

2011-01-21 BVPS BG 10.12-10.18 Knowledge by endeavor. Opulence and energy

Sadhana sadhanau bhunaktu sahajiyam karavavahai tejasvi na varhitam astham avidvishavahai om shanti shanti shanti om jaya sri krishna chaitanya prabhu nityananda sri advaita vedadhara sri vasari gaura bhakta brinda hare krishna hare krishna krishna krishna hare hare hare rama hare rama rama rama Śrīla Prabhupāda summarizes this section in page 53, 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 Kṛṣṇa, the dust quickly clears, and one is elevated to the platform of pure knowledge.

The ultimate goal, Viṣṇu, 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 Bhāgavad-gītā. By studying Bhāgavad-gītā, one can become a soul completely surrendered to the Supreme Lord and engage himself in pure devotional service. As the Lord takes charge, one becomes completely freed from all kinds of materialistic endeavors.

So at this point, by chanting, by surrendering to Kṛṣṇa, then Kṛṣṇa, He takes care of everything. One is He reveals knowledge, how one can know Him better, how one can come to Him very quickly. And the other is that He takes care of the devotee, because the devotee is, one is interacting with the material energy.

What is one doing? One is performing one's duties according to one's nature, right? And so the results of that, one maintains oneself. So if one is Kṛṣṇa conscious, nothing actually changes, because, but the difference is, one is still engaging one's conditioned nature, but one now understands that what is the whole process that's working, that's Kṛṣṇa. So in the material endeavor, it's only Kṛṣṇa who's providing the results, right? The facilities for performing the endeavor, the actual method of the endeavor, the ability to perform the endeavor, the results of that endeavor, that's all given by Kṛṣṇa.

Illusion is, we think we're doing it on our own. So if you add Kṛṣṇa, means you understand that what you're already doing, it's all connected to Kṛṣṇa, right? So therefore, Kṛṣṇa already is giving everything, but He's doing it through the modes of nature. And if you recognize Him, then as the Lord of the devotee, then He is involved Himself in arranging it.

Does it make sense? And we see in the spiritual world, it's the same thing. One is performing one's duties according to one's nature, right? But they're not defined by śāstra, as they are

here, because this is a reflection, so you have to define them, right? But theirs, due to their natural spontaneous love for Kṛṣṇa, there's activities that they will perform, right? Mother Viśoda's spontaneous love is as a parent or mother of Kṛṣṇa. So therefore, what does she do? She takes care of Kṛṣṇa.

So that's her duties. So by that, she's taken care of, right? Kṛṣṇa takes care of her through her performance of her duties. So what's being offered in the material world is the same thing that goes on in the spiritual world.

Remember, this idea that material's one thing, spiritual's another, this comes from the Māyāvādīs, right? It means if there's form and emotions and attachments here, then spiritual can't have any of that. No, it's the same thing. When we say reflection, we mean reflection, right? You look in the mirror, and what do you see? Exactly what's there on your face.

So that's the way it is here. But like the reflection, it doesn't, it itself is not, how do you say, independent. And the reflection itself cannot give what the original can, right? There's no elements of, you know, like the tree and the water, you can't nourish yourself with the fruits or take advantage of the bark for medicinal purposes, or smell the flowers, or take advantage of the shade provided by the tree, right? So it's only a reflection.

But the point is, it's a reflection of what's originally there, right? There you have a nature based on your natural affection for Kṛṣṇa, right, that's eternal. So here you have a nature, but it's generated by your conditioning, due to your material desire. Instead of your attraction to Kṛṣṇa directly as a person, in affection, it's your attraction to Kṛṣṇa as His potencies within the world.

Does that make sense? It's the same thing. The principle is the same, but as the same, it's differently situated. Yes? Yeah? Yeah? So in the high, it's in the tree? Yeah.

Well, because it's upside down, so whatever's high in the reflection, like the tree, the top is up, but in the reflection, the top's down. So, in other words, yeah, perversion means it's not seen in relation to Kṛṣṇa. For Mother Deśoda, what's the important thing in her life? Yeah.

For the cowherd boys, what's the important thing in their life? In the gopīs' life, what's the important thing? The cows, right? But now, in the material world, you have a mother, what's important to her in her life? Her child. Is her child Kṛṣṇa? No. That's the perversion.

You understand? So the mood of the mother towards the child, that doesn't change. What changes is that it's not Kṛṣṇa. Now you can pervert the perversion.

So in other words, if you follow the activities that are natural to the reflection, in other words, the reflection is according to the original, so if you follow the activities of the original that are given in the material world in the scriptures, right, so that'll be the Vedic culture, if you follow that, then you will get good results. You'll get the same kind of results as in the spiritual world. But it's made out of material energy, it is temporary.

So even though if it's nice as it gets, it still isn't worth much. You know what I'm saying? So you have a, the water's very clear, you know, and very smooth, so you have a very nice looking fruit on the tree in the reflection as opposed to one that's not nice, but still it will give you nothing. Does that make sense? Because it is a reflection.

So the point is, what's being defined, you know, in the previous chapters is that therefore seeing that reflection, you know the original, right? So in other words, the same principle is there, the perversion is that you think it's something different, right? So Mother Yashoda, she has a child, right? Her child is Krishna. So that element of what is a child, that's coming, that's Krishna, that's coming from Krishna. Krishna is the perfection of childness, right? So Mother Yashoda is appreciating the childness in Krishna.

Does that make sense? The cowherd boys are appreciating the friendship in Krishna, right? The gopis, the young gopis are appreciating the element of the paramour in Krishna. Does that make sense? So that means that in the material world, the mother has a child, and so she's appreciating the childness in the child. But that childness, that's Krishna.

But we think the dead matter is producing that childness. But dead matter can't produce anything. So that behavior of the child, that's produced by Krishna.

Otherwise, why is it the same everywhere? You know, a child anywhere in the world of any, you know, any particular tribe, you know, here when we say tribe, we mean groups, means tribe will be, if you're not following Vedic culture, you're a tribe, so. And even within, you know, those who follow the Vedic culture, the child, when they make the first step, they do the same thing. They get up, they walk, they fall over, right? And all the parents go, ooh, you know, so it's the same thing.

Doesn't matter where it is. So you can even see in the animal species, the same elements that a child does are reflected even in the animals. And so that can be appreciated.

But that quality is Krishna. Otherwise, how is it so consistent? Otherwise, wouldn't it be very different from one to the next? No, but it's exactly the same. That means all species of life are getting the same experience, right? Their affection for their children is the same because what they're attracted by is Krishna.

But they think it's the body, right? They don't understand that the body is functioning because there's a soul, and that the body acts in this particular manifestation as a child is because of Krishna's potency. You understand? So we see the principles the same, is that Mother Yashoda is appreciating the childness in Krishna. And in the material world, the parents are appreciating the childness, which is Krishna.

But the difference is Mother Yashoda, she knows it's Krishna. In the material world, they don't think it's Krishna. That doesn't mean the child is Krishna.

It means it's Krishna's potencies are making it work. Does that make sense? So that's what's

going on. So when this is appreciated, then Krishna directly takes care because He is everything and all opulence is Him.

It's all Him. So the arrangement of it is arranged by Him anyway. It's just whether you recognize that He's doing it or not.

