

2011-11-21 NOI 20-24

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, In Śrī Hare Bhakti-vilāsa, carelessness is counted among the offenses against the holy name. In that scripture, the word *pramāda* is described as inattentiveness. Śrī Hare Nāma-cintāmaṇi has further divided this inattentiveness in three ways.

Apathy, inactivity and distraction are the three types of inattentiveness. service. 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-aparādhas*, if he is still inattentive, he can never have attraction for the holy names. If one has enthusiasm... Right? So he's taking here is that devotional service means that there's an attraction for Kṛṣṇa. It doesn't mean that if we have these that we can't perform, you know, the *sādhanā*, but it just means that the actual point of developing that attraction or attachment for Kṛṣṇa is not going to come.

So then, you know, in one definition, then you would say, therefore, it's not devotional service, right? Because we're taking devotional service to mean pure devotional service, right? And then, you know, as a general definition, right, we're not taking the strictest meaning that is *prema*, right? But, or you could say is he cannot perform devotional service at all means one will never get to the platform of *prema*, right? So one could also... But the point is this pure devotional service is what's always being recommended as the platform to situate oneself on. Yes? What's the difference between apathy and inactivity? Apathy means you may be doing, but you're not really interested in doing it. You know, you may do it nicely, but you don't have any interest in doing it.

While inactivity means you're not doing it. Like that. Does that make sense? I think before is then he went through these three, because that was in Harinam Chintamani.

Let's see if he mentions it here. If not, then we can go back and look at it. Because it was, that was in... So apathy means it's not doing something, so it's not... It's, no, it's inattentiveness.

It's not, no. I think before he was giving the definition is that apathy means you're following the rules nicely, you're doing everything, you know, you're chanting all the rounds, you're doing, but there's not really an interest in the name itself. You're just, you're following the ritual, you know, like that.

No, I think that's why he referred to it. So that was... Why is it in? Well, he's showing, because enthusiasm means it's not this. It's the opposite, you know.

Because sometimes it's as if we don't understand what enthusiasm is by explaining the other end then. Shraddha to pray, Guru Parashara, ten offenses, sixty-four. So then, blaspheming Vaishnavas, inattentive is like... Inattention, and *pramada* means madness, yes, I thought.

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So, it's not going to go, Swami can say you must be crazy if you're inattentive, right? You know, you've got to be crazy if you're going to be inattentive. Okay. Haridas spoke to Sanatana Gosvami in Puri and to Gopal Bhatta.

Oh, to Sanatana Gosvami in Puri and to Gopal Bhatta, when you traveled to South India, you taught the importance of performing one's chanting without inattention. Inattention is counted as one of the aparahas. Even one successfully overcomes all the other offenses in chanting and one is chanting continuously, love of God may not come.

So here he's saying, you know, in here then he's giving that you won't be performing devotional service means on the platform of love of God. Sadhana, yes, but on the platform of love of God, no. You know, and the same point he made is you can get rid of all the other offenses, but if this is there, you won't come to it.

Because the point is, how would you be on the platform of love for someone if when you say their name you're inattentive? You know, that's the... One should know that the reason for this is that one is committing the offense known as pramada, or inattention. This offense will block progress to prema. Pramada may mean madness, but here the meaning is inattention or carelessness, right? It means, you know, madness would be very severe inattentiveness.

Yeah, when the inattentiveness becomes clinical, it's called madness. Who said that? Yes. It is from this offense that all other offenses spring, because if you're attentive to Krishna, then where will the other offenses come in, right? So when we're not attentive, that's when then these things will come up.

Does that make sense? Because you're not attentive, so then you can make other offenses, right? If you're attentive, then you won't do something wrong. If you're inattentive, that's where then things can start to go wrong. Yeah, yeah.

Aparadha means... Yeah, without radha means without devotion. That's... Because she'll do everything nicely. So without following the footsteps of doing everything nicely, then that will be... It is from... OK.

The wise men recognize three types of inattention, indifference or no attention, laziness and distraction, attraction to other objects. By good fortune, after getting faith, a jiva will take up the name. By chanting regularly, counting on a Tulsayamala carefully, he will develop attraction for the name.

However, until that attraction is actually developed, one must be very careful about how one chants. We're on 77 of the Nectar of Devotion. Speaking of inattentiveness, I wasn't quite aware of where we were.

Oh, I also didn't say where we were because I was inattentive to saying where we were. 77 in the NOD study. However, until the attraction has actually developed, one must be very careful about how one chants.

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Naturally, the common man having attachment to material things will be attracted to these things even while chanting. Though chanting japa daily, if his taste is elsewhere, he will show indifference to the name. Right here, so though chanting japa daily, it means you are chanting, but the indifference is because you're thinking of something else.

You know, you're with the name, but you're thinking of, you know, something else. His heart will not be absorbed in chanting the name, but in some material object. How can that benefit him? He may chant 64 rounds, counting strictly on his japa beats, but in his heart he has not received one drop of the taste of the name.

This indifference or apathy towards the name is one type of inattention. In the heart of a materialist, it is unavoidable. So he's saying it's unavoidable, but one should understand this is not pure chanting.

Right? So one is trying to get to that stage because in the pure chanting, then one can get to the platform of love of God. Right? So that was here, right? Well, we're saying apathetic, lazy, or distraction. So inattentive, so this, that, so this is apathy.

It means apathy. It means you're not worried about it. So that's different than laziness, which would appear that one's not.

If one stands with a sluggish mind or after chanting a little, one has to stop before finishing his round, it's called laziness. In other words, it's not the inspiration to chant. The other one, you're inspired to chant, but you don't focus on the name.

