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Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, Hare Rāma, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, to all. So this is all the Upanishadic, you know, kind of like poetics here. So what does the Vedic literature say about the omnipotence of the Lord? In Vedic literature we understand that Narayana, the Supreme Person, is residing both outside and inside of every living entity.

He is present in both the spiritual and material worlds. Although He is far, far away, still He is near to us. These are the statements of the Vedic literature.

Āsino duram vrajati sāyāno yati sarvataḥ. Kathopanishad 1.2.21. How can one become qualified to see the Lord constantly? It is confirmed in Brahma-samhita that the devotee who has developed love for the Supreme God can see Him always, without cessation. And it is confirmed in Bhagavad-gītā 11.54, that he can be seen and understood only by devotional service.

Bhakti-yātmananya-yāsakhyā. So Kṛṣṇa means, we've discussed so much here about how Kṛṣṇa is, you know, in the universal form and is Paramātmā. He is, you know, in everything, pervading everything, and is able to be seen by His grace through this understanding.

But the point is, is that it's only through devotional service that one can actually perceive all this. Otherwise, someone can appreciate the Brahman level, because the soul itself is Brahman. So that can be appreciated.

But to actually appreciate things as they are, to know God, it's only by devotion, because God's everywhere as it is. We're not able to see Him. So it's not that now, by applying our intelligence, now we're going to see.

No, it's a matter of, if the Lord reveals, that only we'll see. So, because unless, it means how you say, a relationship with a person depends upon the other person, you know, having the desire to be involved. So, it's not that we will automatically see the Lord just because we have decided we're going to see Him.

It doesn't work like that. It doesn't even work like that in the material world. Like, just now you decide you want to see the, you know, the Prime Minister of England.

It's not that now you can just suddenly see, you know. It has to be that they want to see you. Then you can be seen.

So, Krishna wants to see the living entity. That is dealing in devotion. Otherwise, as Paramatma, He's already there.

As Brahman, He's already there. So it's not that He's not with the living entity, right, and interacting with the living entity. But the living entity, to appreciate that, then has to have devotion, right? We put too much credit on karma and jnana.

By jnana, we'll know everything, you know, so therefore we're the controller. And by karma, we'll enjoy everything. But as we've noticed that our enjoyment hasn't worked out so well, so that means our intelligence in knowing God also, similarly, will not work out so well, right? In other words, the pessimist is the one who has tried to enjoy the material nature.

It didn't work. And now they are turning to, you know, by intelligence, now they'll work it all out. But it's the same thing.

You're still dealing with the material nature, you know, because they're thinking, we'll understand Brahman with our intelligence. But the intelligence is one of the material elements. How will you understand transcendence with the material elements? You know, saying, by this rock, I will understand everything, illuminate the way.

But it's not going to work. It's dead matter. So the mind, the intelligence also is.

So that's the difficulty. So one can't see. So only if that is removed, right? And we don't mean, you know, just to a certain state, we mean removed, right? Then only with the real intelligence, the real mind, the real senses, can you perceive the Lord.

So that can only be fully removed through devotion. Otherwise, it's not going to happen. 3.17. Although the Supersoul appears to be divided among all beings, he is never divided.

He is situated as one. Although he is the maintainer of every living entity, it is to be understood that he devours and develops all. Okay.

God is in everyone's heart, so he is divided, right? So this is the idea is that, well, if he's in the heart, he's Paramatma, so he's divided into so many, right? But that's not the actual position. The Lord is in everyone's heart, is situated in everyone's heart as Supersoul. Does this mean that he has become divided? No.

Actually, he is one. The example is given of the sun. The sun at the meridian is situated in this place.

But if one goes for 5,000 miles in all directions and asks, where is the sun? Everyone will say it is shining on his head. In the Vedic literature, this example is given to show that although he is undivided, he is situated as if divided, right? It appears. Another example is given is that when you have the sun, there's one sun, but let's say we put a hundred pots with water in them.

Now, if you look in each pot, the sun is in each pot. So you can say it's divided, but it's not. It's still the same sun.

So the point is, it appears divided. He is divided, but he's not divided. And then the second point is, explain, giving Vedic evidence, how Kṛṣṇa is the origin of everything and that everything rests in Him.

When there is creation, He develops all from their original state, and at the time of annihilation,

He devours them. The Vedic hymns confirm the fact that He is the origin of all living entities and the rest of all. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.

These are the confirmations of Vedic hymns. *yato va imāni bhūtāni jāyante yena jātāni jīvanti yat-prayantya-viṣaṁ viṣaṁti śanti tad-brahma tad-vijijñāsva taitir-upādaśād* 3.1. So, He will create, but everything rests in His omnipotence, because it's His potency that makes everything, habits form, the qualities of the form, the abilities of the form, the results, the experiences, everything is by His omnipotence. At the same time as when the disillusion is there, everything goes again back into the Lord, and it is resting on Him.

So in any case, whether there's manifestation or not, everything is resting in the Lord. There is no situation where the living entities are on their own. They're always situated in the Lord, but one has to understand what this situation is.

It doesn't mean you... Because you're situated there, you become. Like the child is sitting on the mother's lap. Now the child can't say, I am the mother.

You know, like that. Yes. When you speak about the universal form, does it relate to Brahman, Paramatma? Both.

Means, means, the Garbhodakṣayi Viṣṇu has, is, you know, expanding everything at the same time as Kīradakṣayi Viṣṇu enters everything. You know what I'm saying? So that the form, the various forms and what those forms can do, what, what, what it takes to be able to work with one of those forms. In other words, what karma puts you in what situation and what form, what results, you know, and therefore what results are available.

Right? That position of just the generic, that's, that's Garbhodakṣayi Viṣṇu. Right? But the Lord entering into everything and sanctioning, and it's actually working for you, the manifestation, that's Kīradakṣayi Viṣṇu. So it's, it's, you know, because it's the same person.

It's just the different offices. That means, in other words, you have prajumna or the attraction to something is the situation, but it's because of aniruddha, the goal, that you act. You know what I'm saying? So our interaction with the, the material energy, that's under the control with, of Kīradakṣayi Viṣṇu.

Our attraction to the material energy, that's under the control of the prajumna or Garbhodakṣayi Viṣṇu. Does that make sense? Yes. Yes.

Yes. In Kuruksetra we describe Garbhodakṣayi Viṣṇu. But at the same time, whenever it's described, because the point is, is technically there's no difference, but there is a difference at the same time.

It's not, it's just the mood. So, so, all these different aspects. So many times you find one prayer will define all four of these moods, or one of them, or whatever is, you know, for the situations.

So it's, when that one mood is there, that's this aspect, or the other mood is there, that's that aspect. Yes. Yes.

Yeah. Original state would mean, I mean, I can see, see from the original state, meaning, what are the primary elements of the creation, you know, and then living entities, according to their karma, they accept, they are given different facilities within that. You know, there's the natural form, and then there's all the variety that will be there according to one's position.

The original state, meaning from the living entity is situated on the Brahman platform, but from there, then he is, he is placed into their, you know, through the mode of passion, into their particular situation. So they're going from the platform of goodness into the mode of passion, mode of ignorance, like that. That one could also look at.

One could also go from the state that was there from before, but generally that would then use the term previous, you know, so I don't think it's specifically meaning that. But you, the creation will happen according to what was your mentality before, and therefore you're placed into this creation, you know, just as a continuation of last one. It means it's, it's, it's visuddha-sattva, but the problem is, is they still have the polluted consciousness.

Does that make sense? That I'm the controller and enjoyer. See, because you're controller and enjoyer, that does not mean that there's a specific material attachment, right? But the concept that I want to control and enjoy the Lord's energy, that remains. So therefore one is situated on the Brahman platform, right? This is, that means, does that make sense? Okay.

Let us take another example that generally we accept quite readily. Now that you have a Mayavadi, okay, and he practices trying to come to the Brahman platform. Now if he's successful and gets to the Brahman platform like that, is he free from the, from that idea to control and enjoy? No.

So that means you can be on the Brahman platform and still have the desire to control and enjoy. These two go together, right? That's the main, main misunderstanding of the position of the jiva and how he comes to Brahman or how he falls from Brahman, right? The point is, is one falls from the platform of Brahman because of the desire to control and enjoy. So that means the Brahman platform and the polluted consciousness can be in the same place at the same time, right? That's not a problem.

That's the task, right? The difficulty, does that make sense? So whether it is he's gone to the Brahmajyoti or whether he's in the Mahatatva, it's all the Brahman platform. But the consciousness is polluted and so from that, then again he comes in. Then you get the specific application of that control and enjoy.