You know, that's the difficulty, is that saying, as the Lord takes charge, one becomes completely free from all kinds of materialistic endeavors. Because the point is, then one will think, oh, so He sits around and does nothing. This is another Maya concept, right? It means that spiritual means doing nothing.

No, spiritual means you're doing the same activities that Shastra recommends. Shastra recommends them because they're the activities of the spiritual world. So this is just as a side thing.

This is the sadness when devotees think Vedic culture doesn't apply in their life. Because Vedic culture is simply the definition of what is the natural lifestyle in the spiritual world of those who live there. Krishna's the center, so how do they make Krishna the center? When they're getting up in the morning and taking their bath, they're remembering Krishna.

So the Vedic culture then, and they would clean themselves in a particular way because they want to be clean for Krishna. So that you know what the standard of cleanliness is for Krishna, you take a bath like they do. And they always remember Krishna while they're taking their bath, so at least we at the end, once you're finished and, you know, okay, in the beginning you take care of the body, you get in there and scrub and do all the different things.

So if one can remember Krishna, nice, but if one doesn't, no one's worried as long as you're cleaning according to the standard that's set by those there. Then at the end of the bath, the final rinse, that you should remember the Lord. So at least that much you've remembered the Lord, though you didn't remember the Lord from beginning to end like they would in the spiritual world.

So the Vedic culture is just trying to introduce the lifestyle that they have there and the mentality they have there. The uninformed people will think that, oh, this doesn't apply to us. It's something based on time and space.

God's laws are temporary. Man defines the laws of nature. This is the sadness.

So Gita's pointing this out is that if you simply surrender to Krishna, Krishna's maintaining everything anyway. So it's still going to be maintained anyway. But now it's not based on because you did this work that you thought you were the doer, so therefore you get this result.

Now you're working for Krishna, so Krishna, by His mercy, will take care how He pleases. If you're endeavoring materialistically, He will take care according to what you deserve. So materialistic simply means the endeavor is being done without seeing Krishna.

That's all. It's not something else. But we'll take a materialist endeavor means I'm working, I'm getting money, I'm getting facility.

No, that's not materialistic. Materialistic means you think you're the doer, you're the cause of getting the money. Therefore, this money is yours.

Spiritual means you perform the same activity, but you understand it's Krishna's process. And the result, the money, is for using for Krishna. And using for Krishna means taking care of whatever needs to be taken care of.

That's in connection with Krishna. So you have the direct activities, which should be the prominent. The service, association of devotees, preaching.

But you have the indirect. How do you take care of yourself, take care of your families, and other obligations? But you still, it's still Krishna. Your family is a family because of Krishna's potency.

It works as a family because of that potency. Otherwise, you know, here, we have this very nice family here, you know, like this and that. Here's the daddy rock.

Notice it's a little more rugged and all that. You know, it's kind of, you know, cool and all that stuff like that. It's got a dimple here, you know.

You know, here's the mama rock, you know, nice and smooth, you know. Got all the nice curves and everything like that. And, well, this is a bit.

He needs to see a psychiatrist. Here he is. You see, he's a little thinner, right, that small.

But he's tall, right, you know. So his mother's very proud, you know. So it's a nice family, no? Right, great.

That's all the mature family is. The difference is that being rocks, then they're not the medium for being empowered by Krishna's potency of family. That's all.

But otherwise, the body is not made of much different than this. There's a bit more water, of course. But other than that, it's no different.

So it's Krishna's potency that makes a family a family. Right? The motherness, the fatherness, the husbandness, the wifeness, the childness, the parentness. All that's Krishna's potency.

I'll keep them here in case anybody wants to meet them afterwards. They're a nice family. Following the Chinese tradition, you know, only one child.

All the attention goes to them. Okay, so that means the endeavor, the nature doesn't change. It simply becomes connected to Krishna.

So the problem's not the nature, the problem's the illusion. So if that's understood, it's that you

simply engage in serving Krishna. Whatever the activity you're doing, then everything's perfect.

The difficulty comes is when we define that being absorbed in Krishna is that it simply means sitting in the temple, chanting all day and preaching, and that's it. Or, you know, we're being practical and we're just taking care of a family, doing our business, doing all this and that, and whenever we can work it in, we go to the temple. The point is, is whatever you're doing, whether you're in the temple or you're in the community, whatever, what you're doing, you see that it's working because of Krishna.

That's the point that's being made. So when you're doing that, then you're connected to Krishna. And when you're doing that to please Krishna, then that becomes pure devotional service.

Then, Krishna will always take care. And one may say, okay, so that means he'll take care, so everything should be fabulous for me. But the point is, is fabulous is a perspective.

Means in the first canto, when Kunti is offering her prayers, when Krishna is going back to Dwarka, what's one of the prominent prayers that we know? Yes, let the calamities happen again because then they're more absorbed in Krishna, because that's the actual point. You do your duties, you remember Krishna. The calamities make it intensify your absorption in Krishna.

Remember, this is after they're emperors. Then she's saying all this. So, you know, they were living in the forest, then they came, then they took up their duties as, you know, kshatriyas in the city, then they became, you know, prominent, they became emperors, they lost everything, they're in the forest, then they have a battle, they're victorious, they're emperors again.

So, Krishna is taking care of whatever is there, but it'll be taken care of according to what he sees is best for the situation. Because otherwise you're saying, oh, I'm doing this, I should get this. What's that? That's karma, right? I did my work, I get my result, right? So, I'm religious, so I should get the pious result in the way of good facility.

But pious can also be knowledge. Knowledge is more valuable than facility. If it wasn't, then why is it that Indra's got the most facility, material facility, but higher than him are the sages.

Brihaspati is greater than him. He doesn't have the facility he has, but he has 100 times the enjoyment that Indra has. So, what does that mean? So, it means knowledge is more greater than just material facility.

So, it can also be that opulence is coming in the form of knowledge, or in the form of friendship, or any quality. We shouldn't just identify it by the modern concept that if you have certain facilities, then you're successful. Because if we do, then we're still working according to materialistic endeavor.

Because we're saying, this is what defines it as good. But when it's connected to Krishna, and it's pleasing Krishna, when we use that as the definition, then it works better. Is that okay? Yes.

Maharaj, could I see a reflection of that mentality, when the empire thought that only by taking the whole piece of land, they'll be rich. Now, the idea is, if I have knowledge, I can... Yeah, you could say as if I have... Because that was what was discussed before, is that the jnani thinks through his mental speculation, he can understand everything. The God being beyond the mind, or the source of the mind, then how will they understand? It means the lamp, though it's illuminating, can't see... It gives no light underneath.

The lamp itself doesn't become lit. So, there's a limit to what you can do with knowledge. Yeah, it would be the same thing.

The jnani thinks that by more knowledge, then I'll be successful. The karmi thinks by more facility, I'll be successful. Like that.

It's the same. But they don't understand, in both of them, that potency is Krishna. What it is about land that you like, that's Krishna.

Because it's the same thing. The person's conquered another country, gained another country, his happiness, gaining land, is no greater than the local farmer, who finally gets that little piece of land he's been trying to get a hold of, that finally the guy next door is willing to sell, or whatever it is. It's the same happiness.

Because land carries a certain potency, and that's Krishna. Just the other one has its particular intensity. It's differently situated, so it appears to be different, but it's the same thing.

In Bhavananda it was asked, Prabhupada, karma, he said, I'm talking about a dog. He says, we have these dogs in Mayapur. They've had no home.