You chant, you think of something else. Is that, does that make sense? So now we're clear on, yeah? Okay. So back to page 20.

Okay. If one has enthusiasm in the beginning of devotional service, and that enthusiasm does not become cold, then one will never become apathetic, lazy, or distracted in chanting the holy names. Therefore, enthusiasm is the only support for all types of devotional service.

By enthusiastically performing devotional service, one can give up anishta service in a very short time and thus attain nishtha. So that enthusiasm is there in the beginning, so you're saying if you can cultivate that and keep that going, then you won't run into these problems. This is primarily to do with association? I would say it's association.

It's also just knowing the philosophy well enough also so that when these other situations come up, one doesn't become distracted. You know, one doesn't get too distracted by all the different what we would consider political elements or economic elements or positions, struggles, or authority issues. Always a good one.

Yeah, because generally you'll see it's when those things become important in the devotee's life, that's when the devotional process becomes not as important, because it's prajalpa. So as soon as prajalpa becomes important, then chanting won't be. So that's what I'm saying is that

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some discussion of others has to be there, but it has to be beneficial for you and for like that.

There must be benefit. Otherwise, if it's not, then it's, you know, of course we can always make it beneficial. That's the other point is that we can always make it, you know, like that.

Does that make sense? Yes. Why if a person chants extra rounds sometimes, then why is there, like, say, a doubling of the normal amount, then why is there a backlash from the mind? You know, like, you have a lot of backlash. That just means, that's what I was before was saying about one should be involved in either, you know, the dynamic activities or the retraction, you know, how much works for your position.

You know what I'm saying? Most likely if you chanted double the rounds on a festival day, it wouldn't be a problem, because the mind's already accepted that more is going to be done. But on a general day, then, if that happens, then, you know, don't chant one and a half, double, chant one and a half, you know, instead of 32, chant, try 25, see what the mind thinks of that. The retraction is there, or just the activity, and so just, you know, that purification, it's all the more the mind can handle.

It's not that it won't do, but it's just that, you know, don't start making plans how now you're going to, you know, every day chant, you know, 32, and then, you know, after a couple of weeks, it will increase to 64, and then, you know, don't start that if the mind does not. We have to remember that's the mind's business since time immemorial, is being annoyed with things that are progressive, meaning that are not of this world, and being absorbed in things that are of this world, right? It's just, that's what it does. So don't take it too seriously.

Just know that, you know, just be a little more careful. Okay, so enthusiasm is the only support. By the awakening of faith, one becomes eligible for devotional service.

When this eligibility is attained, one achieves the association of devotees. By the association of devotees, one is engaged in the execution of devotional service. In the beginning, there is no nishta, or firm faith, in that service because various types of anarthas keep crushing the heart.

All anarthas are vanquished, however, by performing devotional service with enthusiasm. The more anarthas are vanquished, the more nishta is awakened. The word sraddha is certainly faith, but enthusiasm is the life of sraddha.

Faith without enthusiasm is meaningless. Many people think they have faith in God, but because they have no enthusiasm, their faith has no meaning. Therefore, due to lack of sraddha-sanga, they do not perform devotional service.

Right? So in other words, enthusiasm, you'll do something. If you have faith, you would be engaged in something, you'd do something. So if there's faith, but you're not doing something, then it's not that you don't have faith, it's that there's no benefit from having that faith.

They're saying the benefit is that you'll do something. Srila Prabhupada describes utsaha as

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follows. One should accept this opportunity to return home, back to Godhead, very enthusiastically.

Without enthusiasm, one cannot be successful. Even in the material world, one has to be very enthusiastic in his particular field of activity in order to become successful. A student, businessman, artist, or anyone else who wants success in his line must be enthusiastic.

Similarly, one has to be very enthusiastic in devotional service. Enthusiasm means action, but action for whom? The answer is that one should always act for Krsna. Krsnartha kila cesta.

Endeavor executed with intelligence in Krsna consciousness is called utsaha, or enthusiasm. That's important. Endeavor with intelligence.

So it's not enthusiasm that's just a sentiment and you're just active and running around. That's okay, that is, but it won't be sustainable, it won't be steady. So when the enthusiasm is there, that endeavor is there with intelligence.

That's then the proper definition, right? Because if you're intelligent but you don't endeavor, or if you endeavor and you don't use intelligence, either of these will be a problem. Does that make sense? So there must be both. So you could run into the Chinese doctor.

So they kind of relate to karma and intelligence without endeavors? Yeah, like that. Because generally our tendency is to not mix the two. If we're doing, we're not understanding.

Because the idea is that if the feeling is there, then that's what makes it perfect. No, feeling is there, that's why you're inspired to do, but the actual implementation must be your, the endeavor has to be done with intelligence, because that's actually the citta potency. Citta means activity and knowledge.

Because having knowledge and doing nothing, or doing something without knowledge, either, both of these are a problem. Does that make sense? The process is the same for material intelligence? It's the same, the same. The point is, is the person who endeavors with intelligence, he becomes successful.

But if he just endeavors without, it's not that he becomes successful. Example is given like a Picasso. So now he's painting, and it seems that he just paints whatever he feels like.

And then some other artist being inspired, he paints whatever he feels like. Then when the number comes up on the block, and he wears a soft piece, then the Picasso goes for millions of dollars, and the other one, they're not sure what to do with it. Hang it in the bathroom, or put it in the closet, or maybe the basement will be the... Because the one is endeavoring, but without intelligence.

It's just sentiment, feelings like that. But the other one, he knows the science of painting, and so he's using his intelligence, endeavoring with intelligence to express what he feels. The other

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one is just directly going from his feeling into the activity.

