhagavad-Gita. By studying Bhagavad-Gita, one can become a soul completely surrendered to the Supreme Lord and engage himself in pure devotional service. So the Lord takes charge.

One becomes completely freed from all kinds of materialistic endeavors. So here again, the mind is covered, this dust, materialistic dust. So when that's cleared, then naturally one's own position is, one's spiritual position is manifested.

So he's bringing out the elements so that pure knowledge, one will be able to appreciate Krishna, right? One will be able to engage in the service. And he's also pointing out even materially, when one comes to this platform, Krishna takes care. Because otherwise, what's happening? Right? You make an endeavor.

You go to school, you make an endeavor. You learn some knowledge. Right? So why do you learn the knowledge? Hmm? To do something with it.

But how is it that you are able to learn? You endeavor, but you must have endeavored in the appropriate way. So because you endeavor, Krishna gave you that. Then, having this knowledge and having that skill, one goes out into the world and applies it.

Right? Then what happens? You see how it's valuable? Yes. But it maintains you. Right? You're maintained through this.

This is your occupation. So it's actually the proper performance of, the proper application of the knowledge and skills that you learned in the appropriate way that gives the result. You know what I'm saying? It's not because, oh, I have a degree, therefore, that's why.

No, it's because you apply it. Does that make sense? But who's giving that result? Krishna. It's not the dead matter.

It's because that's your knowledge, that's your occupation, you're performing the duty properly, you got the result. Okay. So now, if one is constantly doing like that, one always gets good result.

If somehow another one has not done it in that way, then one will have a time when things don't work, even if you do something properly. Because the results are coming from the past, not from the present. The results in the future will come from the present.

Right? I can't do an activity now and have already gotten the result before I started. Right? Does that make sense? You know, it's like, I'm cooking now, when will I get the result? In the future. Right? Now that I'm able to cook now, where did that come from? From the past.

Some work I've done and I've gotten the facility that I can cook. But my cooking will give result in the future. Right? Does that make sense? So that means if someone's having hard luck now, that's because they've done bad activity in the past.

It's not giving results. But if they continue to do their duty, it will give results. Right? So what's the actual important point? Is it the knowledge? Yes, the proper performance of duty.

And what's the ultimate duty? Devotional service. So if you're performing devotional service, why won't one's material facilities come? Does that make sense? So that's the point. It's very simple.

It's in the same way. It's just a matter of how you view it. Is Krishna part of it? But the process doesn't change.

So that's what Krishna says. The same endeavor, you can get material only or you can get spiritual and material. So that's the choice.

So you're doing something because that's your duty. If it's not your duty, does that make sense? Did you come across in his commentaries that there's something where Krishna's saying, he says just like the bee goes and takes dirt, he takes honey from so and so, I take the dirt out of the heart of the devotee. He didn't? He didn't.

Because that was also interesting, how Krishna says. Yeah. That was nice to explain.

Okay. Wow. That went pretty quick.

I guess one and a half years on the Chakrasloki and then so this went very fast. I was thinking, wow, it's going to be here a long time. So basically.

So then today is Thursday. So tomorrow then we're versus 12 to 18. Arjuna's surrender and request.

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Om Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama
Hare Hare So if I will find the key, some of it I'll find the key. Then if I go with the plan.