They live on the bank of the Ganga. Something dead here and there they find, and they eat that. And then you have in New York City on the Upper West Side, then you have somebody in the penthouse suite, and this dog is there wearing a casual sweater, and eating off the table some very fancy food.

Prabhupada said, to the dog it doesn't matter. The dog couldn't care less. Does Kashmir mean anything to the dog? No.

It doesn't matter. That same dog would just be just as happy down next to the Ganga, eating whatever comes along. So we put this idea that this is important, and this is good, and all that.

But actually, these things don't matter. We define. We say, if I get this, I'll be happy.

But actually, we don't know what happiness is. Happiness is when Krishna says, please, we'll be happy. It's like when the hand feeds the mouth, then you're happy.

If the hand tries to be happy on its own, squeeze the food, it won't really become happy. You get a sensation, but you would not necessarily call it satisfaction. What? Verses 12 to 18, Arjuna's surrender and request.

So, first is... 12 to 15. Arjuna said, you are the Supreme Personality of Godhead, the ultimate abode, the purest, the absolute truth. You are the eternal, transcendental, original person, the unborn, the greatest.

All the great sages such as Narada, Asita, Devala and Vyasa confirmed this truth about you, and now you yourself are declaring it to me. O Krishna, I totally accept this truth, all that you have told me. Neither the demigods nor the demons, O Lord, can understand your personality.

Indeed, you alone know yourself by your own internal potency. O Supreme Person, origin of all, Lord of all beings, God of gods, Lord of the universe. So, verses 12 to 15.

Arjuna accepts Krishna as the Supreme Personality of Godhead and declares that only Krishna can actually know his own position. Arjuna says that Krishna is the Supreme Personality of Godhead, the ultimate abode, the purest, the absolute truth, the eternal, transcendental, original person, the unborn and the greatest. All the great sages such as Narada, Asita, Devala and Vyasa confirmed this again and again.

Krishna himself has declared the same truth. In verses 12 to 13, Arjuna confirms that the Supreme Lord is different from the individual soul. Krishna is the absolute truth, the supreme, independent being.

All living entities depend on Krishna, and Krishna is the source and support of His effulgence, known as impersonal Brahman. All these conclusions can be understood only through the parampara system. Srila Prabhupada explains, Here Arjuna expresses himself through the grace of Krishna.

If we want to understand Bhagavad-gita, we should accept the statements in these two verses. This is called the parampara system, acceptance of the disciplic succession. Unless one is in the disciplic succession, he cannot understand Bhagavad-gita.

It is not possible by so-called academic education. Unfortunately, those proud of their academic education despite so much evidence in Vedic literatures stick to their obstinate conviction that Krishna is an ordinary person. So, now Krishna has explained His position in this Catur-sloki and His interaction with the devotees.

So this is then brought out, this response by Arjuna. So, He being the original and being the greatest, and then how nicely He interacts with the devotees. So this is being appreciated by Arjuna.

So, if we appreciate Krishna in all these aspects, which are given in this Catur-sloki, then, like Arjuna, then we can understand Krishna. Otherwise, if we think just by intelligence we'll understand, then it won't work so good. Just won't work so good.

So, Prabhupada's point is that the academics, as pointed out, they can't know, but because they think themselves intelligent, they, valuing knowledge, they think knowledge is everything, so

knowledge will get everything done. But they don't understand knowledge comes from Krishna, so they won't be able to understand. So here, then, the example is given of those who think He's an ordinary person.

Then, so you would take that, you know, we'd naturally take this to mean the ordinary academic. Then you also have the element of that, Kapila Muni describes, devotional service that's tinged by the mode of ignorance. One of the qualities is that one is proud of one's material education, one's proud of one's material, you know, position or facility.

And one thinks that puts them as superior to other devotees because of that. So, but Krishna's not understood through these things, as we saw before. Even a devotee doesn't have any knowledge by sincere devotional service, Krishna will reveal.

So he'll gain that knowledge. So Prabhupada says, the pure devotee, there's no such thing as him being without knowledge. Right? That will happen.

But that's because of his sincere devotion, therefore it's been revealed. Right? And the other person, they work very hard, and because of that, they get this knowledge. What's Prabhupada called one of his, how you say, I think it was Prajumna, because he was doing the Sanskrit, he was doing the word-for-word translations.

And he used to carry around huge amounts of books, you know, to read in that, because that's what he'd do. And he wasn't doing some specific service to Prabhupada. You know, any free time he'd just read these books, they were all in Sanskrit and that.

So he was quite a scholar. So Prabhupada said, and everywhere they would go, then he'd have all these books, a trunk of books, you know, so very heavy. So Prabhupada said he's like a donkey, right? You know, dragging around all this knowledge, you know.

So he has to work very hard, you know, for this knowledge. But here we see the devotee, by the devotional service, it's naturally revealed. Right? Does that make sense? So what we see is that, therefore, we're dealing here with a higher knowledge.

You make the endeavor, right? Whatever it is, your endeavor in your service, your endeavor in your study, like that, then Krishna will reveal. So it's not because we're sitting here studying the Gita, that's why you're going to know Krishna. It's because of your sincere attempt to know Krishna, through studying the Gita, that he will reveal himself.

Does that make sense? Right? So that's why our focus is not on what you memorize and all these different things. Because then it would be saying, it's because you've memorized it, therefore you know the philosophy. We're saying it's because you understand it, and even more important, you practice it, and more important, it's from that you realize it.

That's what we're looking for. Does that make sense? So in a sense, it's very dangerous for us to judge, because we never know... Yes. That's... Yes.

Because that's how you can see. That's why it says in the Vedic literatures, that you see body, mind, and words. Because words represent all the senses, and your activities.

So simply by the words you can understand. So that's why Prabhupada can very strongly say that they're obstinate fools. Because when they open their mouth, even though what they may speak may be very eloquent, they have no knowledge of Godhead.

They can't understand who they are, who God is, what the material world is. So that makes them a fool. But someone who may be very simple, not necessarily so articulate, if they understand through their service and their devotion, they understand Krishna, they'll say all kinds of amazing things.

It may not be so poetic, it may not be so grand in that way, but you'll see the import that's given is very profound. So that's why then you see what they say. That's where you can judge.

Because that means there's realization. Realization is based on knowledge and practice. So if someone has knowledge or someone has great practice, that won't get you your realization.

You have to have some understanding. You take what you know and apply it. So even if they only know Krishna is God, I'm His servant, so whatever I do, I should do to please Him.

That knowledge applied in doing this service, that will give them realization. So even though they may have very small amount of knowledge, but they apply it when they perform their service, they will get realization. Because of that sincerity.

But if they just have knowledge and think, I've studied so much, therefore I know so much, that they don't know. But if that's their nature, academic nature, they study the knowledge, but as long as they're applying it, then with time it will come to that balance and they'll get that realization. So someone will have done it through more leaning on the activity, someone else more on the knowledge.

The point is the result should be gained. So you see what someone says. Krishna totally accepts as truth all that Krishna has told him.

He confirms that neither the demigods nor the demons can understand Krishna's personality. So it's important, demigods nor demons, we'll take a wide mention of demons, but the point is someone who has knowledge but doesn't know God, that's a demon, that's atheist. So if knowledge is not applied properly, that's atheistic.

So the demigods, they're there because of good work. How did they get there? They're there because of good work. If they got there from complete absorption in the scriptures and by dhyana, they wouldn't be demigods.