There's no intelligence. That's why one's successful, one's not. Does that make sense? No, the endeavor is the skill.

Because the point is that they both know how to get the colors on the paper and stuff like that, but if you're just using your feelings, it doesn't work. You have to use your intelligence. Because skill applied without intelligence doesn't actually get anything.

You understand? The devotees find the correct means by which everything can be utilized in the service of the Lord. Nirbandha-krsna-sambandhe yukta-vairagyam ucyate. The execution of devotional service is not a matter of idle meditation, but practical action in the foreground of spiritual life.

Right? So he's trying to... Because otherwise it's taught you to study and meditate, and that's... No. But at the same time is that that activity must be done with intelligence. So you have to apply the practical intelligence.

So that's why study is important, because then the intelligence is exercised as more knowledge by which to draw, to apply in the practical application. Does that make sense? So the knowledge doesn't stand on its own, it stands when it's applied, like that. But action also doesn't stand on its own, it has to be done intelligently, properly connected to Krsna.

So here he's saying is the devotees find the correct means by which everything can be utilized in the service of the Lord. So that means they're using their intelligence. So it's because they're finding, right? They find the correct way, means they're endeavoring, using their intelligence.

And then if it didn't work quite right, they make the adjustments. Eighth. Summary of Srila Bhaktivinoda Thakura's essay on niscayana, confidence.

Until confidence is achieved, one will remain doubtful. Doubtful persons never have auspiciousness. One who has faith is certainly without doubts, because the word faith means firm conviction.

As long as doubts are there, firm conviction cannot remain in the heart. Therefore, faithful living entities are always doubtless, right? That's why misgivings and doubts must be given up, because it means faith is there, but the problem is, is it won't be steady. So when we say anista, then we can mean all of that.

The faith is one time steady, sometimes not. The association of devotees is steady, not. The practice is steady or not.

Right? So, so it just means it's not steady. So if the firm conviction is there, then it'll be steady, so it'll be nista. Sri Caitanya Mahaprabhu's ordered all Vaisnavas to first understand three truths, sambanda, abhidheya and prayojana.

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Not sure how that fits into the class. There are ten principal subjects in these three truths. The first is that Vedic literatures are the only authority.

In order to ascertain the truth, one must accept authority. There are nine realities which can only be known through Vedic authority. Different scriptures have defined different authorities.

Pratyaksa or direct understanding, anuman or hypothetical understanding, upamana or analogies, etc. One cannot realize the highest reality through pratyaksa and anuman. In order to know the inconceivable nature, self-realization is the only means.

So it has to be through authority. So one understands sambanda, abhidheya and prayojana, but one will only understand them through hearing from authority. Right? Then one can apply the pratyaksa and the anuman.

Right? Pratyaksa is what you directly see. Anuman is you see part of something, so therefore, by contemplation, you see, you understand what's not seen. Does that make sense? No? Like, let's say, I hear that people eat.

Right? So then, then, after hearing that from authority, then I see someone eating. Right? So now, by pratyaksa, that is confirmed, that statement. Right? Anuman would, anuman would be, I see a plate that looks like food was on it, but it's not on it anymore.

Right? And then from that, I can ascertain that someone must have eaten. Like that. Yes? Pradyumna says that anuman is more of an observation.

No, pratyaksa is observation. Anuman means you only see half of an equation, so you have to understand the other half by contemplation. Self-realization.

Means, based on authority, then applying the other two, then there's realization. Yes? May, but then one would have to contemplate. One would have to contemplate these differences.

So the point is, you make it practical. You hear, then you contemplate in practice, then you realize. So if one has seen plenty of people eating, but didn't really understand what it was, what the authority says, then you connect that.

Self-realization is almost impossible for ordinary people. Seeing people's terrible madness, the most merciful Supreme Lord manifested the Vedic literatures. In the Caitanya-caritamrta, Madhya-lila 20, 122, 124, 125, Sri Caitanya Mahaprabhu has said, the conditioned soul cannot revive his Krsna consciousness by his own effort.

But out of causeless mercy, Lord Krsna compiled the Vedic literature and its supplements, and its supplements, the Puranas. The Vedic literatures give information about the living entity's eternal relationship with Krsna, which is called sambandha. The living entity's understanding of this relationship and acting accordingly is called abhidheya.

Returning home, back to Godhead, is the ultimate goal of life and is called prayojana.

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Devotional service or sense activity for the satisfaction of the Lord is called abhidheya because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth.

Thus, one attains the platform of transcendental loving service unto the Lord. I think, did we skip a page? No. No, we're here.

Oh, this is, this is, oh, OK. OK. This is combining all these verses.

Twenty-two, twenty-one, twenty-two, one, twenty-two, four, and one, twenty-five. Oh, no. That was the break.

I was thinking, that's a pretty wild, fast environment. It wasn't. It was the break.

Yeah. So the advantage of everybody having class and breaks at the same time. OK.

So when you have a break, then you play the flute. OK. So authority must be there.

If that's accepted, then you have knowledge about one's relationship with the Lord. Then you act according to that. That's abhidheya.

That would give you the result of love of God. Right? So devotional service is where these senses are engaged in the Lord's service. Right? But that should be done with intelligence.

Right? It can't just be done whimsically because otherwise then the problem is coming from the mind. One could mention, say that, no, the Raghunuga platform means it's just coming from the mind. Yes, if the mind is pure and devotional.

It means, in other words, it's whimsical. It seems to be whimsical, but it's, but whimsical means it could be anything. But here it's that, it's inspired because it's being done to please Krsna.

Q. The principle of authority is part of the sambandha process? A. Principle of authority? It's, it's, you could say it is because it establishes the authority. But he's divided into pramana and pramaya. So pramana is, is authority.