So what kind of control, therefore what kind of enjoyment, right? Or what kind of enjoyment, therefore what kind of control? Does that make sense? Yeah? Yeah, but your original, but here is, here is, we're not talking specifically that, we're taking original state, meaning the Brahman

platform, right? Even when you go back into the lore at the time of creation, it's still the Brahman platform, but there's just various tastes of that Brahman platform. And one is that there's, you know, one is unconscious, you know, one's asleep, you know, so you have that, that Brahman state that the Buddhists are talking about, basically. And then the Mahatatva, you have that Brahman platform that the Mayavadis or the impersonals are talking about, right? And then, you know, here, the manifestation, then you have the Brahman platform that the Karmis are talking about.

All of them, one is technically situated on, because the soul is Brahman, but the problem is, is because of consciousness. In, in all three states, one wants to be the controller and enjoyer, right? Does that make sense? The difficulty comes is that the Buddhistic state, though you want to be the controller and enjoyer, you're asleep, so you can't appreciate that you're controlling or enjoying, but, you know, it was a good sleep, like that, good, good sleep. You know, you're ready for another material creation, you know, like that, refreshed, you know, from spending that time with the Lord.

So original simply means the, the Tathāstha state, which is, is the Brahman, right? Because the Tathāstha, the Brahman is not, is in between, right? Does that make sense? Yes. Is the consciousness of plants close to being, like, on the Buddhist Brahman platform? Consciousness of plants? No, I mean, they're awake. It's just very, very ignorant.

Yeah. They're probably singing, Here Comes the Sun, all day. Yeah.

Nice song. Yeah, you know, saying, so that's what they're doing, because it's like this, when it, when it grows, unless it's a palm, palms aren't as intelligent, I think, you know, look good, but, you know, the tree grows, and if there's not light there, it goes to the other side. So the palm will lean a little bit, but their, their ability to deal with it is not as great.

So they make sure they get bored. Yes, so that's intelligence, that it moves is because it's intelligent. So it's, it's, it's just a little bit ignorant.

But the Buddhists are also quite ignorant when they're in their deep sleep. No, but deep sleep is deep sleep, you're not conscious at all. You know what I'm saying? So it's just not conscious.

When you mention about control and to enjoy, is it possible to get only one of these two? Only one. I mean, you can't enjoy unless you can control, and if you control, what's the use of the control? Unless you can enjoy that control. So they are fully related.

Yeah, yeah, they go together, because of the masculine and feminine principle. Control is masculine, enjoyment is feminine. Right? Does that make sense? So it means the man has control, he wants the enjoyment.

The woman has the enjoyment, she wants the control. Right? Does that make sense? So that's why each one, unless it's dealt with properly, each one will feel a disturbance, because there's an intrusion on their territory. The man thinks, I'm in control, why is the woman trying to

control? No, she's trying to control for security.

It's different. The man's controlling to efficiently get things done. He wants to control it so he can enjoy it.

She's not trying to control it to enjoy it. She's trying to control it for security. You know what I'm saying? The woman doesn't have to try to control.

She anyway, you know, enjoyment means happiness or distress for both are, you know, how you say, full tastes. You know what I'm saying? So the thing is, that's not there, but the point is, is that consistency of whatever is being experienced, there's a need for security, so you have to control to create that security. Does that make sense? So the two go together.

So the actual interaction is abhidheya, activity. That's why the idea, I'll do nothing and I'll enjoy. No, unless you do the activity, you can't enjoy.

And I'll do nothing, I'll be secure. No, without activity, you won't be secure. So abhidheya is the common ground, right? Both are situated in the field.

So that's why you can study Sankarsana, you know. And so these principles are the same, but what is the actual perspective on the performance of abhidheya is coming from two different, you know, how you say, viewpoints. Does that make sense? Okay, lesson 14.

This is continuing in the conclusion of the first thesis. No, second, material nature is subordinate to Godhead. See, important, we're dealing with this logic, but it's not that the, as anything else, it's that the logic itself is important on its own.

You know, it's not a symptom of greater advancement or others, things like that. It's a value is that it allows us to be able to appreciate more of what the acaryas are presenting, you know, because if you present it in the logical way, then it's very accessible, right? If you know the key, it's very accessible. And so we're appreciating what is being given by using that same method of, by study.

They present it in Panchanganya. We study it in Panchanganya. Does that make sense? So they can appreciate all the points, but it's not because one can see that.

That's what makes one more advanced. Does that make sense? You know, if it's used properly, you know, just because the brahmacari is stronger than the others, so in the kirtan, when he beats on the drum, he can punch a hole in the radhanga head, and everyone goes, wow, what a kirtan, yeah. That's not a sign of advancement.

That's a sign that he can't control himself. Because professional radhanga player can play very well and not punch a hole in the head, you know, through the whole lifetime of kirtan. Does that make sense? So it's, if it's used properly as a value, if not, we'll consider, wow, yeah, he's so logical, that's so, he's so, no, it's not that.

That just means, okay, his intelligence is developed. That's nice. You know, so there's potential, but that's not devotion.

Devotion is your desire for it. Lesson 14, material nature is non-permanent, right? Because this is part of its submission to the Lord. 8.17. By human calculation, a thousand ages taken together form the duration of Brahma's one day, and such also is the duration of his night.

Describe the qualitative decline in the four yugas. The duration of the material universe is limited. It is manifested in cycles of kalpas.

A kalpa is a day of Brahma, and one day of Brahma consists of a thousand cycles of four yugas, or ages, satya, tretā, dvapara, and kali. The cycle of satya is characterized by virtue, wisdom, and religion. There being practically no ignorance in vice, and the yuga lasts 1,728,000 years.

In the tretā yuga, vice is introduced, and this yuga lasts 1,296,000 years. In the dvapara yuga, there is an even greater decline in virtue and religion, vice increasing, and this yuga lasts 864,000 years. And finally, in kali yuga, the yuga we have now been experiencing over the past 5,000 years, there is an abundance of strife, ignorance, irreligion, and vice, true virtue being practically nonexistent, and this yuga lasts 432,000 years.

So in other words, if there's time like this, and as we see, its manifestation is, you know, starting at night getting less, less, less, less, then again going back less, less, less, then the day of Brahma ends, and then the whole thing folds up, and then again in the morning it starts over. So it's temporary, it's not permanent. Everything is changing, right? But changing meaning in its existence, not changing meaning in its rasa.

Like the spiritual world, everything's eternal, but its various transformations are there to bring out the taste, but the personalities don't go away. Does that make sense? Yes. So in every cycle, the four yugas, the tattva-para-yuga is the third one, the trita-yuga, is it so? No, no, it's just one Kṛṣṇa, Svayam-Kṛṣṇa.

So it belongs in the whole of the Brahmas? Yes. But because that's the one we're in, therefore we will put it this way, you know what I'm saying? Because if that's Svayam-Kṛṣṇa, then that's, would, you would take that as the most prominent of the, out of the thousand cycles, this would be the most, you know, special. Does that make sense? So it's like that.

Otherwise, dvapara is second and trita is third. That's why dvapara means two and trita means three. Okay.

But what is the duration of Brahma's life? Why is it insignificant? These four thousand, four yugas rotating a thousand times comprise one day of Brahma. And the same number comprise one night. So not that the cycles go, but the same amount of time.

So in other words, the thousand cycles are twelve hours in Brahma's day. And the other is the night. So it works out equally for him.

So he doesn't have to worry about if the muhurtas are, you know, moving or fixable, right? You know, fixed like that for him. Brahma lives one hundred of such years and then dies. These hundred years by earthly calculation total to three hundred and eleven trillion and forty billion earth years.

By these calculations, the life of Brahma seems fantastic and interminable. But from the viewpoint of eternity, it is as brief as a lightning flash. In the causal ocean, there are innumerable Brahmas rising and disappearing like bubbles in the Atlantic.

So innumerable means it's unlimited because we're taking universes. They're very small, right? Because it's measured. You're taking, you know, this universe is two billion miles across.

Four. Okay. So that means that he'd be half.

So it's but we're only in the two billion half because the other half is for the water. Right. So we're in a, you know, the sphere is, you know, I'd say a diameter of four billion, but it's only two billion high.

So that limits it. And then you have its coverings and then each is ten times the other. So it has a fixed amount.

But now you're taking all these are sitting in the causal ocean that is encompassing one quarter of, you know, unlimited. Right. So when it says innumerable, it, you know, one, it means it's very vast, like there's innumerable grains of sand, you know, means you could count them.