They'd be above the demigods. And the demons then, those who have that knowledge but don't connect Krishna to it, or have activities and don't connect it to Krishna, then that's the

demoniac mentality. So daiva varnasrama simply means varnasrama connected to Krishna.

Asuric means varnasrama that's not connected to Krishna. That's all. So if you simply see varnasrama as an economic system or a social system, that's asuric varnasrama, right from this word go.

Daiva varnasrama means how do you see Krishna in whatever you're doing. That's daiva varnasrama. Everything.

Something simple. You're washing your clothes. How to see Krishna.

That's daiva varnasrama. If you don't see Krishna, then if you're following scripture, that's asuric varnasrama. If you're not following scripture, that's just asuric.

Arjuna's full acceptance establishes the proper standard for all who want to understand the Bhagavad Gita. Everyone should therefore follow the example of Arjuna. Any deviation from the mood of Arjuna will lead to confusion.

Krishna is not known even by great demigods and sages. To understand him is possible only by strict adherence to the disciplic succession. One cannot understand Krishna by whimsical acceptance and rejection of his teachings.

So that's why there's parampara, so there's no whimsicalness. Because what's given in the shastras is very vast. Because it's dealing with anybody, anywhere, in any situation, how they could connect their life to the Supreme.

Now the parampara gives us specific details and perspectives how we would see it. Because in connecting to the Supreme, you're connecting to the Supreme, you're acknowledging some superior element, but it may not be based on devotion. It could be based on karma and jnana.

You acknowledge the supremacy of the Lord, but you want this facility through this particular yajna so that you have this particular material facility. So parampara gives you the proper perspective so that you can see things correctly. So it gives the specific details.

So that's why without, you'll never know. Because it's so broad. How do you understand? Where do you start from? You have to have a standard.

Then you measure everything according to your standard. You have some measurement. Then you say, oh, this building is this long.

Or the temple is this high. Because you have a measurement. If you don't have a measurement, how do you judge? So if you don't have the directions of the parampara, you can't understand any other knowledge or any other activity because you don't have a standard.

Srila Prabhupada explains in Renunciation Through Wisdom, such logic is described as the logic of half a hen. This is why you pick and choose what you like. Whimsical acceptance and

rejection of Kṛṣṇa's teachings.

Such logic is described as the logic of half a hen by which a fool wishes to profit from the egg-laying half of the hen without having to feed the front half. Those who have been blessed by the spiritual master of the Supreme Lord can easily see through this foolish concept and abstain from futile, time-wasting debates. The process of surrender gradually reveals the wonderful glories of the Supreme Lord.

Puny human attempts to comprehend such topics will merely end in confusion. The Supreme Lord manifests Himself to the devotee in proportion to the devotee's service attitude and surrender. Arguments and debates are totally inadequate means for understanding the Supreme Absolute Truth.

Arguments and debates aren't going to reveal the Lord. We have a process called vichara, which means discussion of everybody. You discuss a particular topic, but everyone will give their particular realization.

That's called vichara. You're looking at the Lord from different perspectives so that it broadens your understanding. Because you might have one way of looking at something and it works very nicely, and then there'll be something else that seems to be contradictory.

So when that contradictory element is shown, how it's also the same principle, it broadens your understanding so you see how to apply it in a greater way. So that's the importance of vichara. So it's not a matter of debate and argument because that's not going to reveal the Lord.

It's just to establish what's correct according to the paramparā. So here, ārdhaka-kūṭañjāya, the logic of half a hen is that one likes the side that gives the golden eggs, but one doesn't like the side that makes noise and eats. But they go together because it makes noise and eats, therefore you get a golden egg.

So there are so many rules and regulations. Some of them we like, some of them we don't like. So the ones we don't like, unfortunately, they may be the source of the ones we like.

Everyone likes eating, but not necessarily cooking. But strangely enough, cooking produces something to eat. Very strange phenomenon.

Just like washing clothes produces clean clothes to wear, or cleaning the house produces a nice ambience. So we like all these things, but they all go together. So we can't pick and choose.

That's why the paramparā then gives a definition of what's correct, what is the proper way of looking at something. So we don't choose our own way. We take their vision and then take that and apply it to our situation.

In his commentary to verse 14, Śrīla Baladeva Vidyā-Bhūṣaṇa explains that the name Keśava means the Lord who binds up Brahmā and Śrīva by hiding from them the knowledge of His true

Self. So that means even Brahmā and Śrīva can't understand. Questioner says, when sometimes a devotee thought unsanctified and someone had opposed the argument and I gave him Kṛṣṇa, that's not really... No, as long as the person understands it's not by the argument.

In other words, it's a tool, but it's limited. In other words, if a debate reveals Kṛṣṇa, then it's okay. But it's not by debating itself that you'll come to an understanding.

Because otherwise you have a debate and then there should be a compromise on their perspectives. But it doesn't mean that their perspective had anything to do with Kṛṣṇa. So something mundane won't get something spiritual.

But if you are, from a spiritual point, trying to establish Kṛṣṇa, so if someone comes up with an opposing argument, so you're trying to show them how to find Kṛṣṇa in their own argument. Because by doing that, you're trying to establish Kṛṣṇa. They're not, but by showing how Kṛṣṇa is already there in their argument, then you've absorbed their argument into yours.

So you've synthesized it. So that's what you're trying to do, is reveal Kṛṣṇa through the medium of their presentation. But it's not that argument itself will do it.

Just like cooking is not going to necessarily please Kṛṣṇa. It's cooking with devotion that pleases Kṛṣṇa. So argument itself will not reveal the Lord, but argument done in devotion, that may.

But it's not like by, okay, let's have a debate, then we'll work out who's right. No, that doesn't mean you have, you know, two intellectuals get together and argue. It doesn't mean you come up with absolute truth.

Does that make sense? Yes. No, consciousness is the whole thing. That's all there is.

Because that's what we've been going through here, is that Arjuna's consciousness is purely material. Though pious, but purely material. But then there is an element of piety that's lacking, because he's considering not doing his duty.

But he's considering not doing his duty by supposedly doing a higher duty, by giving up the lower duty for a higher duty. So he'll give up the kṣatriya dharma, take up the brahminical dharma, like that. So, okay, that could be considered under certain circumstances, but he still does have a family.

If he becomes a... One does that, the kṣatriya does that by becoming a vanaprastha. So he takes up the brahminical lifestyle and gives up the kṣatriya duties because he no longer requires them as an occupation to maintain himself. Now he maintains himself by the brahminical occupation.

But he's not in that position, so technically there it's not actually right, according to the direction of śāstras, duties. Then you add into it, then you raise the consciousness understanding Brahman, understanding the soul. Then you understand the active principle of

the soul, the adhyatma.

Then you understand how to interact with the adhibhautic by understanding adhidaiva. That the demigods and others, it's the Lord's potencies. But ultimately, what's the purpose of that? Because as we said before, jñāyā vaiśeṣika, these others accept that the Supreme Lord is there, He's a person, and He arranges everything, He's in control of everything, but the point is I do this activity so that He'll arrange for me a particular result.

But He's ādi-yajña, the result's for Him. So your endeavor should be for Him. So we've learned this through starting from your own conditioned need.

