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Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, Intelligence discriminates between one thing and another. The mind decides what of those varieties that you'll accept. So when the mind is controlling the intelligence, then it means the intelligence is constantly analyzing ways of enjoying.

Right? Yes, so that will be a distraction. So now we're getting to the point of how the restlessness of the intelligence is attained. Excuse me, vanquished.

We already have the restlessness. We don't have to look for that. You don't have to come here and learn about it.

Yes, you don't have to learn how to be a good restless. The intelligence is that which discriminates between the mind's good and bad propensities. The intelligence is of two types, resolute and many-branched.

There is one type of resolute, intelligent, and there are unlimited types of many-branched. Right? Because resolute means it's fixed in the self. Irresolute means it's not fixed in the self.

So what's not the self, there's a lot of that. Right? A lot of varieties. Right? Because self means seeing spirit.

Right? So you see yourself or see the Supreme Self. Then there's not a problem. So everything is there.

You see Krishna in everything. That's one. That's being resolute.

That's one mentality. But when you see the things of the world not connected to Krishna, because there's so unlimited things not connected to Krishna, that means there's unlimited kinds of material, you know, it means the intellectual restlessness. Right? Because somebody's restless in this aspect, someone there, someone here.

But if it's all connected to the Lord, it doesn't matter which aspect you're using, it will be consistently all Krishna conscious. Yes. This is a good argument against people who think that Krishna consciousness is just another thing, because we're actually completely steady in what we do.

Yeah. It's not just another thing, because for them it's you're doing this, then you change to that, because that's what they do. But the point is, is the this and the that, it's only this and that when you don't see it connected to Krishna.

You know what I'm saying? But if you see it connected to Krishna, then it's not this and that. It's one. It's this.

Yes. Well, it's actually that. We're still stuck with this.

Huh? We're still stuck with this. Yes. We're in this, and we're trying to get to that.

OK. So now we've dealt with the resoluteness, then when we've given up the desire for sense gratification. So now we've talked about intelligence that is resolute.

So therefore, good and bad within the mind, irresolute, means good and bad means for sense gratification, and resolute means good and bad was connected or favorable to Krishna. So now we go to the next point. Now it should be known that there are two types of intelligence.

The propensity to discriminate between good and bad under the dictation of the mind is called mundane intelligence. And the intelligence to discriminate between good and bad under the dictation of the soul is called spiritual intelligence. That is why in the Bhagavad-gita, 3.42, it is said, The working senses are superior to dull matter.

The mind is higher than the senses, because the senses work under the direction of the mind's propensities. Oh, because the senses work under the dictation of the mind's propensities. Intelligence is still higher than the mind, for intelligence is the propensity of the soul, and therefore the master of the mind.

And he, the soul, is even higher than the intelligence. So the intelligence is the closest thing to the soul, because intelligence is inherent in the soul. Chit potency means knowledge.

So you can go directly to the transcendental intelligence and view the situation. It doesn't mean that you will take advantage of it. Does that make sense? It means one will find situations where this is what you'd like to do and you have all these varieties of things that you could do, but then there's the actual thing, you should be doing this, because that's what Shastra says, like that.

So you can see it. Whether you'll do it or not is another thing. You understand? So that means it's not that the spiritual intelligence is, you know, at a distance.

No, all it is is you just have to use it, because that's the nature of the soul, right? The tendency is we don't use it, or if we do, we ignore it. That's the problem, yes. When Gururji said he could hear the instructions, but they don't sit within his heart.

Yes, because the heart is the mind. Because if you read the chapter on, I think it's Ill-Motivated Dhritarashtra, it's a real short, like three-page chapter or something, then in there he's talking about Krishna as the Supreme Personality of Godhead, controls everything, everything's by his will, this, that. Just by hearing it, it's a nice dissertation on proper devotional service, but at the end of it, then he says, but my attachment to my son, and therefore I can't follow any of this.

But otherwise he gives three pages, a very nice Krishna conscious, like that. So that's the point is, he's known in the Mahabharata as a Rajarshi. We'll take him as a rat bag or something, but

he knows the Shastra.