But it's, you know, who other than God's going to be able to count all the grains of sand. Right. So the point is, is that the universe is insignificant, it's temporary, and that lives for his lifetime, which is nothing compared to eternity.

And so then it's over. And so the manifestation finishes. So like that.

And so the example is given of on the ocean, you have all these, you know, as the waves come in, there's all these little bubbles and that on there. But as it comes, they come up, and then they disappear. So like that, the Brahmas are rising and falling.

You know, we say no, no, no, but there's the whole, but that's all the lifetime of the manifestation of between breathing out, you know, the glancing, the, the, the Brahma, you know, trying to figure out who he is, the primary creation, the secondary creation, then his whole 100 years lifetime, and then it all going back into Mahavishnu's three quarters of a second to Mahavishnu. So it's like the bubbles there, they just come up and they disappear. They last like that, like three quarters of a second.

You know, does that make sense? So it's like that. You know, sitting there, and it's fun to watch, right? You go sit and watch the bubbles come up and disappear like that. So Mahavishnu can sit there and watch all the bubbles.

You know, it's fun. So in other words, we're quite insignificant compared to, you know, what's actually going on, right? I think 64 rounds is not so impressive. No, it's the devotion that's impressive.

It's that we think we're big and we're special or, you know, like that, like the 11th Canto is mentioning that these, all these big, you know, these heads of state, you know, and militaristic head, yeah, militaristic heads of state, then they march back and forth across the Earth planet, you know, waging their wars and claiming this is all ours, you know, like this. And then, you know, after a moment, they're gone, right? They're dead. And then the next one comes marching across, you know, and then he's dead.

And then the next one comes marching, you know, they come from different directions, like that, dress themselves differently, use different kinds of, you know, plumages or, you know, other kinds of, you know, shiny things. And then they disappear, right? And then like that. So, Pumi Devi is kind of like, okay, here we go again.

Okay, so another material nature is non-permanent. We see it manifest, goes for a very short time, and manifest again. And then manifest, unmanifest.

Is that right? Like that. So even though it seems very great, it's still very small, very minimal compared to eternity. Eight, nineteen.

Again and again, when Brahma's day arrives, all living entities come into being. And with the arrival of Brahma's night, they're helplessly annihilated. So that means everybody except Bhutan Satyaloka, then their bodies are annihilated.

Right? And so then they sleep within the Lord, and then in the morning, when Brahma arises again, then all their forms, everything is recreated again, and then it all starts over. You know, as we said, Lord Brahma, you know, that's the big one in the morning, and then he has, you know, a thousand dinky ones during the day, and fourteen, you know, kind of medium ones. So one big, fourteen medium, and a thousand, well, you could say the first one, 999 small.

He has an assistant. No, I think he's just quite competent. But he could probably do that and sit in his court and see everybody at the same time.

Like Yamaraja could sit in his court and deal in a very, you know, nice, dignified form with the peat trees. At the same time, he can go out riding on his buffalo with his, you know, red eyes and deal with the, you know, the sinful. So a little facility afforded.

What are the endeavors of the intelligent and less intelligent persons as described in this verse? The less intelligent, because here we're not saying one's not intelligent. It's not we're saying the intelligent and the foolish, or the intelligent and the stupid, or the intelligent and the idiots, or, you know, whatever it is that you want to. Morons.

The morons, yes, the intelligent and the morons. Hmm? I figured out what it means. Moron.

Moron. It's like, I don't know what the grammatical term is, but you could say, like, specify this, the moron, next to, like, explain it so you're the moron. Oh, okay.

So it says, and then, and what you're teaching them are lessons. You get more on the lessons, but the lessons each time get less. Yeah.

Right. It works out. So, so that way you have to have more on them because they're getting less.

Okay. So here less intelligent because they can have a lot of intelligence, but it's how you use it. Just like the man may have a lot of money, but if he squanders the money, you won't really consider him wealthy.

You know what I'm saying? Does that make sense? Because it's just a matter of a very short time and it's not there. It's being misapplied. So you're not actually getting the benefit.

So intelligence means in this profit, right? It means the man has money, you know, and he's squandering it. You don't call him intelligent. The man has money.

He's investing it. He's getting, he's increasing it. You call him intelligent, right? So intelligence is there.

It may be being implied in so many ways, but if it doesn't increase the understanding of the soul about the personality of Godhead, then you'll call that less intelligent, right? If it's not being applied for self-realization, that's less intelligent. Intelligent, but less intelligent. But if you're taking one's energy and applying it to self-realization, that's called intelligent.

Does that make sense? It's always important because otherwise it's always, you know, there's your devotees and there's disgusting, you know, stinky, smelly, you know, karmis or, you know, the devotees are telling everybody else is a, you know, a complete, you know, like that. Does that make sense? So it means that it works nicely. It means that it means as far as emotional satisfaction goes, it's really good.

But that is as far as actually dealing with the living entities, because then you also have the statements that the devotee is a friend to all living entities. So yes, I'm so friendly. Even the morons, I'm so friendly to.

You know, so one is friendly to all, one sees all the servant of Krishna. So then that kind of gets in the way of the extremities, extremities that you would apply to, yeah, the extremities, yeah, of devotional life, right? Does that make sense? The less intelligent who try to remain within this material world may be elevated to higher planets and then again must come down to this planet Earth. That's just the way it goes, you know.

It's just you go up, you come down. So unless you're one of the, yeah. During the daytime of Brahma, they can exhibit their activities on higher and lower planets within this material world.

But at the coming of Brahma's night, they're all annihilated. In the day, they receive various bodies for material activities. And at night, they no longer have bodies but remain compact in the body of Visnu.

Then again, they are manifest in the arrival of Brahma's day, right? So just like you have a day and you need a good rest to be able to face the next day, right? So, you know, you have a, you know, in this case, a day of Brahma and then you need a night of Brahma to be able to face the next day, right? And then in between, depending upon where you are, because the lower you are in the creation, the more, you know, kind of, you could say, rugged is your experience. So that requires rest. So therefore, if you're low enough down, then every, at every cycle of the yugas, there's a destruction.

And so then again, you're resting and then, you know what I'm saying? Because there's always Sundays in between. Or even when you leave one body, then there's nine months of sleep before the next body. Otherwise, you wouldn't be able to handle going from one right into the next.

It would be too much, too much pressure. Yes. What does it mean when Shastra says he gets exhausted? Well, generally, it means that he's not seeing any, how you say, he's not having that, any inspiration that by your endeavors that you can be happy.

So therefore, he's exhausted. Right? Does that make sense? Because generally when you use the term exhausted, you're using it in the term of where the focus is on the tiredness. Not that you've had a really great day, but you're really worn out.

And so you're going to take some rest because you're tired or, you know, you're exhausted. But you won't use the term as such. You don't say that one is exhausted.

You know what I'm saying? That generally means that things didn't necessarily go the way you wanted them. You understand? Just an usage. So living in his exhausted means his endeavors in karma and jnana and yoga didn't work.

So he becomes exhausted. So then there's only one alternative left, and that's devotional service. So it's said that the person who takes up devotional service means they have become materially exhausted.

In other words, they've been through every species of life, every situation there is. So I guess you could say the devotees are the only ones that could honestly use the term, been there, done that. Everybody else is still, you know, they're doing it, but on a more immature platform.

Like the kid, he's been in the sandbox and made all that. Now he's in the living room and he's got his toys all over the floor there, but he's still playing. So in other words, it's also the intelligent, they will try to get out of this material world.

The less intelligent will try to stay. They'll be inspired, okay, this didn't work, but if we do this,

then we'll be happy. In other words, they're still running on the chariot of mental speculation.

Right? The manoharata, right? Means they're still thinking, okay, that didn't work, but if we make this adjustment, then it'll work. You know, then try this adjustment, then that doesn't work. Right? Does that make sense? So that's the problem.

It's just we keep going on and on and on. So when the intelligent understands, no, it doesn't work. You know, but, you know, no, hey, come on, you know, I've done this trillions of times, but you know, one more time may work.

You know, no, it's just, that's... Again, it's about expanding the field. Yeah, because then instead of, see, in other words, there's the desire to control and enjoy. Right? That's the, you could say that's the primary weakness of heart.

Right? So, but it's the secondary where it's manifest. Right? Means you can, it's manifest, you can do something with it. Just because you feel like you could control and enjoy, doesn't mean you have the opportunity.

But when the secondary one comes, then you have the opportunity, you have the particular form, that, you know, you, how you want to control and enjoy. So that's the, you could say, the smaller field. You know? Then, then, then from dealing in that, then you've tried this, and it didn't work.