And then pramaya is what is proved by that authority. So sambandha, abhidheya and prayojana is proven by the authority of the scriptures. Right? So the first principle in the Dasa Mula is establishing that knowledge will be gained from scriptures.

Right? So knowledge means sambandha, abhidheya and prayojana, but this will be gained from scripture. So it's in its own category, but technically it's sambandha. Right? But because it applies to all the three, then it's put in its own category.

Otherwise, you might think, oh, that's sambandha, but in abhidheya and prayojana, we don't need authority like that. Does that make sense? To know the inconceivable nature, the Vedic authority, amnaya, alone should be accepted. Amnaya is the only authority regarding the goal

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of life.

One should consider the other nine realities through this authority. And this understanding manifests in the pure heart on the strength of amnaya. This is called self-realization.

And this is the basis of life's goal. Right? So considering the other nine based on authority, that's self-realization. Regarding the first reality, the amnaya says, the Supreme Brahman, Sri Hari, is the only worshipable Lord.

By discussing the truth about the omnipotent Lord Hari, all one's doubts regarding the Supreme Lord are cleared. Until these doubts are cleared, one cultivates knowledge by discussing impersonal Brahman as opposite to material knowledge. Again, in order to understand the Supersoul, the expansion of the Lord, astanga-yoga is conceived.

Only when one is freed from all doubts does he attain unflinching devotion to Krsna. According to the knowledge of amnaya, the second reality is considered as follows. Right? In other words, you have to establish the Lord, the living entity, the material world.

So one has to be able to tell the difference. So when there's doubts, then we're dealing with liberation, you know, or how you say, freeing oneself from the material platform as opposed to being entangled in the material platform. Does that make sense? So we're, even though it's, it's about Krsna's creation, so that way it's about Krsna, it's not, it's not directly about Krsna.

Therefore, one won't be so established in devotional endeavor. Does that make sense? Because one is not quite sure. He's trying to establish what's spiritual, what's material, all these different elements.

It's not going to blow up, is it? Yeah. And then understand the Supersoul and astanga-yoga, all these different levels, all these different aspects are there. But the point is, is it's about Krsna as a person.

That's the real, real person. According to the knowledge of amnaya, the second reality is considered as follows. The Supreme Lord Hari is naturally full of inconceivable potencies.

Although the impersonal and personal potencies are contained in Him, still the personal potencies are predominant. Okay? So the first, in the first principle, we've established Bhagavan over Brahman and Paramahana. Right? So when we get to that, we're convinced that Bhagavan is the highest, then we can take up service.

Right? The second point is, is that even though Krsna is full of inconceivable potencies, His personal potencies are predominant. Right? In other words, the potencies manifest in His relationship in pastimes with the devotees, that's prominent over His potencies that create that material phenomenon. Right? That's why when, even though we're taking our position, the material position, and connecting it to the Lord, right, by understanding how Krsna's potencies are working, still it is not as important as His personal potencies.

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Right? So that's why, even though we'll start from that platform, we keep continuing. Right? The process continues. We don't just, okay, I've connected it, now my work's done.

No, connecting it, that's, that's the beginning. The actual point is connected to the personal. Does that make sense? Although the impersonal and personal potencies are contained in Him, still the personal potencies are predominant.

Right? So here, impersonal doesn't mean without qualities. It just means it's general. Right? The Lord's localized, so it's general.

The Lord has entered into everything, expanded everything as the qualities on which everything is founded, the Brahman. You know, but that's still general. You know what I'm saying? It's not Him as a person.

It's just, you know, His offices take care of that. Q. Is this in relation to the Lord Himself that they're predominant? A. They're connected with the Lord, but they're not personal, meaning what He likes to do in His interaction. These other aspects are there because that's what we require.

Because we're thinking we're God, so then you have to be convinced, no, actually, someone else is God. You know, we can't even get our life to work nicely, and, but He controls everything. He is everything.

But the third reality, the amnaya says that the Supreme Lord Sri Krsna is full of spiritual rasas, or mellows. By the power of that rasa, both the spiritual and material worlds become maddened. The rasa in the spiritual world is pure.

The rasa of this material world is His shadow. A pure-spirit soul is eligible for spiritual rasa. To attain that supreme rasa is the living entity's dharma, or duty.

A living entity attains that on the strength of his devotional service. Attaining the Supreme Brahman is devoid of rasa, or dry. That is never to be strived for.

There is no manifestation of rasa in the realization of Paramatma. Only devotional service to Krsna is full of rasa. Right? So that's also weakness in these, is that, that, that here is that you're trying to develop rasa with Krsna, but the impersonalist, there is no rasa.

So, so there's a problem there. Right? Does that make sense? I'm thinking now, this is why we consider the commies also to be better than the... Means, of bad, they're better. Yeah, yeah, yeah.

Yeah. They still have a concept of rasa. Means that, because it says here, according to, living entities, oh, wait a minute, that's the fourth one.

By the power of that, it's full of spiritual rasa, or mellows. By the power of that rasa, both the spiritual and material worlds become maddened. Right? Spiritual world is pure, material world

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is a shadow.

So, the living entity is becoming maddened in the material world due to trying to, tasting or trying to taste this rasa. But it's illusion because they think that that rasa is separate from the Lord. The dead matter that they attribute the rasa to, that's what's generating the rasa, when that's not actually what's happening.

You understand? But rasa is rasa. It's just a matter of whether... You see it in connection with the Lord, it's spiritual rasa, right? Vakunta rasa. You see it in, on the platform of material emotions and all that, that's partiva... No, that's svargiya rasa.