He's well trained. Problem is, his attachment to stuff, he can't apply his training. That's why practice is important in the association of those who are more advanced.

Because otherwise he knows all the things, but he's not applying it. But he has all facility. He has those who are more advanced, everything.

He has Bija and Vidura. He has two Mahajans sitting in his court. How many people can claim to have two Mahajans always there? And not only that, they're there at your beck and call.

So if he wanted, he could sit there and hear Krishna Katha from morning to night and let the other guys manage the kingdom. His wife is a pure devotee as well? It means she's more known for being a very top, pious woman. Like that.

How devotional, I'm not sure. Like that. I mean, I can't remember.

Because she tells him repeatedly. But that's dharma. Dharma means that this is what the nature is, so you know what the reaction will be.

You know what I'm saying? It doesn't necessarily mean it's spiritual or devotional. Like that. Yeah.

But the soul himself is higher than the intelligence. But the point is that the potency manifests through that. So it can either be spiritual intelligence or it can be material intelligence.

The intelligence pervertedly accepts materialism only when under the control of the false ego. When under the control of the pure ego, in the form of identifying oneself with the servant of Krishna, the intelligence is always naturally pure. If I'm a servant of Krishna, then you see things, how to connect that to Krishna.

And if one doesn't see that, then what's under the influence of the mind, which means how I'm going to enjoy, then it's sense gratification. This connection of senses, mind, intelligence and soul, where do we place the false or true ego? The false meaning, place meaning. Yeah, I mean, under the control.

It's not an agency in the line. The false ego is, it means the ego is one's identity. So you identify yourself as servant of Krishna, that's real ego.

You identify yourself as the controller and enjoyer, that's false ego. So it means under false ego that I, in other words, the intelligence is going to discriminate between two different things. You know, how to connect them or how to separate them.

Does that make sense? So that's the intelligence. But the point is it can be applied from the platform of pure ego or from the platform of false ego. If it's false ego, then it's going to be in connection with the mind and sense gratification.

Or even not means it can be also liberation. But in any case, it's still going to be on the material platform, because you're not identifying as servant of Krishna. So false ego simply means mind controlling the intelligence.

Yes, mind controlling, because false ego is part of the mind. I'm sure ego is part of the soul. Yeah, you could say it's part of the soul.

When under the control of the pure ego in the form of identifying oneself as a servant of Krishna, the intelligence is always naturally pure. At that time, the intelligence in its pure form rejects materialism and accepts spiritualism. At that time, a living entity has no desire other than the servants of Krishna, and he rejects material desires as insignificant.

One should spiritualize the senses and control that with the mind, and one should spiritualize the mind and control it with the intelligence. By this process, lalya, in the form of restlessness of the intelligence and mind, is vanquished. When the intelligence is restless, the mind cannot be fixed.

The restless intelligence wanders, sometimes in karma, sometimes in yoga, sometimes in dry renunciation, and sometimes in dry knowledge. To fix the intelligence in bhakti by giving up restlessness, the Srimad-Bhagavatam 11.20.32-34 prescribes, everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life, is easily achieved by My devotee through loving service unto Me. If somehow or another My devotee desires promotion to heaven, liberation or residence in My abode, he easily achieves such benedictions.

Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it. The devotees naturally enjoy the pleasure of My service.

Considering all these, the practicing devotee should give up lalya, in the form of restlessness, and attain fixed intelligence and devotional service. So, if we are identifying as servant, then all these other things have no meaning. Because the point is, if everything is Krishna, then having seen in connection to Krishna, you've actually obtained what you're looking for.

Because we're trying to obtain Krishna by interacting with something. We see it, we analyze it, think, I can get some benefit from this. But that benefit we're looking for is actually Krishna.

But we're not identifying as Krishna, we're trying to enjoy it separately from Krishna. So that's the problem. So if one sees it in connection with Krishna, then the intelligence is not restless.

It's fixed in Krishna. So by doing that, then everything's very nice. Because all these other things, one has contemplated, one has seen, that they themselves aren't actually what gives what we're looking for.