You tried that, and it didn't work. So then you can get frustrated and give up. You know, if you try one thing, you give up on that, and then try the next thing.

You know what I'm saying? Like that. And so then in this way, you know, you'll go through so many of that. When you get tired of that, then it comes back to the things.

Okay, well, you can't, you can't enjoy with the senses, so now I would just be the supreme controller and supreme enjoyer. Right? You know what I'm saying? I mean, I wasn't able to run my little business on the corner selling t-shirts, so I decided, you know, I'm going to go for the billionaire status. You know, like that.

You know, I mean, that would be logical, right? Yeah, yeah, that would be the thing. Yeah. I'm wondering whether this break in Brahma's day and night is for the benefit of the living entities on the lower planetary systems, or mainly for Brahma and the demigods, and so on.

It's a break for everybody. Brahma gets to sleep also. He doesn't have to deal with all these creations because you want to enjoy.

For the 1,000 cycles in a day, it's a very long time. For Brahma, it's just a day. Yeah, for the ordinary living entities.

But so I'm saying, the lower they are, they get breaks in between. In between a body, you get a break. In between a Maha Yuga, you get a break.

You know what I'm saying? In between, you know, the change of interest, so 14 times a day, you get a break. And then at Brahma's night, you get a break, just each one getting a little bigger than the other. How much time does a soul get to get So how much time does it get to get another body? How much time does it get? Means before that, then the opportunity ends.

It means kind of like musical chairs. You have only that much time. From one life to the next life.

Nine months. We already said that. One body to the next body.

We already said nine months. Yeah. In the environment, they are changing from same period of time? Yeah, yeah.

The modern changes, then all the primary demigods change. You know, Indra, Vayu, everybody like that. All the dipoles, all the names.

For any living entity, the concept of 101 years is the same thing? Yeah, the 100 years is the same. So that bug flying around the light bulb at night, he's, it's 100 years. Like that, you know, so the whole scene is going on there, the whole, you know, that thing.

Amazing. Yeah, that's pretty far out. So that's time.

Everybody has 100 years, you know. You know, so Brahma, it takes so long to be able to experience that 100 years, you know. Here you do it in, you know, a moment to him.

I mean, that takes a while. Something that big to stuff into a grain. You got to do it slow.

If you do it all at once, it'll, it'll, it'll be, no, but you go with your subtle body. So it's pretty instantaneous. No, no.

It's, there's nine months gap between the next, next, next life. The grain is, is the next life. Yeah.

So that's why they say they go back one life, and then it's always somehow another. It's always human. There's something wrong there.

Yeah. Like that. Because you're coming, falling from Vermont and falling from the heavenly planets.

The next, the next position is grain. You're grass, you know. Does that make sense? Grass, grain is, rice is a kind of grass.

Wheat is a grass. It's just that the grain is the, the fruit of the grass. Yeah.

No, it's, it's, it's, it keeps one busy. So pretty much it's nine months, and then you're inside the womb of... Something else. Or inside some egg, or, you know, inside some sweat somewhere, or inside a seed, or, you know, you're, you're somewhere.

Sweat. Okay. No, it's nothing to do with the grain itself, or the living entity in the grain, or like

that.

It's that the Papa Purush means he is the personification of all sins. He's allowed to live in grains on the Kadasi. So unless you want to take on a whole, like, you know, truckload of sins, you know, at lunchtime, then one doesn't eat grains.

Papa Purush. Pop means here, means, you know, not, not, not, not, you know, I say not the old man Purush. There's Papa Purush and Mama Purush.

Not like that. Not, not like that. Yeah.

Whole grains. Yeah, he says it's just grains. So even if you grind them up and make them into a nice filo pastry, he's still there.

You know, yeah, yeah. It's just grain itself that doesn't matter. He lives there for that day, and then he can't, then after that he leaves.

Like that. So if you have a whole go-down full of rice, then he can live there for the day, and then the next day he has to leave. Yeah.

I mean, from Vermont, it's the next place they go, Prabhupada said grass. You know, so maybe they don't go into grain, they go into grass. I think it was, the discussion was there, I forget where it was, but they're walking down the street, and out of the middle of the cement, there's a glazing of grass growing.

Mayavada. Otherwise, how does grass get there? I think there was, you know, even then some devotees, they would, as they walked down the sidewalk, they'd go out of their way to step on all the grass growing out of the sidewalk. No, it's not like that, because those are, because this is human, because that's the human element there.

But otherwise, it's just like the example of that one is in the hellish, means, see, human life is one thing, the, you know, existence in the heaven and the hellish regions, that's something else, right? And after that's complete, if there's whatever the animal lives or something, that's after that, you know. So the sinful person goes to hell. After that time spent there, then goes through whatever animal lives are supposed to, then after that, back to the human.

So as Prabhupada was saying, is that you have the person there in, you know, hell, and I guess when it's getting time that he's supposed to take birth, let's say it's a pig, so he's not going to appreciate being a pig. So they take him and feed him really, you know, how you say, disgusting stool, right? And so, you know, that's bad, you know. So after a while, then he gets adjusted to it, so it's not so disgusting.

Then they give him some stool that's not so disgusting, and then he goes, hmm, this is better. So as soon as that mentality has come, then he's put into the body of a pig. Because if you went straight from the human, because you're in human, you know, consciousness in that, in hell,

because otherwise what's the use, right? Because it's what you've done as a human that you're atoning for, right? So then, after that, they have to condition you to go into that particular body, right? Then you go through all that.

Then you come back. And that's all, that wouldn't be within nine months? No, no, the nine months is between bodies. Yeah, but the soul at the moment of conception, so that's just instantaneous going through all that conditioning.

No, no, it means that's a separate, that's when you're conscious, you know. You've woken up in this situation. It means you have to be conscious to be trained, you know.

It's not that they, you know, it's some 1950s concept that you're laying there and that, and there's somebody whispering there, you are a pig, you like to eat stool. You are a pig, you like to eat stool. You are a pig, you like to eat stool.

Like that, and they do that all night. When you wake up in the morning, and then you go, oink. You know, that's how they, they, you know.

Yes, that means, in other words, one can, you know, go through the Puranas, find all the details, but the point being made here is that the temporariness of it, is no matter how nice it is, it's temporary. So the intelligent person applies himself, because otherwise the mechanics, you know, we don't even understand the mechanics of the body, you know. And we're not, if I say, you know, you eat and you digest and all that, and then it, you know, goes like that.

It was the duodenum, and like that, and then the bile is taken out, and that's the liver. So the liver is not strong, then some of the bile stays in the intestines, and that goes through. And so then, as it goes into the little intestines, and the blood starts to, you know, that goes by there, the capillary action of the single, you know, blood cell, then picks up, you know, the various nutrients that are there, but it also picks up the bile.

And because bile is the yellow in color, then as that goes through the body, if there's enough, then your skin tone turns yellow, like that. And then after that, you know what I'm saying? Nobody goes, oh, but what about, you know, but how big, and you know, how much does it take up? No one asks. You know what I'm saying? Because it's just, it's one of those things that, you know, who cares? Somehow or another, in these things, we really get into detail that, you know, exactly, you know, how sharp, when do they sharpen, you know, all their, you know, sharp implements, all the Yamadutas and all that? I mean, they're busy all the time.

When do they get the time? You know, people are always dying, you know, the other Yamadutas do it, and they take turns, a lot of sharpening, somebody goes out and collects, so you know what I'm saying? Does that make sense? Yeah, so the exact, the point is, is we know that this is going through. You know what I'm saying? So the point is, is that there's a rest in between. So that means the one has completely ended before the next one starts.

So the principle is the same. The exact details, just like when you say, goes back into his sleeps

in Mahavishnu, compact in the body of Vishnu, there's like, well, where in the body of Vishnu? And he's like, you know, I mean, we're on the toe of Vishnu, that would be cool, but what happens if we're like in his elbow or something? Like, you know what I'm saying? Yeah, it's not so necessary. So in other words, there's the element of curiosity, you know, because these are all very intriguing.

You know, the Vedic is so much more intriguing, you know, it makes it much more accessible. Like the process of digestion. If you hear it from the Ayurvedic point of view, it's much more interesting and you'll have questions.

But from the Western point of view, unless you want to make a lot of money, you're not interested at all, right? Does that make sense? So just be careful that we don't go too far into details that aren't really important for the topic. If the topic is about this, then we would definitely want to get as much and make it as clear as possible. Does that make sense? In other words, it is a topic.