If you see it on the platform of one's senses, then it's partiva rasa. But the principle of it is the same. Because it's, it means rasa doesn't change.

It's like the name. It's not that the name is, is the pure name and the nama-vasa. That's our view of it.

That's how we see it. You understand? So, in the same way, rasa isn't changed. The principle is the same.

It's Krsna. But because we relate to it according to ourselves, then how is, how are they supposed to respond? Right? Let us say I'm interacting with the other person, but I'm, I'm not considering the other person at all. I'm only considering myself and working very hard to see that what I want out of this I'm getting.

Right? You call that exploitive. Right? The interaction is the same. Right? Now if you, but if, if, if you're dealing so that, you know, you're seeing that, you know, you're happy, they're happy, then it won't be called exploitive.

You know? But it's just, you know, standard relation. But if you're working to see the other person's happy, you're not looking for anything for yourself, then that would be called sacrifice. Does that make sense? So, so the activity didn't change in any of the three.

But the mentality is what makes the difference. Right? So, and that's fully given to the Lord. That's devotional.

When it's appreciation, appreciating the personal aspect of the interaction, but not connected to God, that's called the emotional. If you're only seeing the interaction itself, you know, the sense and the sense objects, then that's, then that's considered sense gratification. That's the lowest, yes.

How can we, how can we apply that when taking prasadam, you know? When you take prasadam, the prayers are chanted at the beginning, and it's like, yeah, it's prasadam, you know, and it's dark, and then pretty soon it's, you're carried away on the waves, and like, trouble over, you know, Muslim exchange, and it's just like, yeah, I should have taken it before,

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yeah, okay, you know, and then... Well, that's just, that was using intelligence. Now, depending on what you chose, then that's, that may or may not have been taking advantage of the intelligence. But that's, but that doesn't matter.

The point is, is that you're, you're associating with Krishna. Now you appreciate that, you get one experience, you're not, then there'll be less. The point is, this is Krishna, that's why one likes prasadam.

Why do you, what would you consider a person is less than Karmis? Because if Karmis, they try to enjoy Krishna, then persons, they reject Krishna. Yeah. But reject, I mean, reject sense gratification.

No, but the point is, is they're rejecting everything, so they're actually rejecting Krishna. But Karmis try to exploit them. But, but from exploitation, you can, you can, you can, you can turn that into something else.

Okay, let's try it this way. Let us say, you want something from someone, okay? And you ask them and they say no. Okay? Is there still any possibility? Of course.

Now, what happens if you ask and they don't even answer? They just look at you and walk off. Then is there a possibility? No. That's the point.

Right? In other words, the Karmi, there's some idea that it's unfavorable, but you could turn it. But the impersonalist, that there's nothing there to work with. So they should wait.

Who? The impersonalists. No, no. They can't.

Me? No. What are their chances? Not in this life. No, but who, who? Them.

Which are the them? The impersonalists. Oh, the impersonalists. Basically, it's the only, the association of the devotees, that's the only chance.

I mean, that's the only chance for anybody, but, but the, the, yeah, it's the only chance for anybody, actually. So that's why the devotees go out to preach, so that there's more exposure, so that the, you know, general populace can come in contact with, though they wouldn't be looking for it. It's harder to find hardcore impersonalists.

It's harder to find hardcore. They are impersonalists, but just by... Because, because there's no renunciation. See, these, the ones that we're talking about that are really strong, it's because they are pious on the platform, they are renounced.

So they're hardcore because their heart, their heart becomes like stone, you know, like that, so therefore they're, they're, they're very renounced, they're stable at that, they have a lot of knowledge, so there's all kinds of, the ego, all these different things are there, so they're much harder to deal with. I think in the West we have quite a few pseudo-intellectuals who may not be renounced, but who play the role of intellectuals. Yeah, but so they'll, the heart may be hard,

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but the point is this, it won't be as much because they are sense gratifiers.

You know, the only thing is, is you just have to deal with them on the intellectual platform, they don't respond otherwise, because the intelligence and the senses are both stemming from the mode of passion, right? So then they're, they're enthusiastic, you know, for intellectual discussions and contemplations and for sense gratification. Does that make sense? Well, the other ones, there's no sense gratification, so it's just intellectual. So if it's logical, they may appreciate it, but that's only if they actually want to know.

That's the problem I... You know, so if they don't want to know, then you don't bother, because then it's just a matter of they're fixed in that they don't. If someone wants to know, then if you logically present the truth, then they'll, they'll appreciate it. But like most nowadays, you know, it's all mixed with yoga and all this and that, but then it's, it's just taking the, it's not even just a straight yoga, it's always mixed with something, you know, the karma yoga and karma sannyasis.

You know what I'm saying? Be, be, be renounced. You know, in other words, you're doing all your activities connected to Krishna. Well, not necessarily Krishna, but to their, to their process of self-realization.

So, therefore, it's not by meditation or by, by knowledge. They do study and they do do some meditation, but it won't be the promise. The promise would be active engagement, right? So, because of that, then they're not as, as you said, hardcore as, as, you know, what we have heard about.

Does that make sense? They don't, they don't, they don't have. So, if you're nice and pleasant and explain everything logically, then generally they appreciate it. You know, you just have to use their, their language.

If you have the inclination, then you can use their tone of voice. The right most words. Yeah, I'll use them in the right words.

But it's easy. You can, you can talk straight Vedanta to them and they'll buy the whole thing lock, stock and barrel, right? I mean, it's just like that. But you just have to use the right words.

I can never bring myself to use the tone of voice. And so, you know, I, I can't do it. Okay.