So here the adhyatma is the conditioned element. And so I'm taking my conditioned nature and I'm connecting it to Kṛṣṇa, which is good. So we call that karma yoga and jñāna yoga.

But then, Kṛṣṇa is then revealing that if we take it and look at the natural position of ādi-yajña, the position of the jīva as the servant of the Lord, meaning that's the basis of the relationship, that's the main focus, rather than something that's added to. That becomes the main focus. Then your performing of those same duties then comes into the realm of pure devotion.

Yeah, then it's kevalabhata. That's the point. So you're raising the consciousness.

So consciousness is the whole thing. But because we are conscious of especially the body and the mind, therefore the body and mind are engaged in activities through which it will be easier to be conscious of the Lord. You know what I'm saying? But consciousness is not dependent upon the environment.

But because we identify with the environment, that is our ādi-yajña perspective. Therefore, that is adjusted to make it. Right? But one shouldn't think like the Māyāvādīs.

So that's what we're saying. So you give up all those activities and then you do nothing. Then that would be spiritual.

No, we're saying you transfer from the ādi-yajña being material activities to the ādi-yajña being spiritual. Your identity is fully spiritual. So to that degree that you're seeing it there.

So the difference is, do I start with myself or do I start with Kṛṣṇa? You understand? The point is, you start with Kṛṣṇa, you're His servant, you're going to render service. I start with myself, I am the servant of Kṛṣṇa, so I render service. So you're going to end up doing the same thing.

The difference is where you started. So one has the flavor more of one's own position, the other is Kṛṣṇa and our relationship to that position. So whichever is prominent, that makes it either it's the mixed devotional service or the unmixed devotional service.

But the point is it's connected to Kṛṣṇa, so both are perfect. But just unmixed is more perfect than mixed. Does that make sense? In his purport to verse 15, Prabhupāda explains the significance of the names Puruṣottama, Bhūta-bhāvanā, Bhūteṣu, Deva-deva and Jagat-pati.

Sometimes the impersonals accept Kṛṣṇa as Bhagavān or they accept His authority. Yet many liberated persons cannot understand Kṛṣṇa as Puruṣottama, the Supreme Person. Therefore, Kṛṣṇa addresses him as Puruṣottama.

Yet one still may not understand that Kṛṣṇa is the father of all living entities. So they accept that, okay, He's God, and they accept His authority, His power, His authority and power, but they're unable to appreciate that He's the Supreme Person. So they accept the power, okay, there's a person element, but they don't actually see person as interactive.

It's just for them person makes it easier to focus the mind on a source of power or authority. You understand? So many times they'll use or even talk about how, yes, you focus on, you meditate upon the person and this and that, but that's only to give a focal point. Like, you know, the Buddhists will choose a wall, right? It means they could go out and sit in the middle of the highway, but, you know, they choose a wall, right? It's a little easier to deal with, right? It doesn't move, so... So they pick something that makes it easier, but they don't actually believe that He's actually, ultimately a person.

You know what I'm saying? In other words, they don't use their intelligence to distinguish. That's why basically you can take any monotheist on the planet today and say, is God a person or not? And they'll say, He's a person. He's the Supreme Person.

Yes, you know, this and that, go on and on and on. So therefore, what does He look like? Oh, He doesn't have a form. So they don't actually distinguish.

So the impersonalist can accept there's a Supreme, but their focus is just on the authority, on the power. Does that make sense? They don't distinguish it. So accepting there's a Supreme Person, a person who has a desire, who is something other than just someone who gets angry if you do something wrong, right? That's what Krishna's pointing out all throughout, because of His affection for His devotees, that's why everything goes nicely.

That's why the mercy is there. So that becomes very difficult, because anything here we see mercy, kindness and all, nice, good, but it's still based on material attachment. So we can't connect that, you know, there's spiritual and there's material, that they're two different things.

The quality is there, it's an inherent quality, but it has its natural form in spiritual application. Oh, another thing that was interesting there, so Krishna has only understood, He knows Himself through His own, His own, His internal potency. It's just in the verse.

Yeah, only Krishna can actually know His own position, He knows it through the internal potency, right? Yes. He knows Himself through His own internal potency, because the thing is, He exists, you know, so appreciating that existence, then, you know, He's satisfied. But actually, no, the extent of His potency is only when He interacts with the internal potency.

They, because of their attraction to that aspect, bring out His glories. You understand? So the Svarupa Sakti, then interacting with the Supreme Lord, because She has that, She is the

unlimited natural counterpart for His unlimited qualities, therefore interacting with all those different unlimited qualities in unlimited situations, He actually is revealed, you know, He becomes revealed to Himself through His interaction with the internal potency. So that's why even Krishna is amazed at Himself.

When He says, He looks at Maya work and He says, how wonderful is Maya energy. Yeah, no, it's amazing. He's even here, I think it's in Dwarka, He's sitting there and looking in the floor and sees His own reflection.

It's like, wow, this is amazing. So that's the thing, it's only through His energies that this is revealed. So that's His potency, right? So they're saying His Maya is performing Her duties so He sees that and so through that He appreciates.

Through seeing Himself, that's the arrangement of Yogamaya. So Yogamaya then arranges this. But the point is, She arranges in two ways.

There's muktatva sarvajna. So knowing His greatness and His opulence as far as power and potency, that kind of element, that's done as He's a knowledge, I am God. So it's revealed in that way.

But as muktatva, then it's simply rasa. It means He understands the greatness and the depth of the rasa by interacting with the devotee. Because He's unlimited, therefore, and ever expanding.

So that means His interaction with the devotees will be ever fresh. Because they're attracted to Him but He's always expanding so that means their attraction is always fresh because of that. And His, therefore, seeing of Himself from that also becomes more and more.

So He's always amazed. But that's not even as important as what's more amazing is just the affection that the devotees have. So He reveals Himself, but more important to Him are the devotees.

So that's even a greater appreciation. Does that make sense? Bhakti-vatsala? I mean, that would be, I would say, what could be said to be being brought out in this chapter slokhi is that how He is bhakti-vatsala, how He's very caring and careful for the devotees that everything goes nice for the devotees. That element, I would say.

Yet one may still not understand that Krishna is the father of all living entities. Okay, He's the supreme person, but how is He the source of everybody? How that happens, right? Because we say God is the creator of everything. So then anything that's nice and wonderful and all that, we'll definitely say that's God.

But then, let's say, other aspects of the material manifestation then one may not appreciate in that way. But because there's a higher power at work, then the tendency is to attribute those qualities and those situations to a higher power that's other than God. Right? Because you

don't want to have God identified with the improper activities of the world.

So then you end up with someone else. But here He says, no, all living entities, everything. It's just a matter, you follow nicely, then it gives you a proper result.

You don't, then it perverts it, and then you end up with something strange. Because anything that's there, it always has its opposite. Otherwise, what's the meaning? Therefore, Arjuna addresses Him as Bhutabhavana.

If one comes to know Him as the father of all living entities, still one may not know Him as the supreme controller. Because we said before, so He is the source of that. So He was the source of this particular deviant angel.

But He's not the supreme controller because this angel now controls this particular part of the manifestation. Therefore, He's addressed as Bhutesha, the supreme controller of everyone. And even one knows Krishna as the supreme controller of all living entities, still one may not know that He is the origin of all the demigods.

Because we think the demigods are doing their work. Okay, the living entities, but then the living entities are controlled. The demigods control them.