It's Krishna that gives what we're looking for. So all these other elements are simply of value when they're connected to the Lord. Yes? Questioner 2 If we identify with serving Krishna, means there is no duality? Yeah, there's no duality if we identify with serving Krishna, like that.

Because duality means we see that there's something separate from Krishna. So then within that, then we have hot, cold, this, that. But it's hot and cold we'll see as dualities, but no, it's just temperature.

It's variety within temperature, but it's not duality. You have sour and sweet and bitter and pungent and all this, but it's just, no, that's taste, right? Does that make sense? So it's just a matter of there is no duality that's in connection to Krishna, because all these things are, it's all Krishna, so therefore the variety that's there is just varieties of manifestations of Krishna. It's not something else.

We're seeing it as separate, therefore the duality starts. Does that make sense? If there is no duality means the intelligence is fixed? Yes, if there's no duality, the intelligence is fixed. This means the mind is accepting nicely the intelligence? Yes, means the point is this, the mind is just looking for how we'll be happy, right? So we've accepted the principle that by controlling and enjoying, I'll be happy.

So therefore then the identity is there. But if we accept that I'm servant of Krishna and I'm not going to be happy by any other method, then it can work under the intelligence, right? Because the intelligence is how to see it all in connection to Krishna, so the mind's accepted that. You know what I'm saying? In other words, the mind is submissive because it's agreed to be submissive.

You know, it's not a matter of forcing the mind to be submissive. It's a matter of by intelligence the mind becomes submissive. Does that make sense? Does that make sense? So in other words, the intelligence has brought up all the different kinds of elements with the idea that the mind will be convinced.

You can't force it. The mind is the one that accepts and rejects, not the intelligence. So if it's presented long enough, especially in the association of others, and that mood is caught, then the mind accepts that position.

Then it works very nicely. Then intelligence is guided by the intelligence because the intelligence is showing how it's all connected to the Lord. You know what I'm saying? But its position of who still does the choosing is still with the mind.

Right? Does that make sense? Yeah? Anyone caught the parallel here? Hmm? Yeah. It means if a grihastha understands this, life becomes easy. And if they don't, less easy.

The husband presents options. No, he means that through intelligence, he creates the environment and explains, but it's still unless the wife accepts it, it's not going to happen. It's just that the intelligence can't force the mind to surrender.

It's voluntary. It means a woman who wants to be protected, you can protect. If a woman doesn't want to be protected, you can't protect.

It's just the way it works. So the intelligence has to trick them. No, it's not a matter of trick.

It's a matter of, is it wrong? It's only a trick as if, you know, the intelligence wants to control and enjoy and the mind wants to control and enjoy, so both of them are bogus. So then whoever happens to be in charge, then that's a trick. No, it's a matter of its reality.

It's not a matter of trick. I think you mean like the... It's more a matter of presenting intelligent propositions, and then after some time, then the mind will contemplate that and come to terms with it. Yeah, but the point is, it actually has to be.

It's not a trick because the mind will figure out it's not at some point because it doesn't work. Tricks don't work, you know. It's not like, you know, you get in there and, you know, the car's not running, so you fiddle with this and whack that a little bit.

Those are tricks. Chasing a truck, that's not a trick. Yeah, but how far does it go? You know what I'm saying? In other words, the motor has to be dealt with in its normal way.

So therefore, the point is, is intelligence is seeing everything in connection to the Lord. So therefore, then there is no... It's not working on the false principle that I'm the controller and enjoyer, and therefore the intellectual presentations are not on the platform I'm the controller and enjoyer, but I'm servant of Krishna. If that presentation is made, then the mind can see how it will be happy in that situation.

Then the mind accepts. Having accepted, then it continues in this way. But the point is, is it's the mind that makes the decision, not the intelligence.

So therefore, there is no trick. Does that make sense? It's just whether the options are stemming from service to Krishna, or one's own purpose. Yes? Yes.

Yes, yes. So in the association you see the mood, you see the activities, so then you start to see, OK, I can relate to that, so you accept it. Devotees are happy, so if you do what they do, then they're happy.