Only devotional service to Krishna is full of rasa. So, in other words, there's a shadow of rasa in the material world. So, the principle of rasa is there.

But it's not full. Because it's only a shadow. You know, how much do you get out of a shadow? You know what I'm saying? Not a whole lot.

That's the point. So, so the, so the point is, is that it has to be brought to devotional service, the activity or engagement, the senses. While considering the fourth reality, the amnaya says that

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the living entities are minute particles of the spiritual son, Krishna.

And they are innumerable. As the spiritual world is manifested by Krishna's cit, or spiritual potency, and as the material world is manifested by the inferior, illusory energy. Similarly, the living entities are manifested by a portion of the spiritual energy.

Krishna's spiritual form has all qualities in, in full. And those qualities are naturally present in the living entities in minute quantity. The independent nature of Krishna is found insignificantly in the living entities.

For this reason, the living entities claim to be independent. As a result, all living entities have developed different propensities. By one propensity, the living entity searches for his own happiness.

And by another propensity, he searches for Krishna's happiness. Thus, living entities are divided into two groups. Those searching for their own happiness and those searching for Krishna's happiness.

Those who, those who search for Krishna's happiness are called nityamukta. And those who search for their own happiness are called nityabhadra. In this regard, all inconceivable natures are under the subordination of spiritual time.

The time factor of the spiritual nature is, is a state of eternal presence. But in the inferior illusory energy, there are three states of existence. Past, present and future.

Spiritual time is always present. But it's the material that you have past and future also. Basically, very little of the present.

So, so you can see is those cultures that when motive goodness would be more prominent in the relationships, there was, there would, there would be more presence, right? So there, the depth of the interaction, the meaningfulness of it was much greater. Therefore, you see, as these older literatures and other things, there's much, there are much more, you know, emotions and heroics and good, good qualities and all those kind of things. It wasn't, it wasn't artificial to talk about them or to think about them.

Because there was more of that, that element of being in the presence. And then as that drops, then, you know, it's always future, past, you know, like that. When Mother Yashoda is waiting for Krishna to come home, there's an idea of time that you should... There's the feeling of time, but the point is, is what is Mother Yashoda is waiting for Krishna to get home.

What is she doing? She's looking. She's looking, looking for? Krishna. So she would be thinking about? Krishna.

And is Krishna always present or not? Always present. So that means then she is in the present thinking of Krishna. Though the feeling is that that was from the past or that would be in the

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future.

So there's a feeling of it, but it's not really there. You understand? So the point is, is when you're dealing with the material energy, then you may interact in the present, but the problem is, is the thing itself, is it eternal? No. So that temporariness, that's what gives us past and future.

But now if you see it in relationship with the Lord, then you're dealing on the eternal platform. So then you're only dealing in the present. So how about space? Fine frontier.

Meaning? Meaning there's also just a conception of space and spiritual? Space is the all-accommodating potency. Space is what accommodates. Like that.

So it's just a matter of how much, you know, what's required to accommodate whatever is necessary for that pastime. Means if you're having a regular rasa, how big does the beach have to be? Right? But if you're having a maha rasa, then it has to be bigger. You know, because we think, oh, you know, a few more gopis, you know.

It means the sastra is defining millions of gopis. You know, so it's a big beach. But at the same time, nobody feels that it's a big monster beach.

You know, it's not like they're worried about, no, this beach is going to get snow. So does that mean it's just before a tsunami or something? No, they don't have to worry about that. So the point is, is space is, it's not a restriction.

It's just accommodating. Here is a restriction. You're here and you're there.

Connected, yeah. That's why they always go together. We think of everything in time and space.

Because whenever we discuss something, we always want to be able to see it in the context of time and space. But that's where the weakness comes in, is that it doesn't necessarily apply. You know, especially when you do it in the spiritual, then time and space aren't, you know what I'm saying? Yes.

No, the mode of goodness is also a mode. It's just a matter of which one one happens to be in at the time. That's all.

According to one's previous desire and endeavor, then one will be more influenced by one mode or another. Everything is the modes. Everything is manifest here through the modes.

Right? So creation is passion, goodness, maintenance is goodness, and destruction is ignorance. You know what I'm saying? So everything is going through those changes. Yes.

They would tend to be, yes. Because you do what the mind feels is important. So if the mind values, you know, that kind of being situated in the mode of goodness, the activities would also be similar.

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Yes, it's just a matter of whichever one you're dealing with. It's all there. It's just a matter of... It manifests according to your need.

Right? Your need meaning how is your identity and what endeavor you make to get what results, so then those modes control it. Because it's not that we're doing something, the modes are separate. We desire, depending upon that desire, those modes carry it out.

Right? That's why we say material transformation, material cause, because we're not the one that's making that actually happen. We don't transform, you know, the change of the modes and all that. We're not doing that.

Yes, basically like that. But in the inferior illusory energy, there are three states of existence, past, present, and future. So whatever considerations arise in this regard, if related with the spiritual time factor, then no doubts will remain.

But if seen otherwise, then doubts will remain. In other words, dealing with the material energy, past, present, future, the modes, if they're in relationship to spiritual time, meaning that it's connected to Kṛṣṇa, there's no problem. Then one won't have any problem in dealing with the material energy or, you know, in one situation.

But if not, then problems will arise, doubts will arise. Why did a pure-spirit soul search for his own happiness? If one puts forward such a question, then doubts arising from the material time factor will manifest. If one can give up such doubts, then he can perform devotional service.

Otherwise, there will only be a series of arguments. If arguments are related to the inconceivable nature, then anarthas arise. So, in other words, you take the spiritual platform, and then you argue, you know, with that, then anarthas will come up.