So then one needs to know that He's the controller of the demigods. Therefore, He's addressed here as Devadeva, the worshipable God of all demigods. And even if one knows Him as the worshipable God of all the demigods, one may not know that He is the supreme proprietor of everything.

Because all these demigods, they have that. He's the source of them, but now it's theirs. No, it's still His.

It's still His potency. Therefore, He's addressed as Jagatpati. Thus the truth about Krishna is established in this verse by the realization of Arjuna.

We should follow in the footsteps of Arjuna to understand Krishna as He is. So all these aspects are there. Otherwise, then we may not appreciate it.

Because we'll think, no, I'm doing a practical activity and all that. And so the fanatic devotees shouldn't complain. But the point is then, how are you doing that activity? So one is saying, I'm doing a practical activity, but where's its connection to Krishna? So the point is that that activity, that potency is coming through the demigods, but that's coming from Krishna.

So the potency to do that is still Krishna. So that you're doing your practical activity, it's still connected to Krishna, though we're not seeing that or seeing the importance. So all these different things, they apply in our life.

We'll see, oh yes, nice things are Krishna, but then something goes wrong, then oh, there's something wrong with this religion. And so we go away. But the point is, there isn't anything

else other than Krishna, so where do you go? You can't go away.

You could also go up in like squares, or a straight line. They're establishing one after the other, they're naturally there, but at the same time, each one stands on its own, but at the same time, they'll all be connected. In other words, it's dealing with all these different misconceptions that the living entity may have.

Prabhupada is revealing here, the acaryas are revealing that we may take it that it's just random prayers, but they're actually specifically addressing the material varieties, the material consciousness that the living entity has. So one may have one, or another, or any combination like that. Does that make sense? So all these things become important.

Arjuna is having heard all this, now he's appreciating this, and able to apply it so he can see what would be the material mentality that wouldn't understand Krishna, and then what would be the natural response to this. So he's the supreme person, but he's also the original, because otherwise who do you have? You have the titans, and who's after the titans? Yeah, but they got a name, the Olympians, whatever they are. So their parents were actually the originals, but then they killed them, and then now they became the supreme.

So you could be the supreme, though you're not the origin. So all these different things, Arjuna is removing, because all these aspects are there. Because otherwise, this one's in power, and then you work in such a way that you're in power, but you weren't the original power.

So we're saying Krishna's in power, and he is the original. So therefore he's the supreme person, and he's the original person. Otherwise he might make a distinction.

Does that make sense? Because at the beginning Arjuna is trying to ask Krishna to give him the opulence of that word. Yes, but it's through this opulence, as said before, it's through his internal potency, then he himself is revealed to himself. He understands himself through his opulences.

So that means we would be able to understand Krishna through his opulences. But the point is, it's his internal potency as opulences. But we're used to seeing Krishna's external potency.

But we don't understand the external potency is only functioning because of the internal potency. So that's the point. So even though he is the external, what was it before, the nimitta and the? Upadana.

Is that the material cause and the efficient cause, or the operative cause. So he is that also. But that's based on the internal potency of his qualities and the forms that the internal potency take and the activities to obtain those qualities.

So it's all Krishna. He's the cause of all causes. So that means he is each cause.

But we somehow or another will view the opulence of the world and God is revealed. And who's

God? Us. So this is the problem.

Through the opulences, yes, it's revealed. So as you get more money and more position, your position as the supreme is revealed more and more. So therefore, if we give up this particular approach and accept that the opulences of the world are coming from Krishna and that they function because of him, his interaction with his internal potency.

And that's simply reflected here. Therefore then, does that make sense? So you understand how the reflection works. Humans look in a mirror and what will they see in the mirror? Themselves, right? Animals look in the mirror, what will they see? They'll see a different.

So that's the point. Human life means being able to look at the reflection and understand that it's where the original is from. When it's not actually human, is when one looks at the reflection and one thinks it's something separate.

So that's the whole point, to be able to look at the material energy and see Krishna in it, the original. And his potency is acting. That's actually what's going on.

It just happens to be happening through the medium of the external potency instead of the internal. Because it's subtle, we say it's not there. Oh, is the human's intelligence empowered and the animal's not by the chit potency? Chit potency is the source of knowledge and all that.

It's just a matter of how much. So in other words, animals will act as animals. That's guaranteed.

Humans can act as humans or as animals. So just you have the choice. So human life begins with Atato Brahma Jnagasya.

Before that, one is still an animal. Though one may be very sophisticated. Like that.

So that's all. But that's not what makes the difference. The difference is not because of the lacking of the prehensile toes and stuff like that.

Or that one can use more elaborate machinery. That's not actually what makes the human different. Because, I mean, there, Hanuman, he's a monkey, he speaks Sanskrit.

Like that. He knows Ayurveda, he knows classical music. He knows the martial science.

So prehensile toes aren't necessarily the symptom of the higher life form. Or lack of it, right? So the difficulty comes as, understand prehensile toes? Means the toe is like the thumb. Like you grab here, so monkeys, their big toe is like that also.

So they can use their feet like their hands. They also use their hands like their feet. That would also be a lack of intelligence, right? Not making much distinction.

Animal instinct. Animal instinct. Well that's just, you want to behave like an animal so then the

super soul reveals how to deal.

Here's another dog. Bark. If he didn't, he says, hey, come on over.

Then you say, what's wrong with this dog? This dog's strange. No, but it acts like a dog. There's a cat, chase him.

The cat thinks, here's a dog, I should claim this tree. So they do all those things. So it's always exactly the same.

So that's how you see it, it's the Lord's arranging because they all act in exactly the same way. It doesn't matter the species, they all do the same thing. I think it's 300 species of dogs but they all bark and they all slobber.

Actually I think there's one kind of dog that doesn't bark. I think there is one. So the definition is limited.

So 299 species and they bark and slobber and one only slobbers. But one should not take it to the furthest step in logic and therefore then slobbering would be the definition of dogs because then babies slobber. So then that wouldn't also be a good... So there's some fault in the logic there.

Verse 16. Please tell me in detail of your divine opulences by which you pervade all these worlds. O Krishna, O supreme mystic, how shall I constantly think of you and how shall I know you? In what various forms are you to be remembered, O Supreme Personality of Godhead? O Janardana, again please describe in detail the mystic power of your opulences.

I've never satiated in hearing about you for the more I hear, the more I want to taste the nectar of your words. Because he's already described before in the 7th chapter some of his opulence. So now he wants them to continue.

Verse 16 to 18. Arjuna requests Krishna to describe his opulence so he can always remember him. For the benefit of the common man.

So this is the point. The opulences are being described so he can remember, not so that he has more knowledge. For the benefit of the common man.

Arjuna asks Krishna how Krishna exists in his all-pervading aspect through his different energies. Arjuna asks Krishna how one can think of him in various physical manifestations. Because you're dealing with physical manifestations, that's all we deal with.

The senses are physical manifestations that are applied upon physical manifestations. All of your activities are based on interacting with the physical manifestation. So Arjuna is asking how does Krishna pervade the physical manifestation? So how can we see him? So everything is there, but then that's unlimited.

One is just in general how one would see. But then in specific, what as humans or what as devotees would be ways to see him. Because it may be difficult to analyze Krishna in every aspect.

So you have to start somewhere. You start with the most important, the most outstanding ones. So that's where you start from.