The mind is looking for that. As soon as something materially goes wrong, then it's like, OK, this is not, there's something wrong with this process. That's why before the Acharyas are making it very clear, is that when you're on the transcendental platform, the situation isn't what defines happiness and distress.

It's connected to Krishna, it's happy, but it's not connected to Krishna's distress. Yes? Yeah, yeah, that's all. I remember, I think one day on Sankirtan, I think, I forget how it came about, but I ended up drinking two cans of condensed milk.

Like that. Too much one kilogram. I don't know, whatever, it was a lot of condensed milk.

Three gallons worth. And you know, so I think that I know of, but it's like, yeah, condensation I think is nine to one, it's like that. And it's quite sweet, so you can understand how much sugar is in there.

Like that. So, I must have been a fulgence. Because everybody bought a book.

This was in Hong Kong, where the sidewalk is this wide, and in every second, hundreds of people move by. So it's like, you know, like this, and 10,000 people go by, then one person will notice it, but here it's like everybody was noticing. It lasted about 45 minutes.

I wouldn't recommend it. I only did it once. It was fun.

Because I went out on St. Vuitton, I haven't eaten, you know, tired, so there was a stadium there, I went there, took a nap, and I woke up like an hour before I'm supposed to go back. But I hadn't eaten lunch, and somehow the lunch that day was two cans of condensed milk. I don't know how one works out such menus.

It's practical. Maybe that's all there was, or something, I don't know. So, I had only 45 minutes, but that's all the longer the effect lasted.

So, the amazing thing is, in that 45 minutes, I did what I'd normally do in a whole day. So, I guess from that, but I'm not sure one would want to try that as a methodology. Just put it on a drip, you know.

Yes, so if you're happy, people are very interested in what's going on. So, they would have to take the book, because the Chinese can't digest milk products, so they wouldn't be able to use that as a method. So, they would have to read the book and apply that.

They wouldn't... OK. Another meaning of the word lalya is greed. Greed should be carefully engaged in the service of Krsna.

By developing greed for Krsna's service... Now, here you see that lalya, or that lust, or that desire, that's given up, but it says greed is engaged. Because you have to remember, lust is the one thing that it's not engaged, because lust means it's being... How do you say? The application of it is... Yeah, lust could be connected also. But somehow or another here it's because you're changing desire, so that makes it go away.

OK. Well, here your greed is being engaged, so that's what makes it go away. Wouldn't you have to be very, very advanced to engage lust? That would be... Yeah, you'd probably have to say that.

It works for the gopis. Yeah. That's kind of where it came from.

OK. It worked for them. Yeah, it means you weren't able to... When you got up this morning, you weren't able to get to that platform because... Immediately.

So the first option Krsna gave of surrendering this moment didn't work. So you're going to try the next one. OK.

OK, so here, lalya in the form of restlessness, that's given up, so one becomes fixed. Right? Right? So here despicable means it's not connected to the Lord. It doesn't matter if it's pious or impious.

Right? Rather than despicable, we will take what we mean impious. And if it's pious, then it's actually quite a nice thing. Then devotional service is better than that.

No, it's not connected to Krsna, it's despicable. It's connected to Krsna, then it's worthwhile. OK, so how much there's the greed that we want to come to that platform of raga-bhakti, because raga means it's spontaneous, it's natural.

Right? Then there won't be material greed. Because what is the material greed? Is it regulated, or is it spontaneous? It's spontaneous, right? So that's why the counter is that spontaneous desire to please Krsna. So by understanding this, then it becomes accepted.

So we focus the greed on trying to do things for Krsna. Does that make sense? Instead of being a pufta, you eat the whole bucket of halava yourself, right? So you've engaged that greed in Krsna's service with great enthusiasm. I already will.

Right? Yes, it seems to be used in restless, for greed, and then he's going to define it in a different way also. Yeah, you can. It means it's just like attachment.

Attachment is... It means you have raga, dvesa, bhaya, krodha. So raga, bhaya, and krodha. So raga is attachment, bhaya, fear, krodha, anger.