So that's why you don't... One doesn't argue with śāstra, with amnaya. One contemplates, tries to find, question, but it's not a matter of... it's not a debate, right? Because that's pajalpa. It's not a matter of you don't like it, and so therefore you argue against it.

No, it's a matter of trying to understand it. That's all. Because amnaya means it's never wrong.

Because amnaya is Kṛṣṇa, right, in the form of His teachings, His scripture. The teachings of amnaya regarding the fifth reality is this. The living entities who are searching for their own happiness, except māyā, who is situated nearby and thus enjoy happiness and distress under the grip of material time.

Karma is nothing but a blind wheel created by māyā. Those who have not contacted māyā have no connection with karma. The living entities who are searching for their own pleasure receive from the wheel of māyā gross and subtle bodies as a means to enjoy.

This blind wheel is found in unlimited forms, but just as it was easy for a living entity to enter, it

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will be easy to leave at the time of liberation. Because the soul doesn't belong here, so it's not that he can leave just as easily as he came. The problem is whether you want to leave.

That's the problem. The living entities who are under the blind wheel of māyā are called nitya-bhāda. In this regard, the word nitya is applied in regard to material time.

So here the ācārya makes the point. Some will argue nitya-bhāda means he was always here. No, it's being made in regard to material time.

Then by the touch of spiritual substance, the spiritual time factor is awakened. Then their conditioned nature is seen as temporary. Then it's not nitya.

When you come in contact with a spiritual time, then the position of being eternally bound in the material world becomes a temporary factor. And then it's just a matter of time before one gets rid of all these anarthas, becomes situated, develops taste, and then like this gradually comes back to the natural position. By the mercy of sādhus, mahājanas and Kṛṣṇa, and by the strength of many lifetimes of pious activities and devotional service, the conditioned soul achieves auspiciousness, as stated in Śrīmad-Bhāgavatam 10.51.53. By good fortune, one becomes eligible to cross the ocean of nescience, and when one's term of material existence decreases, one may get an opportunity to associate with pure devotees.

By such association, one's attraction to Kṛṣṇa is awakened. O my Lord, O infallible Supreme Person, when a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened.

You are the Supreme Personality of Godhead, the highest goal of the supreme devotees and the Lord of the universe. So it's by good fortune that one comes in contact with the devotees by the Lord's grace. In other words, the living entity is there, and when he actually is questioned, is progressive, if he wants to know about devotional service or know about his position, the actual, then Kṛṣṇa puts him in, by being pleased in the heart, He puts him in contact with the devotees.

Now, if he takes advantage of that contact with the devotees, then he continues to progress. And if he doesn't take advantage of it, then, you know, better luck next time. Yeah, kind of do.

Yeah. But here it means when a person wandering throughout the universes becomes, it says universes, it doesn't say there. So the same, we go through so many universes, wherever is the right situation for their specific material need.

So that means, Māyā is accommodating a wide variety of stuff. So, like that. So one would have to also acknowledge she's a good manager.

By the association of sādhus, material distress is vanquished. By the mercy of Kṛṣṇa, one attains firm faith. Right? So Kṛṣṇa gives that faith.

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Just like He said in the *Gītā*, that even the demigods, right? It means the worshipper of the demigods, that faith for that comes from Kṛṣṇa. Kṛṣṇa gives the faith. Otherwise, how one will have that confidence to move forward, to do it, to be active? So Kṛṣṇa has to give that.

Because this isn't our place. So unless Kṛṣṇa gives, there's no question of having that faith and confidence to be involved in material activities, especially since we're not from here. So, by association of sādhus, you give up that material endeavor, and then there's that, and then, means having pleased the sādhus, then Kṛṣṇa gives faith.

Then, by the strength of His devotional service and Kṛṣṇa's mercy, a living entity cuts the bondage of Māyā and attains Kṛṣṇa's service. Right? So by devotional service and by Kṛṣṇa's mercy, that combination, right? Because without the devotional service itself, without bhakti, then how will one get? So that combination of bhakti and Kṛṣṇa, then when one is functioning under bhakti, they're pleased, then Kṛṣṇa's pleased with that. Therefore, one gets His mercy.

By the mercy of Kṛṣṇa, the bādha-mukta-jīvas, those who achieve freedom from bondage, easily attain salokya, the abode of Kṛṣṇa, with those who have ever entered, those who have probably never entered into, who have, attains the association of Kṛṣṇa with those who have ever entered into Māyā because of searching for Kṛṣṇa's happiness. That's, that'd be like the, you know, that's like that, that, always that, that theme where the, the guy makes all the endeavor to get out of that hellish region and all that, and he's getting out and all that, and just as he's almost there and he pushes out the last brick and that, and when he opens, then he's back in the room where he started, right? You know, something like that. So it's, yeah.

So, I don't think it meant that. Probably says, easily attains salokya, the abode of Kṛṣṇa, with those who have never entered into Māyā because of searching for Kṛṣṇa's happiness. So, because they were searching for Kṛṣṇa's happiness, that's why they never entered into Māyā.

Yeah, means they've always been looking for Kṛṣṇa's happiness, not their own, so they, therefore, they don't come here. But also, an interesting point here, because we say Brahman, the Brahman platform, right? So that's the liberated platform. And, bhāvas is, one is situated on the Brahman platform, meaning one's in the spiritual world, but one's on the Brahman platform because of the neutrality of not being involved in the material world and not having prema.

Right? So that liberated platform. So here he gives an interesting thing. They easily attain salokya.

That's a kind of liberation by being on the same planet as the Lord. Right? But, then as you develop that love for the Lord, then it's not considered, one's not on the platform of liberation. So that's also very interesting.