But in this, it means every point, you know, there's a philosophical point, is an Adhikarana. Okay? It means it's a point to be made, a point to be understood. But the placement of the Adhikarana is, if it's the main, in other words, if it's the topic of discussion, it's the thesis.

So then all the other Adhikaranas, your reasoning, your examples, your synthesis, your conclusion, then they're all in support of that Adhikarana. Does that make sense? But now, if it's a different, if, but one of those others that now is the reason or is now as an example, that could become the thesis in another situation. Right? Then these other ones would adjust and they would become the supporting Adhikarana.

Does that make sense? So therefore, we can call the thesis the Adhikarana and the other ones, we just call them reason this, that. They're technically all the reasons, they're Adhikaranas themselves. Because if they're not serious, valid points, why would they have any meaning? Why would they, why would it actually be a reason? Or why would it work as an example? Or why would it synthesize? Does that make sense? Something like that.

Okay, so in other words, don't get too enthusiastic on these things of, you know, and then how long and then, or is he sleeping, you know, so does he, is he, you know, is he in Shavasana or does he get to lay on the side? And then how long on the side? So they spent, you know, four and a half months on one side, then four and a half on the other. Does he ever sleep on his stomach? I know Ayurveda doesn't really recommend it, but you know, I mean, he is dead, so he doesn't have to. So, you know, I mean, you know, these kinds of things aren't as important.

Does that make sense? So sometimes it's like that. In other words, you ask, but just don't be too surprised when you know, it's taken too far and we bring it back like that. So it's good with thinking.

Ultimately, when Brahma's life is finished, they are all annihilated and remain unmanifest for

millions and millions of years. And when Brahma is born again in another millennium, they are again manifest. In this way, they are captivated by the spell of the material world.

But those... Yeah, so in other words, we're using Brahma's day and night as the primary example, because all the other levels are all happening on that, just smaller and smaller. Does that make sense? You know, that the factory is cooking bread, or the person is cooking bread in his house. It's the same process.

This one is very big, one's very small, right? So the principle, if it's understood, it applies in all of them. So the principle is to be got. Then each one will have its own detail, you know, like that.

In this way, they are captivated by the spell of the material world. But those intelligent persons who take to Kṛṣṇa consciousness use the human form fully in the devotional service of the Lord, chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Thus they transfer themselves, even in this life, to the spiritual planet of Kṛṣṇa and become eternally blissful there, not being subject to such rebirths.

So that's intelligent. Apply oneself to the chanting process, to the devotional process, and then transfer oneself to the eternal realm, right, instead of staying here. Does that make sense? Yes? When Brahmā dies, so time is withdrawn, is it? So Mahāprabhupāda says that they are only manifested for millions and millions of years.

So what it means? No, but that, no, when Brahmā is, no, that they are absorbed in the Lord. Then who's millions and millions of years? Well, if we say three-quarters of a second, do you worry about it? You're on the level of material consciousness. You think according to time and space.

So wouldn't it be put into your context, not Mahāviṣṇu's context? Because when Brahmā's life is finished and they're annihilated, they go into Lord Brahmā's and he's set up here, remain compact in the body of Viṣṇu. So it's a long time, right? You breathe in, you breathe out. You breathe in, you breathe out.

When the Lord breathes out, then there's manifestation. When they breathe in, it's annihilated. So it's three-quarters of a second.

So, you know, one and a half seconds for the full cycle. So it's three-quarters of a second. So therefore, 311, you know, trillion, 40 billion years.

So, you know, that's millions and millions. Because here we're not, here is you have, in English, you say millions and millions. It just means, you know, there's millions and there's a few more millions.

So it's still within millions. I say millions and millions, you know, it could be, you know, meaning 5 million or 10 million. But in the Vedic calculations, when they say millions and millions, generally that means millions of millions, right? So they calculate like that.

So when they say koti-koti, that means millions of millions. What's the point? You know what I'm saying? A billion, 1 billion is a thousand million. No? And so then a thousand times a thousand is how many? No, that's 1 million, right? So 1 trillion is a million million.

So to say millions and millions, it means that's there. So there's 311 million millions, if you want to be exact. And then throw in the remainder is 40 billion.

So that means 40,000 million. You know, because if it's too exact, then it'll be too easy. So you leave a little something to the list.

Does that make sense? So the thing is, is we have to be very careful on literalness and poetry. You know, his eyes, her eyes were just like a lotus. It means, well, it means, well, what kind of lotus? You mean, you know, do you mean, you know, that one that grows in Brazil? Because those are really big.

That means, so your eyes are too big. Sometimes when the eyes are too big, they kind of look a little funny like that. It should be kind of balanced like that.

So wouldn't it be, you know, this other than the ones that grow in the Nile now, they're quite small, you know, because they're sitting on the sand so long. There's no water in that. And only in the summertime, when it rains, then they come.

So they don't get as strong as these other ones like Brazil. It's always wet, you know, the rainforest. So the monster like that, you know, so, you know, you wouldn't get a girl with a monster lotus eyes.

Or would you want to, you know, more little petite months, you know, lotus eyes like that. And do you mean that they're going to kind of means that's the shape like that? Or, you know, so and does that mean, you know, then it's colored at the tips. Now, what if it's a blue lotus? Does that mean her corners of eyes will be blue? Now, everybody will think that's really weird, because most girls have the corner of the eyes.

It's red and all that kind of like that. And then what about eyelashes? Because I mean, lotuses don't have eyelashes. That means she doesn't have eyelashes.

Does that mean she's kind of like a Buddhist? You know, because they don't even have eyebrows. You know, I'm saying is that is what it means. You have to be able to appreciate poetry for what it is.

It means that means the shape of the eye is like a lotus, but it's not that it's exactly like a lotus, you know, and I'm saying like that. And so here when it says millions and millions, then in English, in the poetry, that means it's a lot. So you don't even worry about it's like unlimited, you know, in the poetic sense.

And if you're taking from the Vedic, then it means a million millions, which is a trillion. So 311

trillion years is Brahma's life. And so that's that is that when the Lord breathes out the same amount of time as when he breathes in.

Does that make sense? So in other words, one has to know the limit of literalness. Does that make sense? So know when you're using a poetic and when it's being, you know, it's exact. Because even in this poetry, it's exact, you know, because there's some quality that it connects with like that.

Otherwise, why in poetry you would use it? You know, does that make sense? You know, her eyes were as fresh as a old, rusty Campbell soup tomato can. You know, sitting, that's been sitting out in the back prairie, you know, since their grandfather moved there and established the homestead. That's true.

Yeah, it doesn't match, you know, saying so there's something that's connected. So be happy with that. And if there's a need for a detail, then you go in.

But the point being made here is the material world's temporary. So whether it's millions of millions or millions, 311 millions of millions, it's still temporary. It's a long time, but it's still temporary compared to eternal.

And I said, that's why we go through the adhikaranas, then we know what to bring it back to. Now, if we're talking, the topic is creation. Then we get into these details and like that.

Like when in Bhagavatam, there's like creation is described four times, you know, so there's going to be plenty of detail to go into. But here we're trying to establish that the material world is temporary. Does that make sense? Yes.

Right. Right. It's there, but it's only so much time left.

Because, I mean, 100 years is still 100 years. But when you're 16, how long is 100 years? Huh? Yeah, it's very long. You got forever, you know what I'm saying? But when you're 50, then it's a little less.

And when you're 75, it's even less again. You know what I'm saying? So as you start to notice, you know, as you become aware of the, the, how you say, the nature of water on a lotus leaf, right? Or, yeah, or in the Western, when you notice that you have one foot on a banana peel, you know, because before that one didn't notice, right? You know, so the point is, does that make sense, right? So then one starts to take it more seriously. Because the point is, is this doubt that creates distraction? Is there still something else that's important? You know, there's something else in the day, have to talk to this one, or get this done, or so many different things.

You know, just day-to-day things. But when it comes where those aren't as important as chanting, then, then you'll find that chanting's more focused. So that comes by continuing the same process, by association of devotees, by that.

One may say, no, but I've done all these things. But the point is, is why did you do those things? Just for fun, everybody else was going to the japa retreat. So I thought, hey, hey, I'll go also, you know.

Why did you go? Right? Because there's an idea that it's important, right? So that you're thinking like that, that means there is progress. Does that make sense? But we just have to avail ourselves to the progress. But as much as we can, we try to focus.

Does that make sense? So we just keep at it. That's why it's called sadhana. You just keep practicing.

You know, so you can't get it and keep trying. But then one day it just starts to happen. Right? So that's called ruchi.

Right? Then, you know, you don't have to, it's not such an endeavor anymore. Does that make sense? You just keep doing what you're doing. Does that make sense? So that you're trying to use that, do that.