So the difficulty is those things are... That raga, that attachment is not connected to the Lord. If it's connected to the Lord, then it's fine. That's the point.

If the world's not a problem, it's not being not connected to the Lord. That's the problem. Does that make sense? Yeah.

So that's the difficulty, is when we're able to connect it, then it becomes fine. So here, that lalyam, meaning of the word lalyam is restlessness, greed, and desire. So he's going through, and then restlessness is given up, given up by focusing on Krsna.

Greed is connected to Krsna. So in other words, the restlessness, by connecting the intelligence to Krsna, it goes away. The greed is you connect the greed itself to Krsna, and then the material aspect of it goes away.

Yeah, it becomes positive. Because the whole point is, the living entity by nature is positive, but he's applied himself negatively. So the mind intelligence, the body is all being engaged in an improper way.

But it's not that the living entity doesn't have mind intelligence and senses. It's that in the spiritual world it's being applied properly, while here it's being applied improperly. Does that make sense? So that's the whole thing, we're just trying to convince ourselves to do things right.

It's just like the child, they make trouble with the same facilities that they will do things properly. You know what I'm saying? It takes intelligence to do your homework. It takes intelligence to make trouble.

Good trouble. Trouble that you can appreciate. That's with intelligence, right? Just sitting there clunking the kid next to you up the side of the head, like that, pouring your milk over the top of their head.

That doesn't take much brain. Because then it's fixed, it's one-pointed. See, because Krishna is one entity, he's non-dual.

But the material world, its principle is duality. It's one duality that is different from Krishna, and then within it you'll see everything within the material energy as different. Does that make sense? It means if everything's Krishna, then anything you see, all the variety reminds you of Krishna, from the relationship with Krishna.

But in the material world, all the variety being separated from Krishna, now the quality of duality comes up. And then we see each thing as different and separate on its own. So this'll make me happy, that won't, this'll, this, that won't, that, that I don't care about, this is very important.

Right? So there'll be restlessness, because there's so much there. And then the idea is I will be happy by involving myself in interaction with all this mundane facility. So I will be making that endeavor, how to go about that, what to do, what to say, what situation, how to adjust the situation, what went wrong, how to adjust that to make it work right.

So the mind is always restless, because it's just thinking of all unlimited varieties of the material world. But if it's about Krishna, it's not restless, though it's still going through the process of how to please Krishna, what are the different ways it could be done, what would be best. But it doesn't give you, it's not a disturbance, you become happy by that.

You understand? But on the material platform, one's not happy, but on the spiritual one is. So therefore it's the same thing, but one is restless, one is not. Right? So the greed for doing devotional service then is not unfavorable.

You know, it's not considered lollium. But when it's done for oneself, then it is. It's unfavorable.

Because all the tastes are in one place, so therefore you don't have to... Yeah, all the taste is in Krishna, though there's unlimited variety. But the other way is the unlimited variety we're seeing different from Krishna, so therefore we have what aspects of variety we like and what

we don't like. We have to look around.

Yeah, so that's why it's said that whatever the situation is connected to Krishna, therefore one is happy. It's just like this. When Krishna is in Mother Yashoda's house, right, so is he happy? Right.

Why? Krishna is Krishna conscious. That's why he's happy. Okay? And what about... What about Krishna? Yes, because Mother Yashoda is serving.

So therefore, but is that situation favorable for the gopis to render their service? Not at all. It's actually considered inimical. In rasa.

It means it's not that the individuals are individual, the rasa itself is inimical. Parental rasa and conjugal rasa don't go together. They don't function together.

You can't have one and the other simultaneously. You know, you have to switch. You know, I mean, it's like that.

Does that make sense? Like that. So, it's unfavorable. But are the gopis unhappy being in that situation in Mother Yashoda's house? No.

Why? Because Krishna is pleased. It's all about Krishna. So therefore, even the situation is not, you could say, you know, nice for you, but it's because it's nice for Krishna.