Then from there you can expand it unlimitedly because Krishna is unlimited. In verses 6, 47, 8, 7 and 9, 34, the Lord recommended that one should always think of him. However, as Srila Prabhupada explains in his purport, the common man who has no love for Krishna cannot always think of Krishna.

Therefore, he has to think materially. Arjuna is considering the mode of thinking of the materialistic persons of this world. The words kesu, kesu, kesu, kesu, ca bhavesu refer to material nature.

The word bhava. Bhava means physical things. Because materialists cannot understand Krishna spiritually, they are advised to concentrate the mind on physical things and try to see how Krishna is manifest by physical representations.

So in other words, there's the material manifestation. Then there's that potency that makes that manifestation what it is. An object is referred to or considered important according to what it does.

It still goes back to the verb. So whether that's active or not, either it's just its existence, the existence of the quality or the quality of what it's doing. Does that make sense? So therefore, the materialist, he sees the material world, so you show how Krishna's in that.

But still we're dealing with just His opulence, His potency. But ultimately one has to see Him as the person who is the source of this and who, in a favorable way, interacts on the basis of devotion with the living entities, with the devotees. So that aspect's the highest.

But you start on here and then take it through again. So in other words, we're going to go through this whole process of starting back down at basically the second chapter and now coming up through again. But now we're going to be practically applied in your life.

Because before, Krishna just said He's in everything. And you should always remember Him. Now we'll be given examples of how to do that.

So Maharaj, as we progress with this consciousness and someone just joining, who looks for us, the ability to value that is very important because that's going to nourish His way through until He reaches higher. Yes. So that's why it's pointed out and then at some point it will be appreciated.

Like Prabhupada's pointing this out, but now somehow or another we're starting to appreciate

it. So if that can be given, then it's known what to look for. Otherwise, because we're looking externally, then we'll think simply if we follow the activities and regulations of devotional service, then that's it.

But generally, depending on the average, I would say three to four years, someone is quite expert in devotional service. And so then, now what? So then the tendency is to turn from those things back into the standard material things of power, position, money, facility. Before that, they don't necessarily worry so much about that.

But they're not able to see those in connection with Krishna. So in one sense, by direct devotional activities, they're advancing. So they are advancing.

But by indirect, they may not be. But fortunately, direct is more powerful than indirect. So one can advance despite not.

But here it's the way of how to make it consistent. Otherwise, one's life as a devotee in the temple and one's life outside that may be quite different. And that can't be psychologically nourishing.

There's got to be some problem there. And we see with time, the tendency is to emphasize more that general lifestyle. Because how long are you in the temple? In theory, from 4.30 in the morning to about 9. But now you have to remove the time for Facebook and email and all that.

So that's a significant chunk out of that. And then, in the temple, because outside is so prominent, then while you're taking darshan, you have to be discussing something management or some other things like this. So if you actually look at it, you actually reduce your direct activities.

And that's also where you meet other people where you only meet there, so sometimes considerable. Yeah, that's it. I've walked into the temple, both here and in Vrindavan, come up to the deities, offer the obeisances, and someone starts talking.

And I did not get to see the deities and the deities closed. I've had it happen many times. Vrindavan, you come in where Prabhupada is, you come in there, offer obeisances, stand up, someone starts talking to you.

Because it's a curve, you can't talk, so you get your back to the deities. And you talk, talk, talk, and then they close the deities. I've had it happen so many times.

These things are true. So in other words, the direct becomes compromised. And the indirect technically isn't so much... It means there is a connection, but they're only seeing that connection through the external.

They're not actually seeing it through this vision. So then it's not as progressive. So it's only according to the skill by which they can engage the indirect that a benefit is gained, really.

Because it's okay when it comes to this level, then we'll be able to offer it. No, but it's even getting to that level and everything. It's all connected.

So it's just a matter of being aware of it. If one's aware, one immediately is getting the benefit. So it's not something difficult.

So it means anybody can catch it. And then it's just a matter of practice. That's what you have your lifetime for.

Another reason for Arjuna's request is verse 10-7, where it's stated that being factually convinced of Krishna's opulence, one will be inspired to engage in pure devotional service. Therefore, Arjuna wants to hear more about Krishna from Krishna Himself. So what we'll see is when he's talking about the opulence, it's not just wealth, because wealth is one of six.

So opulence means potency. And just as Krishna knows more of Himself through interacting with His internal potency, so if we see Krishna's opulence through the eyes of the internal potency, we also can know Krishna. Just like if Krishna's happy, we're happy.

If Krishna Himself is being revealed, we can understand Krishna. Same process. So Krishna is happy.

We just have to appreciate that, understand that, by taking He's happy because of the interaction of His internal potency with Himself. So if we assist that internal potency in serving Him, when He's happy, we'll be happy. So in that same way, in that service of the internal potency to Krishna, Krishna appreciates more of Himself.

So we'll be able to appreciate more also. In other words, when Krishna sees, we see. When He smells, we smell.

Because the universal form is doing that. Therefore, we're able to do that. Just He's doing it unlimitedly, and we're doing it in a very minor way.

In his commentary to verse 17, Srila Viswanatha Cakravarti Thakur describes yet another reason for Arjuna's request. O Janardana, in people such as me, by the sweetness of your beneficial instructions, you create longing, you make us agitated, Arjuna, and you make us beg. What can we do? For me, hearing nectar in the form of your instructions, relishing through the tongue, in the form of my ear, there's no satiation.

So then here we hear also then the hearing and chanting. So we hear that element of that pure devotional service. So the others, for the benefit of others, who are materially inclined, how they can see Krishna.

And then here, then we're bringing out how he himself just wants to hear more and more because by hearing about Krishna, what's chanted with the tongue and heard with the ear, this is where the real nectar is. So hearing and chanting. So even in Krishna's pastimes, this hearing

and chanting is still the prominent element.

There's a pastime, I think, where, I don't know the detail, but Krishna wants to write a letter or something to Radharani. So all he writes is, he just starts writing, Ra. Because Ra means something.

So just as absorption in that, he goes into ecstasy. And he just sits there the whole day with his pen. So the whole day goes.

So then some clever mage servant takes that note and takes it to Radharani. So she's in ecstasy and she wants to write back, so she only gets Krish like this. So that's the origin of this, is the name is So Much Nectar.

Now Krishna describes his opulences, which he will continue till the remainder of this chapter. I'm going to point out by the sequence, not descending as far as we're yet here, but reading of it will be very long. This is 19-42.

Yes. Agnes says, By the sweetness of your beneficial instruction, how do we always see that it's sweet? Sweetness comes when the diseased condition goes down. The example is given of Jaundice.

Jaundice means the digestive process, the tastes, one's interest in eating, relishing eating all comes from the liver. So when the liver is diseased, then one can't appreciate. So that's one element.

If you eat something and it has no taste, you know you're sick. So you should be very careful what you eat. Don't just eat anything.

You have to eat something that's going to be very simple and like that. So in a jaundice condition, something sweet doesn't taste sweet, it tastes bitter. And so then by curing the liver, then you can appreciate the sweetness.

But the interesting thing is the cure for the liver is the sweetness itself. So rock candy is the pure form of sugar. It's actually medicine.

Despite all natural health food treats. So rock candy is actual medicine. And so it purifies the liver, it removes the diseased condition.

Like that. And so then one can actually appreciate the sweetness. So the process is you take the sugar candy, you eat tons of it, and then in the beginning, if it's bitter, you know you're really sick.