That's called someone who's intelligent. Someone who doesn't and thinks staying here is fine, that's less intelligent. Does that make sense? So that one is chanting and that, that's intelligent.

Is that okay? Yes. This lesson about material nature is impermanent. We also discussed before that the prakriti, material nature, is eternal.

It means as, as a potency it's eternal, but its manifestation is temporary. So it's the manifestation where we are trying to be the controller and enjoyer. So our investiture in the, is when it's manifest.

Because otherwise if it's not manifest, it means we don't have any body or thinking to work through, so we're not conscious anyway, so we're not worrying about it. You know. You know, when you're asleep, you're not worried about what goes on in the day.

You know, when you wake up and the first thing is whatever was prominent. Oh, what about, you know. Does that make sense? Okay.

Lesson fifteen. So this is the final within the conclusion of the material nature is subordinate to the Lord. The spiritual nature is permanent.

Eight, twenty to twenty-one. Yet there is another unmanifest nature which is eternal and is transcendental to this manifested and unmanifested nature. It is supreme and is never annihilated.

When all in this world is annihilated, that part remains as it is. That which the Vedantists describe as unmanifest and infallible, that which is known as the supreme destination, that place from which having attained, one never returns. That is my supreme abode.

So here we're making a difference that this manifest, manifest means it's manifest in temporary forms. So here, unmanifest means it's not manifest through the external, the temporary external energy. It's, it is, it's, it's, it's, how do you say, existence is eternal.

So there's no temporary manifestation. Because here it mentions there's another unmanifest, which is eternal and is transcendental to this manifested and unmanifested matter, right? So he's talking about the phenomena, you know, not that the, but the, the inferior energy is, is, is an eternal principle, right? It's eternally existent. It's just this manifestation is temporary.

So here in the Vrtti, samsaya, doubt. Here a doubt may arise. Is it possible for the superior energy, the living entity, to come under the control of the inferior energy, material nature? Objection.

In Bhagavad-gita 3.42, the Lord says, the working senses are superior to dull matter. Mind is higher than the senses. Intelligence is still higher than mind.

And he, the soul, is even higher than the intelligence. Srila Prabhupada writes in the Purport to 8.20, Krsna's superior spiritual energy is transcendental and eternal. It is beyond all the changes of material nature, which is manifest and annihilated during the days and nights of Brahma.

Krsna's superior energy is completely opposite in quality to material nature. Opposite meaning it's permanent, right? Here it's, there's ignorance. There it's, there's no ignorance.

Here there's suffering. There there's no suffering. It doesn't mean that, you know, in, in the spiritual world people walk around on their hands because people here walk around on their feet.

It's so much better to walk around on your hands. Here the poor people have to suffer and walk around on their feet and all that, you know, because they got it upside down. No, it doesn't mean that aspect.

But we would tend to do that. You know, we think because it goes on here, it doesn't go on there. Siddhanta, the answer to this doubt is given the following, adhikara.

Okay. So here, so here is that the spiritual nature is permanent, material nature is impermanent. Therefore, it is subservient to the Supreme Lord, right? The jiva, though he is conscious, he's only conscious of his portion, not of everything.

So he's subservient, right? He is dependent upon the Lord to be able to do anything because the Lord is everything that there is. So the living entity, in being within the creation and interacting and all that, is unable to perform the activities on his own. He's dependent.

So in all these ways, the material energy and the living entity are subservient. So adhikara in the three. Okay.

The living entity is born of spiritual nature, but it has the tendency to enjoy material nature. Forgetfulness of his real nature is the cause of his multifarious troubles. So being *tatastha*, he is born of spiritual, but he has a tendency towards the material because what is the difference? The difference is whether you are born of spiritual nature, but do you see spiritual nature as spiritual nature? Or do you, you know, which means that it's for Kṛṣṇa's enjoyment.

Or do you see spiritual nature as for your enjoyment? That's the difference. Does that make sense? Spiritually, they will ask, well, how come the internal potency is made that way? Why it's not like us? You know, then they have no choice. They're not independent.

They're not free. So the living entity is superior, like that, you know, and this way. But the point is, is that the internal potency knows who it is.

We're what's different from internal potency. So then we may come up with those kind of ideas, but they know who they are. They know that they, their connection with Kṛṣṇa and everything like that.

Does that make sense? So now we can deal with, so the internal potency is directly connected to the Lord. We're connected to the internal potency. Now we can either look at the internal potency in how they look in connection with the Lord, or we can just see the material, I mean, see the internal potency.

And if we only see the internal potency, then we're dealing technically with external potency. Right? But if we see it's internal, then we're acting in our natural state. Otherwise it's covered, right? If we see it as something separate, then we're covered by that potency.

Does that make sense? Because if we're covered, then we can be brought here where we won't make any trouble. Right? Does that make sense? If one was, you know, the person on the liberated platform has no interest in anything that goes on here, right? But being dependent, you have to be involved with something. So therefore, but then you're not interested in anything here because we're spirit and this is matter.

But then the internal potency is spirit and we're spirit, so therefore we can enjoy spirit. So therefore, one is covered and brought here where one doesn't worry about spirit. One only worries about trying to enjoy matter.

Does that make sense? Want to say something? Lesson 16. So this is the first in the, and this is the thesis here. The living entity is born of spiritual nature, but it has a tendency to enjoy material nature.

Right? 13.21. Nature is said to be the cause of all material causes and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world. Right? Okay, so nature is the cause of the material causes and effects. It means the material nature is causing the transformation.

We're not. Right? So it transforms itself. And therefore, all the different effects you get from that transformation, that's coming from the material energy.

But the living entity, what you, you're suffering and enjoyment in those situations of cause and effect, that's all the living entity. Right? Because one situation for one living entity, that's nice. Another living entity will interpret that as bad.

Is that, does that make sense? So, so like that, it's, it's, yeah. Right. And whenever you say, you know, the material, material nature is, is making the changes happen.

It's not the living entity. So then it's nice to hear that. Nice to hear that.

So what is it that makes it move from, because, because the conditioned soul is not always conscious of that fact. So that's why the ones who are, yeah, basically is never conscious like that. Those are very, very expert in the field.

If you ask them a question about it and they have a more meditative moment, then they will admit that they don't know what's going on. Or, you know, how you say the person who has absolutely no skill, but somehow or another at work will also admit. Okay.

So the neophyte, neophyte devotee is not always conscious of that fact. And so then how does, how does it move from hearing that and becoming realization? How does it move from hearing to realization by practice and contemplation? Means shravana is the first stage. Then the second stage is manana, right? Which means you contemplate and practice.

The third stage is realization, right? Nididhyasana. So to get from hearing to realization means you have to contemplate and practice, right? So that's why sadhana bhakti is there. That's why those who just study don't get anywhere.

And those who just do service without any interest in the philosophy, then there won't be realization, right? They'll get benefit. And from doing the service, knowledge and renunciation automatically will come. So at some point, then they'll appreciate.

Then contemplating that in their service, they'll get realization. I asked her about the tongue class once, that should we strive for Brahman realization? You know, and the speaker said, no, just because it automatically comes with Bhagavan realization. Yeah, just do your service.

And then if Krishna thinks that you require it for your service, he'll give it to you. He'll give it to you. But then this sounds quite useful to understand that you're not the doer.

But you're saying that's actually worthy of contemplation of manana? It means, in other words, if we're doing our service for Krishna, absorbed in how to please Krishna through doing our service, it's not as important. It's when we think we are the controller, the enjoyer, then this becomes very useful. Yeah.

Does that make sense? That sounds more like the neophyte platform. It's neophyte or wherever

there's a weakness, you know, then we apply that. So in other words, where you can deal directly, then why deal less than that? But where the direct is not able to be applied, that's where this indirect of the Brahman and Paramatman, the standings, are useful, because we're attached to them, because we've, you know, observed things, put them all together in this nice package, and this nice package for us, you know, glitters.

Right? Does that make sense? So that's the point. You know, if you reverse it, all the glitters is not gold, right? You know, so the point is that, you know, unless that's the original. So then by analyzing it, you break it apart into its components.

It always becomes less interesting when it's not in a package. You know what I'm saying? You know, you have to go here, and this guy, and he'll arrange, you know, where you stay, and then that there, they'll give you a number, you call this other place, and then they'll arrange for you, you know, what other facilities you want while you're there. Then you contact another place for, you know, your car for driving around, and other things, and going, and that.