Therefore, you're happy because Krishna's happy. Does that make sense? So that's why we have to get used to the idea that whether the situation is nice or not nice, if you're in Krishna consciousness, then everything's nice. So that particular rasa is not peaking in that situation.

No, because how do you manifest it? The gopis can't manifest conjugal rasa when Mother Yashoda's there. Does that make sense? So there's no manifestation. The cowherd boys can manifest friendship, but it has to be formal, right? You know, they can't be crazy.

They have to sit there nicely, eat nicely, talk properly, not throw food at each other, you know, all that kind of stuff. But they can still manifest the rasa. So it's favorable, right? It's not the ideal, but it's favorable.

You know what I'm saying? Does that make sense? But now if you go out into the forest, now that situation is not favorable for parental rasa. But that's the best for the cowherd boys. But it's also okay for the gopis.

Because then you can work something out. You know what I'm saying? Does that make sense? So they can get time. Does that make sense? So the point is, in rasas, there's naturally what goes together, what doesn't.

Right? Notality works with everybody. Servitorship basically also does, but it also restricts or not the different relationship. You know what I'm saying? So the higher it gets, the more it becomes

delicate.

Greed only in relation to Krishna is the cause of all auspiciousness. So that's actual auspiciousness, not that I'm doing everything very pious and nice and all that. Another meaning of lalya is desire.

So when it says lalya here in the beginning, the meaning of the word lalya is restlessness, greed and desire. We're talking material greed. Yeah, and material desire, material restlessness.

Means the cowherd boys get up in the morning, they're restless, they want to go be with Krishna. Right? Or the gopis then, they've had their bath, they've dressed nicely, now they look very attractive, now they want to go show this attractiveness to Krishna, so they're restless to go. But it's still point is Krishna's the center, so it's not a problem.

It's one-pointed, that's why it's still, the intelligence is one-pointed. Right? Which, you know, that slogan was given before. Right? Those who are on the spiritual path are resolute in purpose and their aim is one.

So they're resolute in purpose, please Krishna, their aim is one, please Krishna. Or those who are irresolute as many branch, it goes all over, they want to enjoy this way, that way. So the one-pointedness is on their own enjoyment.

But they end up with, because you aren't all these things, therefore it's all different. But Krishna is everything, therefore you focus on Krishna, then everything is non-dual. Does that make sense? OK.

Desires are of two types. Desire for material enjoyment and desire for liberation. Right? Because in here we're all talking about the material, yes.

Unless one gives up these two types of desires, one cannot practice devotional service. When the heart is filled with the desire to enjoy, one cannot selflessly worship Krishna. Therefore, unless the desire for enjoyment is completely uprooted from the heart, one's progress in devotional service will be obstructed.

Right? So, it means you give up what you're conscious of and then you'll progress that much. But by performing the devotional service, then that knowledge and detachment come, you become aware of what further is there. But then, because one has that knowledge and detachment, one can then give that up.

And so the process naturally just continues. So it says, therefore, unless it's completely uprooted, one's progress will be like that. So in the beginning it's not complete, but when it's advanced that much.

Well, we're talking about coming to prema, so therefore it has to be completely uprooted. Right? In this regard, there is one thing to be said. If all these material enjoyments are

favorable to devotional service, then householders can accept them without sin.

In that case, all these enjoyments are not called enjoyments, but rather they are means of progress in a devotee's life. So here he's giving the caveat that it should be said just so that it's not misunderstood or misapplied. But that doesn't mean that the enjoyment itself has any value if it's not connected to Krsna.

Right? That's the whole point. It's not that, well, see, enjoyments aren't that bad. No, enjoyment is bad.

It always is. It's connected to Krsna. Then it's not bad.

So the point is this. Anything connected to Krsna is OK. Anything that's not connected to Krsna is not OK.

That's it. It's that simple. You know, the other day he was saying it's a simple formula.

It's that simple. The problem is we're not convinced. Intellectually it sounds great, but as far as going in our life, that's all.

So all these other things we see is that in the songs Bhaktivinoda was expressing that all he's seeing is everything connected to the Lord. So therefore everything's favorable. So they're not called enjoyments.