You didn't understand the point. Here he says, the bādha-mukta-jīvas, those who achieve freedom from bondage, it doesn't say that they attain prema, easily attain salokya, means the

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planet where Kṛṣṇa is performing His pastimes. And then, the, you know, with those who have, and, they, and with those who have never entered into māyā, means the eternal associates, then, then you'll come to the proper platform.

Does that make sense? So it's, so we see is by the association of sādhus, then we see material distress is vanquished. You get faith, then you come to the transcendental platform, then you're situated there. Then by the association of the sādhus, again, then now one develops, you know, to that platform.

Then by Kṛṣṇa's mercy, then you develop love for Him. Like that. But what we're saying is that platform of, when we say the brahma-bhūta, that liberated platform, then we're talking here is that, Gokula means it's salokya.

It's salokya-mukti. You're on the same planet as the Lord. So, the inclusion of amnaya regarding the sixth reality is this.

Lord Kṛṣṇa and all other things are connected by a relationship of a cinta-veda, a veda-tattva, inconceivably simultaneously one and different. That is why the Vedas have many statements supporting oneness and many supporting difference. In the conclusions of those ignorant of the truth, only a portion of the Vedas are accepted.

In the conclusions of the knowers of the truth, the purport of all the Vedas is accepted. So we don't have a problem with all these different things of the śāstra. We have a problem with the people's commentaries on the śāstra.

Right? In other words, śāstra, amnaya, is never, never, you know, a problem. So sometimes it may be speaking about how the Lord is all-pervading and everything, and He's the Supreme Brahman and all this and that. So He's talking about the impersonal aspect.

But it doesn't mean that the personal aspect is not there also. But, so He's saying, as those who take only a portion of the Vedas, that's where the problem is. They only accept a portion of the Vedas.

They don't accept other things. Like that. So those who are, you know, in proper knowledge, then any of these aspects, you know, is discussing about Kṛṣṇa.

In the conclusions of the knowers of the truth, the purport of all the Vedas is accepted. Śrī Kṛṣṇa is the Absolute Truth, and He possesses all energies. Although the living entities in the material world are manifested by His energy, still He remains without a second.

The ingredients are constitutionally nondifferent from Kṛṣṇa, but in the material creation, everything other than Kṛṣṇa is a transformation of His energy, and therefore eternally separate from Him. There's a transformation, but it's still His potency that's making it work, because it's His potency, but it's transformed. So He doesn't directly deal with it.

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Hmm? Yes. The ultimate outsourcer. This eternal oneness and difference is naturally inconceivable because it is beyond the range of the living entity's material intelligence.

Right? So it's... One's not going to... It's by Kṛṣṇa's grace, through spiritual intelligence, one can understand. So if one's understanding anything, no, that's from spiritual intelligence. Right? But we might make the mistake that, yes, I was very educated before, very analytical, that's why I understand these things.

No, it's not. It has nothing to do with that. It's just simply there's a sincerity to know.

That's why Kṛṣṇa gave the blessing. It had nothing to do with previous academic ability. That's why one could be illiterate.

Yes. Yes, one could be. And then you have those who are extremely literate, but can't understand anything at all.

Right? An example would be Indologists. Indologists. Academics who study India.

You know, the culture and the śāstra philosophy, but they have no understanding at all. I had a situation a couple of days ago. It takes too long to explain in detail, but just too many things went wrong, and I just remained humble, biting my lower lip, and then suddenly I just got it.

It wasn't like I wasn't analyzing anything. It was really like the super tool just... I really got the point of why I was experiencing this, and how I could use this to get rid of an artist, and stuff like that. It was really a kind of mind-blowing experience.

Okay. Okay. Yes.

Good. How do you... Being on the platform, the natural consciousness of the living entity. Right? So on the citta, you see.

Material intelligence is trying to see things separate from the Lord based on, you know, the senses. Using the senses, those facts, then you're analyzing that, and then trying to come up with something. Because the difficulty is you can only work with what you've analyzed from the senses.

You don't have something else. While here, amnaya, you're dealing with transcendental knowledge. So that you can already have, that transcendent.

The other one, there is... There's no element you can work with. You know what I'm saying? You have to ask him. Yes, I was asking about... We have material intelligence, and we have spiritual intelligence.

We have spiritual intelligence, and we have spiritual intelligence, which has nothing. You okay? When the living entity, living entity's spiritual intelligence is awakened, pure knowledge of the inconceivable oneness and difference is aroused. When one achieves knowledge of these seven

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realities through self-realization, by the strength of amnaya, then it may be said that one has sambandha-jnana, knowledge of one's relationship with the Lord.

So all these... Okay. So... Yeah. In other words, when one understands the position of sastra, the authority of sastra, then these three aspects on the living entities, these three aspects, I mean, on the Lord, three aspects on the living entities, and then acintya-bheda-bheda-tattva, that's all appreciated.

Then one can say that one has sambandha-jnana. Right? Means each item is part of sambandha-jnana. Right? But it's when you have knowledge of all of them, then one would say, this is sambandha-jnana.

Break again. The flute comes out. Run finale.

Yeah, yeah. It's a fireman. You know what the funniest part is? Is they can play, but there's no teacher.

You know? Some of these guys sit around playing ragas and stuff. And if you heard them like a month ago, or maybe two months ago, it's like, you know, they're trying to get a sound out of the thing. Right? Now they're playing ragas, and, you know, they just have fun playing.

So that's the point. There's something more at work than just, you know, the classroom academic, you know, endeavor. There's something else that takes effect if you follow the traditional process.

You know, so therefore, you know, they can, you know, all these things just happen.