Another place you have to pack for the boat ride, and then another one for your ticket to get there and back, and then another one, you know, for your insurance, and this and that, and another one for this and that. And so that way you get it done. We have a package that you just come in, sign the paper, give the money, we'll take care of all that for you.

Then immediately you get excited. But as soon as we break it down into the parts, then you start to see all the different things, and the work, and what's going on, and it starts to become more burdensome. So the idea is that you break it down.

You have to use this principle of breaking it down to the point where you lose interest. Does that make sense? You know, and if you're breaking it down, and then you pick up and go, wow, real shiny nut here, you know, like that, then just keep at it, and after a while it'll, you know, you just keep chanting and associating with the bodhis, and then as the knowledge and detachment come from there, then you'll be able to re-look at it and go, this is just a bunch of nuts and bolts, rather than, wow, cool bolt, you know, like that. Is this an allen head? Does that make sense? So it's useful.

That's why it's given. This is thirteenth chapter. So all the technical tools are being given in the thirteenth, you know, through the seventeenth chapters, right? The fundamentals on how you're going to apply those tools is given in your second chapter.

You know, it means, excuse me, second through sixth chapters, right? Eighteenth will give you the conclusion, how to properly see the fundamentals and the technical details put together in relationship. You understand? So they're here. That's what they're for.

But as pointed out, that chanting and associating with the bodhis, following the order of the spiritual master, that's the primary point. Now, how much these other things are required, you use them. They're not required, you don't use them, right? You're cooking a cauliflower and

potato subji.

You don't need a can opener, like that, you know. And only if you have a can, then use the can opener. Does that make sense? So you have all these implements in the kitchen.

You're cooking. So what you require to cook, you use those implements. So the main thing is, is you're chanting, you're absorbing yourself in Krishna.

But where those places where there's going to be some, some distraction, then all these tools are there to remove the obstacle, right? The pot's hot. So you have rags to, you know, pick it up with. Does that make sense? You know, you've turned the little, you know, you want fire, but it doesn't come out.

So you got a little knob you turn, and now the knob's been turned, but still no fire. Then you have this other little thing that you, you make some spark and then it lights. You know what I'm saying? So you use whatever's necessary in what is required.

But if you walk in, the fire's already burning, you don't need to do that. Does that make sense? So if by taking up the association of the devotees and the chanting process, then so many of these things aren't necessary, then it's, there's no use. But if you find there's a use, then take advantage of it.

Does that make sense? So that's, that's the point. So you're noticing this, take advantage. It's not that in generic, is it? No, it's only necessary, it's only useful if it's necessary, like that.

So the acaryas, Krishna and the acaryas, give us a whole range of tools to use. But we have to know what the primary point is, you know. Otherwise, you know, a hammer, you have a nail and you have to put it in, it has a use.

But, you know, the kid walks into the kitchen and they find a hammer, and then it's got plenty of use, you know, throughout the whole house, like that, you know. So then, you understand? So it's not like that. That's what we're getting, you know what I'm saying? Like before, we were discussing these things.

So it's a tool to use. But then when we take it off and start banging on the coffee table and stuff like that, then mommy comes along, and depending upon how old you are or what you've done, then, you know, it's removed from, you know, the, how do you say it? Yeah, the environment, right, you know, like that. Yeah.

So in other words, she yells at the kid and then puts the hammer away. Or doesn't yell at the kid, puts the hammer away, and yells at the husband when he comes home. Right, you know? You could do both, yeah.

But then that gets boring. You have to have to write. Does that make sense? So the whole point is, is that's why when we're on a point, we use the point where it's four.

You know, like that, you know, it's like you're using the can opener. Wow, this is a good time. Where is this from? Where'd you get that? Like that, how much did it cost? Like, wouldn't you just open the can, please? Oh, yeah, yeah.

Does that make sense? So in other words, you've noticed, noticed that, that means it has a use. So where it's useful, use it. But it's not that this does everything, you know, like that.

You know, it's not when you're chanting and there's a, well, the material nature is the cause of the cause. Am I moving the beads around? Or is material nature moving the beads? And then if they're moving the beads, you know, then also, but the beads are spiritual because it tells you, and then how is that like that? But then my lips, they're also moving. So you don't have to use it there.

Because you're chanting, that's going on. You use it in areas where we think we're the controller and enjoy it. And that can be used in the kirtan also.

It can be. Means if it applies there, if you think I'm the great kirtanir, you know, and I'm the, you know, a God's gift to, you know, you know, you're kind, you know, like that. So then you can point out is, well, you're not actually the singing.

And it's a good chance that, you know, Venus just happens to be in your chart in the right place. So you have a good point. So actually, the reason that you sing good is because of the planet Venus.

And that's been approved by, by, you know, Paramatma. And that's carried out by the three modes of nature. So actually, you're just sitting there and enjoying the ride.

That's where you use it. Yeah. Okay.

Okay. What are the different species of life? Where did they arise from? Okay. Living entity is born a spiritual nature, but has a tendency to enjoy material nature, right? So now we're going to have to show how the material nature is the cause, how it's working and all that.

In other words, see here, now we're talking about the species of life. But now it's not a discussion about 8,400,000 species of life. It's a discussion how the living entity is, is, is, has, how you say, the effects of the material energy that we perceive as we're doing or that are coming from the material energy itself, right? Does that make sense? So we keep that, otherwise then we'll get off into, you know, that species, you know, you know, I'd say 400,000.

Is it exactly clean like this? Or is it not, you know, 8,400,002 like that? You know, because I've been wondering about my, you know, my cousin. But why'd you say two? Says they're, they're brother and sister. There are 8,400,000 different species of life.

And these varieties are creations of the material nature. So that's the point, not what are the details of that. No, it's that these 400,000, 8,400,000 are, are creations of the material energy,

right? We're not creating them.

They're creating themselves, right? They arise from the different sensual pleasures of the living entity who thus desires to live in this, this body or that, right? So the living entity wants to enjoy certain sensual pleasures. Those can only be had in certain bodies because certain bodies have certain ways that their senses are and certain situations that those senses are in. You know what I'm saying? Does that make sense? So therefore you have to have that particular body.

So then the material energy is creating that. So what it is, is the living entity arise from the different sensual pleasures of the living entity who thus desires, right? He desires that kind of sensual pleasure, which means he desires that body. Does that make sense? Yeah.

How many desires do you have? Okay. But compare that to 8,400,000. Does it match? Close.

Yeah, it's just like this. You're going with your friends and, you know, you want to go do something. They say, oh, hey, let's get something to eat, you know, like that.

Well, hey, let's go do that. Oh, wow, I always wanted to drop. You just kind of, this guy's just got unlimited desires.

You know, what are we going to be able to do what we want to do? Right? And you've already got frustrated after three. So we're talking 8,400,000. You know what I'm saying? Here again, we're taking, it's not the discussion about the 8,400,000.

It's the discussion about all of those are from here. So that is the, that is the widest range of the modes of nature. Because three times three is nine, right? Nine times nine is 81.

81 times 81. You keep doing this, you'll get 8,400,000. So all it is, is the various combinations and finder finder of the modes.

So that's what makes all the desires. Does that make sense? So as you adjust the mode, it adjusts the body. You know what I'm saying? You know, you've stolen cloth, then you'll be a heron.

But if you stole red cloth, you'd be a red heron. Not herring, right? Does that make sense? So like that, it just, it makes that adjustment. So it doesn't begin now, the original desire can be the controller eventually? It just expands from there, because you don't know what that is.

So as Brahma, you know what all the 8,400,000 options are. So if you go, this is stupid, or less intelligent, then you just go back to Godhead from there. Right? But if not, then you start coming down from there.

Until you get to creamy bojong. Right? Okay. When he is put into different bodies, he enjoys different kinds of happiness and distress.

Right? So he enjoys that. Material nature has created the body and placed the living entity

there. Then being there, the living entity before that wanted the desire.

Now that he has it, now he enjoys it. Suffers, right? Because you desire something, right? Then there has to be an endeavor. Then you get the result.

But you desire, therefore, then that situation is, you know, you see what you can gain from it. So you make the endeavor. So you desire to enjoy in that way.

Does that make sense? So the body is created. Does that make sense? So it still follows the same pattern. That's what we're saying.

You understand this Sambandha, Abhidheyan, Prayojana. Then you understand how the mechanics, how anything works. Right? So, like that.

His material happiness and distress are due to his body and not to himself as he is. Like, this is not the soul. It's the soul's, so even his happiness and distress, technically, they are, the mechanics of it are still coming from the material energy.

But he desired that. That's why he got it. Right? So that's why it says the living entity is the cause of the various sufferings and enjoyments in this world.