They're means of progress. So that means if it's not connected to Krsna, we call it sense gratification. If it's connected to Krsna, we call it devotional service.

You know what I'm saying? But what's happening, the sense meeting the sense object, that mechanics is exactly the same. Does that make sense? So that's the point. It's connected.

If it's connected, the mechanics are fine. If it's not connected, the mechanics are giving a useless result. That's the point.

Mechanics don't change. Does that make sense? It's a real annoyance, right? The guy was good. He's not there.

Desire for liberation must be rejected. There are five types of liberation. Namely, salokya, living on the same planet, sarsti, having the same opulence, samipya, to be a personal associate, sarupya, having the same bodily features, and sayujya, oneness.

Oh, this is the wrong one. Just in the... We're going through the Kali-santara, and Upanishad, and it lists all these one after another. So it must be saying that all those are gained by chanting.

No, no, no. It's all in Sanskrit anyway, but I'm just saying. What is the negative point of that liberation of wanting to be an associate? Because then you're there because you want to be

there rather than pleasing the Lord.

Does that make sense? It's like this. You want to be at the party, but do the people organizing the party want you to be there? So you know a friend who knows a friend who knows a friend. That's why you're at the party.

But actually, everybody else in the party is... You know him? Right? That's the difference. But it's on the transcendental platform, so it's not that they have a problem with you being there. But the point is you're there because you want to be there as opposed to you want to please Krishna.

And so to do that, therefore you're there at the party. That's why you don't meditate on you doing service to Krishna. You meditate on those devotees who are doing the service to Krishna.

Otherwise, if you're doing the service, it's kind of like everybody else will look around and, who's this guy? Yes, are you bringing anything to the party? So that's the point. When the associates of the Lord feel you're bringing something, then you're invited. So it's by invitation only.

But in Vaikuntha, then all these... The point is the devotee on the pure platform has all this. Right? But he doesn't have the desire for it. Does that make sense? Samipya to be a personal associate.

Saurupya having the same bodily features and Sayuja oneness. Sayuja liberation in the form of merging with the Lord is hated by the practitioner of devotional service. Although Salokya, Sarasvati, Samipya and Saurupya are devoid for enjoyment, still they are undesirable.

Right? Because still it's not starting with Krishna. It's starting with yourself. It's connected to Krishna, so therefore it's glorious.

But we're talking about Goloka here. We're not talking about, how you say, the general principle. Right? Also, the Sri says, Sayuja liberation in the form of merging with the Lord.

So in other words, very cleverly, if one understands the subtle difference, he hasn't ruled out the point of the oneness being that the mood is so similar that therefore there's the feeling of oneness. No, no, no, it's not even Shantarasa. The point is that the feeling of oneness is that the intimacy in the rasa is so great that it feels as one.

It's two persons, but it has that feeling of oneness. But here they're talking in the form of merging with the Lord, so there is no two, there's only one. Then that's useless.

No, the point of the, generally, means I would tend to think that someone who understands that principle of Sayuja is not asking for it. They're doing it. So it's not so much.

So it's not for this discussion. That's another discussion, because here we're discussing the principle of situation. That is a discussion not of situation, but of mood.

Like that. But I'm just pointing that out is that he's cleverly worded it so he says in the form of. Like that.

And if it just says merging, you know, in the form of the Lord, then that means the same thing, because that means there is no two anymore. The liberation of a devotee in the form of freedom from bondage is easily obtained by the will of Krishna. That is why one should not pollute his endeavor for devotional service with desires.

That means, in other words, Krishna will give all that very easily, so you don't have to bother. How do you say? You don't have to. Isn't it? Don't bother your pretty little head.

Is that the one? I think it's that one. Yeah, no. He didn't get that one.

He got that one. No, he just understood I was talking about. It is the essential duty of the practicing devotee to carefully give up materialistic lauliya, right? So materialistic.

So here is then the point of there is that all these points connected to Krishna are useful, but not connected to Krishna are not. Therefore, one very carefully gives up what is not favorable. Śrīla Prabhupāda describes Jana-saṅga as follows.