If it just doesn't have any taste, you just continue taking it. Eventually you start to get a little bit of sweetness and then as you go and you get cured, you become very sweet. Notice in the later chapter when Krishna mentions about the six tastes, he's talking about the mode of passion.

He doesn't mention too sweet. He says too hot, too bitter, too sour, too salty. He doesn't mention too sweet.

Haribo. Haribo, yes. So therefore, Brahmins like sweets.

What is it? Yes, chanting the holy name. So by chanting the holy name, by hearing Krishna's instructions, by studying the scriptures, by chanting, anything that's doing Krishna's glories, then the heart will become purified and when it becomes purified, then we will be able to appreciate the sweetness of the instructions. They're already sweet.

So the rock candy is already sweet. We just can't appreciate it because of the condition of the liver. So the sweetness is revealed.

Studying this is sweet. Otherwise, why are the acaryas writing a commentary? If sweetness was only to be found in Caitanya-caritamrita or in Tenth Canto, then they'd only be writing commentaries there. But they've written commentaries on Gita because sweetness is there.

And you see, by what they bring out, they bring out those personal interactions and the depth of the relationship that's going on. Is that OK? So if we study this, then we'll appreciate it. Then it's very nice.

So it doesn't matter what we're doing. I'd probably be very happy discussing Gita. At the same time, you hear especially the 66 lectures.

They go on for an hour and a half until you figure out the Westerners can't handle more than 20 minutes. By later, they're like 20-minute classes. They were an hour and a half then.

Gita, Caitanya-caritamrita, you get all kinds of very, very nice things like that. Later, you're just stuck to, you're not this body. We experience that when we hear someone very enlightened speaking, that we want to keep hearing and stay there.

That's the idea. In other words, the problem of human life is solved by creating more and more opportunity for that. So there should be more opportunity for discussions about Krishna, kirtans about Krishna, dramas about Krishna, all these different things.

I remember before, if there was some free time, it's just nothing to do. The first thing everyone would do is either get a book, sit down and read. If you were on your own or in a group, someone would read and everyone would listen.

Or you'd do bhajans. You'd get out the songbook and sing bhajans. That's what you just did.

As soon as there was an opportunity, that was immediately what was done. But now we think by having an administrative meeting, we'll solve all the problems. No, it's by having a nice kirtan and some discussions about Krishna.

That's what's going to do. There's a problem in the zone, so we'll have all kinds of meetings. No,

the problem is you don't have kirtans.

You'll find all your problems go away. You say, well, we have to be realistic about management. But what is management according to what we're discussing here? Management is Krishna.

The potency is Krishna. So if you don't see Krishna in the potency of your management, how is that going to solve the problem? Because you do see Krishna in the name. So it would be much more efficient to purify oneself and have the intelligence by doing kirtan.

Now if you can do this, that means you can work on the direct and indirect simultaneously. Does that make sense? But if you can't, then better stick to the name. And those who are good at managing, let them do it.

They don't need a meeting. A real manager doesn't need a meeting unless he's organizing others who can do things and they have a plan to get something done. But if you simply think the meeting itself will solve the problem, that means you're not a manager.

Yes? I have a question about potency. You mentioned in the beginning about the potency of Krishna like a child. And how do you... How can we understand the relation between, for example, a child with opulence? A child with opulence? Yes.

Krishna is a child. Oh, I see. Because opulence means it's a quality that's appreciated.

So you have beauty, fame, knowledge, power, renunciation, and wealth. So these are... It starts from beauty. Beauty is the original.

And then the others expand from there. So four are direct, and then I think knowledge and renunciation, those are indirect from that. So that would then indicate or give the idea that all the different qualities stem from these primary six opulences.

So in that way, you have unlimited qualities. Because in one, power, then you'll have how you say, sugary, you'll have being dharmic, you'll have all these different things will come from that. You describe the greatness of a king or greatness of Rama, there'll be so many qualities that are there but it's based on that element of power.

Does that make sense? So then in the child, what is it you're looking at? So it'll be connected with that. So it'll be qualities that are connected with that. So when everyone's sitting around, oh, so cute, so that's beauty.

Does that make sense? Or when one lady is sitting there with her baby and that, and the other ladies are all standing around, then it's wealth. She has the baby, they don't. So she's better.

And they all know it. No, they all talk nicely and everything like this but the ones with the babies are the superiors and the ones without the ones, they haven't made it yet. You know what I'm saying? So then that'll be position, that'll be fame.

There'll be power. She's a married woman. She has children.

She has power over those ones who don't. So it means all these different elements come from there. Does that make sense? That's what we're starting with here because we're starting from the material manifestation.

So the manifestation is a manifestation, is the external manifestation of the internal manifestation of the quality. Krishna has a quality. Then the internal potency manifests those forms and activities.

In other words, forms are intransitive. They're existence and activities that's transitive. So it's still an action.

So energy means activity. Does that make sense? So it may be an activity that's simply defining existence. Does that make sense? So we're starting with the external manifestation but you have to see what actually makes it work and why that manifestation is valuable to you.

You know what I'm saying? So that's the reason something's important. So if you see that, then you start to connect to Krishna. And then from that, it may remind you of Krishna's pastimes in those areas.

And so anything becomes an element of, what do you call it? An inspiration for being absorbed and thinking of Krishna. So you can start anywhere. So we may go through a whole process and maybe get there or maybe not.

Keep with that process and after time, then it will come while you see the residence of indolence simultaneous. So because they're situated on the Bhagavan platform, so therefore something's important because of that. Krishna's so beautiful in his black color.

The tamaltri is black. So it reminds you of Krishna in his black color. So you don't have to go through the black as the quality of the potency of that.

Then there is this particular beauty and Krishna's the supreme of that. They don't have to go through that whole process of analyzation. For them, it's simultaneous.

Because Krishna and his potency are non-different. So they see it, but Krishna as a person. So we're seeing now Krishna as Paramatma.

We know it's the supreme person, but our dealings are generally more on this level of appreciating that opulence or that power of Krishna. That authority. You know what I'm saying? It's just like, okay, you have a child.

You have two children. One sees the parent as an authority. And they have respect for that authority.

And so they do things right, then the authority deals with them nicely. They do something

wrong, they're punished. And then someone else appreciates the position of the parents, but basically is doing activities, proper activities, because it will please the parents.

You understand? So that's the point. So both of them are pious in that they're appreciating the position and all that. But at the same time, one has that personal relationship, while the other one, it's more restrictive.

So we appreciate that power and opulence of God. If we do things right, we'll advance. If we don't do things right, we'll fall down.

You do things that are pious, then you get a nice result. You do something impious, you get a bad result. So that's like that first child.

So we're appreciating, we know it's coming from Krishna. And the more we understand that, the better. But ultimately, Krishna's saying, what you're bringing to the point is that you're doing all these things simply to please the parents.

So the activities of the two are the same. The one's going to put his dishes in the sink and not leave a mess. But one's going to do it out of affection and one's going to do it out of duty.

So that's the difference. That's your inviting and your robbing. The activity doesn't change.

And if one's pious, it doesn't even change from the material activity. If one's impious, you might have to make some adjustment in your activity. But the principle won't change.

Does that make sense? We'll finish this last part powerfully. Depending on how it goes, we'll finish this chapter on Monday. Thank you.