Right? But the mechanics of suffering and enjoying, that material nature is taking out. But you call that suffering or enjoying. Does that make sense? It might be more clear to state that this body is the effect of the senses.

Okay. Then how is the living entity the cause of his happiness and distress in this material world? Oh, boy. No, that already, I was living.

Come on. Oh, that's all one thing. Okay.

Then how is the living entity bound to act according to the laws of nature? How does the Supreme Lord help him? Might be more clear here to state that this body is the effect of the senses. Right? Because the senses have to be placed somewhere. So that the particular sense only works in the particular body.

Right? You know, it's like if you just want to be able to see one thing, then you have to have these kind of eyes, so they go in this kind of body. You know, when you look at one thing, you want to see thousands of them like that. Then you have placed in the body that the eyes have thousands of faces on them.

You know, so you can get that kind of experience. I don't know if you noticed something. It's a thing coming up more recently in graphics, you know, graphic design, is that when they do like a poster or something, instead of having one image, then they have the same image, small of them having so many rows of them.

And then they're thinking that looks cool. So that's how a bug sees things. So in other words,

that graphic designer has a bug brain, you know, like that.

So that's why then they think, you know, this, wow, this is cool. Right? You know. And then the businessman, the bug brain goes, right, you know, like that.

Does that make sense? The senses are instruments. OK, so it might be more clear to state that this body is the effect of the senses, right? As we saw before, is the senses are effect of the mind. Your desire, right? You desire something.

So therefore, the senses then accumulate around the mind. And then the body then is generated around that. So it starts from desire.

So when Prabhupada says it's just desire, that's all it is. That is the limit of your freedom. Like it or not, that's that's it.

The senses are instruments for gratifying desire. Now the sum total body and instrumental senses are offered by material nature. As will be clear in the next verse, the living entity is blessed or damned with circumstances according to his past desire and activity.

So he has the desire. Therefore, he has the facility. Then how he uses that facility, that creates the next.

So therefore, then then if he dealt properly, then he is, how you say, blessed with a good situation. He didn't. Then he's damned with a bad situation, right? Or, you know, higher, blessed with Krishna consciousness or damned, you know, material nature.

According to one's desires and activities, material nature places one in various residential quarters, right? Either meaning the body where the body is situated because you live there or the environment bigger than that, you know, because it's you, your your body, your house, you know, that neighborhood you're in, the particular locale that it's in. You know, it just keeps going from there. What planet you're on like that.

The being himself is the cause of his attaining such residential quarters and his attendant enjoyment or suffering. That means why you have that is because of you, why you're enjoying your suffering is because of you. But the mechanics of carrying that out, that's all done by material nature.

That's why we can't blame material nature. No, he is very kind, you know, so the point is, is, but at the same time is, yes, but the real, the most, the kind, the greatest kindness is the association with the devotees. Then we start to understand is what we were even calling happiness is still, you know, miserable like that.

So even the best material existence is still miserable, right? Like that. So that way, then you can understand is, yeah, does that make sense? So it's just, yeah, no, see, the Lord is to him. It's not a problem.

Why would we have a concept that you do something wrong, wrong, so God gets angry. And so then this lightning bolt comes down and zaps and there's this little pile of gas, right? You know, because we want to be the controller. And if anybody gets in the way of that, that's what we would like to be able to do, you know, and saying, if that ability was there and everybody had that ability, there might not be a whole lot of people left.

It was like your Mexican standoff. And if you happen to somehow another, somebody's aim wasn't so good, you might be left over. But then now you have all the facility, all that enjoyment and all that power, but there's no one here to lord it over and share it with.

So then it wouldn't work out so good anyway, right? So, yes, because we feel like God doesn't have that anxiety. You know, it's nothing that the living entity can do that will change the position. You know what I'm saying? You know, it's just like the man is the prime minister of the country.

So it doesn't matter what his three-year-old does, or he throws his rattle on the floor, or he talks nicely, or, you know, he, you know, runs around or he screams. It doesn't matter. It doesn't change his position.

It's not that, you know, oh, no, he shook his rattle. Now my whole, you know, position in the government may, you know, crumble or something, you know. Because as I make sense, you know, it's not like, you know, the butterfly, you know, flips its wings, and then in Tokyo, there's a tsunami, right? It's not exactly like that, like that.

It sounds great, makes a good movie, but in reality, it's what you do is what you get. You know what I'm saying? So God doesn't, isn't bothered by that. So for him, is that you want to enjoy creating the facility for you to enjoy separate from him, that's not a problem for him.

It doesn't disturb him. But the point is, is that you won't actually enjoy in that way, because being part and parcel of God, you can only actually enjoy in connection with him. Because if everything's God, then therefore, on that platform is how it will be happy.

But when we separate ourselves from God by our consciousness, then we're not in touch with Anandamaya. So we can't actually be happy, right? Does that make sense? So he doesn't have a difficulty, so he can create this and you, you know, all this facility so the living entity can be happy. But because it's not his nature to be happy in that way, then at some point, he becomes frustrated.

And then, you know, then the intelligent person turns to the Lord, and then the unintelligent, you know, thinks up a new plan. Or, you know, if moral ignorance is more, more attractive, then he, you know, slumps slumps about for a while until he's tired of that. So that way we've covered both entities.

50s and the 80s. Yes. Okay.

Hmm. Oh, up here. I was thinking, wow, I was trying to think.

No, but we're on the second paragraph. But, you know, it's like, okay. Once placed in some particular kind of body, he comes under the control of nature, because the body being matter acts according to the laws of nature, right? Because he's separate and independent, but the body being made of nature, it's unnaturally controlled by nature.

At that time, the living entity has no power to change that law. Suppose an entity is put into the body of a dog. As soon as he put into the body of a dog, he must act like a dog.

He cannot act otherwise, right? And if the living entity is put into the body of a hog, then he is forced to eat stool and act like a hog. Similarly, if the living entity is put into the body of a demigod, he must act according to his body. This is the law of nature.

But in all circumstances, the super-soul is with this individual soul, right? So he's pointing out, super-soul is always there at any situation one can turn to the Lord. So he's always going, he's always trying to take care. But the point is, is that the living entity here is, how you say, in other words, all the means, because he's forgetting the Lord, this is the cause of his suffering.

And all that what is being carried out, the mechanics, is carried out by material nature. But the suffering is coming from the living entity. You desired it, so now you have it.

You know what I'm saying? Like that. Okay, lesson 17. This is, okay, this is your reason, you hate to, you know, for the living entity.

Living entity is born, but it has a tendency to enjoy. Material nature and the, okay, living entity and Godhead being qualitatively one are called purusa, the enjoyer, and nature is enjoyed by them. Therefore, nature is called prakriti.

So 13.20 and 21. So 13.20, material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature.

What is the body? What is the soul? Okay, so here we have a few. What is the difference between the soul and the super-soul in relation to the Supreme Personality of Godhead? By the knowledge given in this chapter, one can understand the body, the field of activities, and the knowers of the body, both the individual soul and the super-soul. The body is the field of activity and is composed of material nature.

The individual soul that is embodied and enjoying the activities of the body is the purusa. Or the living entity. He is one knower and the other is the super-soul.

Of course, it is to be understood that both the super-soul and the individual entity are different manifestations of the Supreme Personality of Godhead. The living entity is in the category of his energy and the super-soul is in the category of his personal expansion, right? So here they are different manifestations of the Supreme Personality of Godhead. So one is as the jiva, and one

is as his energy, and the other is as his personal expansion.

So here also we see that Prabhupada is very careful to always bring it back to Krsna as the Supreme Personality of Godhead, then his expansions, right? Then you have the living entity, then you have the material nature. So that we don't, okay, well it's all Krsna, so therefore any visnu-tattva and then we become distracted or absorbed there. We want to make sure that we are always absorbed in Krsna, you know, Raja-Krsna, just like that.

Does that make sense? Yes. What is the difference between a manifestation and emanation? I have to check, but probably not much difference. You know, a manifestation would be talking more about what is observable, and emanation you would probably, you would be talking about its origin.

And it's just the same thing, but you're just going the origin of one thing, or what it is. Okay. Okay, what is the relationship between the soul and material nature? Why can't the conditioned living entity enter the spiritual sky? What is the mystery of material creation? Okay, so now we're getting towards the forgetfulness of his real nature, right? So that means you have to know who God is, and who you are.

Then you can understand that having forgotten that, that's why now we're under the control of the material energy, and that's why we're suffering, right? So now here we're bringing in, you know, the Supreme Lord, how that works.