Desires to expand the mind by perfecting mystic yoga, merging in the existence of Brahman or obtaining whimsical material prosperity are all included within the category of greed, lauliya. All attempts to acquire such material benefits or so-called spiritual advancement are impediments on the path of Kṛṣṇa consciousness. So mystic yoga? Probably.

I think so. Yeah, because that's another section, right? But in any case, it's bad anyway. Right.

So all this is greed. Wanting mystic perfection, liberation, or karma, jñāna, and yoga. Wanting the material benefits of that, then they're all considered greed.

They're all impediments. So now six qualities that enhance bhakti. In his Upadeśa-mṛta, Śrīla Rūpa Gosvāmī has written the following verse.

There are six principles favorable to the execution of pure devotional service. One, being enthusiastic. Two, endeavoring with confidence.

Three, being patient. Four, acting according to regulative principles, such as śrāvaṇaṁ kīrtana-viṣṇu-smaraṇaṁ, Śrīmad-Bhāgavatam 7.5.23, hearing, chanting and remembering Kṛṣṇa. Five, abandoning the association of nondevotees.

And six, following in the footsteps of the previous ācāryas. These six principles undoubtedly assure the complete success of pure devotional service. Seven, summary of Śrīla Bhaktivinoda Ṭhākura's essay on utsāha, enthusiasm.

Without utsāha, one becomes negligent in his worship. Negligence is born out of activity, inactivity, apathy or indifference. So, in other words, it's a symptom of ignorance.

Because inactivity, apathy, indifference, in this case, on the material platform, then it is coming from the mode of ignorance. Laziness and inertia are called inactivity. When utsāha is generated, laziness and inertia cannot remain.

The absence of desire to work is inertia. Laziness is you don't want to make the activity. Well, it's the same thing, absence of desire to work.

This inertia is opposite to the nature of spirit. One allows this inertia to remain in his body or heart, then how can he perform devotional service? The state of apathy develops through carelessness. One should practice devotional service without deviation.

Apathy will come. The absence of desire to work is inertia. If you don't desire to do work connected to Kṛṣṇa, then that state will develop into carelessness and then it will just go down from there, so everything will fall apart.

Does that make sense? So, this is where it's born from. And then, when one is careless, then one will do something wrong. Then it will come to the point of envy.

And then from that point of envy, then one is in the material world. Does that make sense? One should practice devotional service without deviation. This is instructed in the Bhagavad-gītā, 6.23, in the following words.

This indeed is actual freedom from all miseries arising from material contact. One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path. In his commentary on this verse, Śrīla Bhāgavad-gītā Mahārāja has said, one becomes indifferent to whatever work he feels unqualified for.

So, that means you don't have an identity with it. So, if you identify as servant of Kṛṣṇa, then you do. But if you don't, then you drop it into the material, then there are things you identify with and things you don't.

So, what you identify, you feel confident. What you don't identify, you don't. Therefore, we don't, you're apathetic towards it.

In Śrī Hari-bhakti-vilāsa, carelessness is counted among the offenses against the holy name. In that scripture, the word pramāda is described as inattentiveness. Śrī Hari-nāmacintamani has further divided this inattentiveness in three ways.

Apathy, inactivity and distraction are the three types of inattentiveness. Until one gets free from these three types of inattentiveness, one cannot perform devotional service at all. Even if one gives up all other nāma-parādhās, if he is still inattentive, he can never have attraction for the holy names.

One has enthusiasm in the beginning of devotional service. That enthusiasm does not become cold. Then one will never become apathetic.

So, that means if the enthusiasm doesn't become cold, then one will always be good. So that would mean one can't maintain a revengeful spirit and be able to be involved in the devotional process dynamically. Yeah, because it's not dynamic.

It's not enthusiastic. Yeah. But, you know, things aren't... Let me say, they regress from the platform of being progressive.

They regress from the platform of being but the devotional benefit they've gained is not lost. So, that's there. So, we'll end here.

Continue.