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Sadhguru chants Sadhguru chants Sadhguru chants Sadhguru chants Even when one approaches the Lord for material gain, the Lord mercifully reciprocates with him by purifying his desires. Lesson 15. Even if one appears to cooperate with Kṛṣṇa conditionally for some material gain, Godhead not only satisfies one's material wants, but also gradually takes him to higher life.

So in other words, Kṛṣṇa is taking care of those desires, but He's also moving one forward, right? Because the point is that Kṛṣṇa is very kind to the living entity, because they're part and parcel. Kṛṣṇa has affection for the living entity. So they want something, but at the same time, what they want may not necessarily be good for you.

I remember one devotee was telling me his father told him, when he was, I think, in university or something, he says, what you want makes you crazy. So the idea is that He satisfies his desires, but gradually takes one up from there. It's a very important point.

He's not just going to leave it, but at the same time, it's not that he just neglects it. He takes care of it. 7.20. For those whose intelligence has been stolen by material desires, surrender unto demigods and follow the particular rules and regulations of worship according to their own nature.

Those who approach the Lord are free from all material lust. Those who are free from all material contamination surrender unto the Supreme Lord and engage in His devotional service. As long as the material contamination is not completely washed off, they are by nature non-devotees.

But even those who have material desires and who resort to the Supreme Lord are not so much attracted by external nature. Because of approaching the right goal, they soon become free from all material lust. In the Śrīmad-Bhāgavatam it is recommended that whether one is a pure devotee and is free from all material desire or is full of all material desires or desires liberation from material contamination, he should in all cases surrender to Vāsudeva and worship Him, as stated in the Śrīmad-Bhāgavatam 2.3.10. A person who has broader intelligence, whether he be full of material desire, without any material desire or desiring liberation, must by all means worship the Supreme Whole, the Personality of Godhead.

So in here we can see that means the person who has material desire approaches the demigods. So therefore there's not a devotional element there. But those who will approach the Lord, then it means they're not so much attracted, but it doesn't mean they're not attracted.

Difficulty comes as we have difficulty with understanding this, because we will think, no, if you're a devotee then everything is 100% perfect, that if there's any imperfection you're not a devotee. Very common neophyte perspective. But the point is that it means it's mixed.

One wants to be a devotee, one's goal is a devotee, but other things may get in the way, distractions are there. But the point is the emphasis is on serving Kṛṣṇa. These other things may be there, they'll gradually go.

But for taking care of those things, one doesn't turn to someone else, it's to Kṛṣṇa only that one approaches for those material desires. Now one may say, well, that's not proper, it's not pure devotional service. Yes, but having the desires and not approaching the Lord doesn't make it now pure devotional service.

Does that make sense? You make your own arrangement, think you'll make it happen by your own potency, that's not pure devotional service either. But at least in the one, it's not pure devotional service, but there's a dependency upon the Lord. On the other one then there's an idea that I'm independent.

So now if you think about it, which is better? Simply by saying, oh, I don't want to bother the Lord about it, means that I'm cultivating my independence. And it's not bad, I'm not bothering somebody, I'm actually doing a benefit to God by being independent and doing my own thing. So then no one can complain.

Hey, I'm not bothering God. But the point is, why don't we like that? Because if we do approach God, we have to actually think about what we're asking Him for, and that makes us feel uncomfortable. So we don't like to feel uncomfortable, so then it's, hey, I'm not bothering the Lord.

Oh, that's materialistic, I wouldn't bother the Lord for that. You know what I'm saying? So it's well meant, but unfortunately it's not progressive. Progressive is whatever it is you approach the Lord.

But the point is that it has to be the ultimate idea is you want to please the Lord. It's not that you're just going to the Lord, give me this, give me that, and that's all. But that's better than going somewhere else.

But the point is that the devotee here is not so much attracted by external nature. It means there's some attraction, but not so much. So he's actually trying to get free from that.

So that kind of position will be progressive. He just thinks, hey, I can just ask all these things to the Lord, and that's it, cool, go on with life. No, that's not so ideal if you want to progress nicely.

But the point is by going to Krishna, that means you have to think about it. And when you think about it, then you have to adjust it. Isn't it? Because you say, oh, you know, I need a car.

If I just work on my own, I just get a car, and I do whatever I want. But if I'm asking Krishna for a car, then it's kind of like, why would you want a car? So that I can go to the temple, I can go to program, you'll have to think along that line. You know what I'm saying? So it's going to adjust even how you think about it, what's prominent in it.

Right? It becomes adjusted. And so then one starts to look at it appropriately. So having the car, then one will use it properly.

Does that make sense? Yes. Pretending there are no desires, that's the most difficult. If we present the veneer of the pure devotee, but inside it's all material desires, it's very, very difficult.

One's life will be very, very... The intensity and extremities are too much. But unfortunately, because of trying to cover that, one never understands. And one develops in that way lots of persons who are not actually very favorable towards your situation.

The point is, you don't have to present to others that you have all material desires. But you should never present that you don't have. You know what I'm saying? There's a difference.

I'm not presenting myself as a pure devotee, but I'm not telling people I have material desire. There's a difference. Because otherwise then we present ourselves more than what we actually can practice.

Now, of course, what we're presenting ourselves as is what we would like to be. So that's nice. It's nice that one has an ideal that is higher than one is actually at.

But one should be trying to practice it that is part of your sadhana rather than your social life. You know what I'm saying? Being a pure devotee is part of one's consciousness, not one's social position. Does that make sense? Because otherwise it's going to come around and catch you later.

The mom, the pure devotee, she's dying to have a kid, freaking out, can't function, can't do anything, can't do her sadhana. Suddenly gets the kid, can't function, can't do anything about that. But as soon as the kid is a little bit not so dependent or whatever it is, then immediately the mom is off to the temple, all these things, none of this maya and all that stuff like that.

Because she knows the kid's at home. If she wanted to, she could interact. But she's being the pure devotee.

And this goes on very nicely until the day the mom finds out the child doesn't really need to have them around. They're comfortable with their friends. They're comfortable with their activities.

Then the mom freaks out and wants to re-invoke all of her, what she feels she deserves as a mom, that she didn't take advantage of when they were younger. And now she even drives not only the child crazy, but all the child's friends, anybody else connected with the child, everyone crazy. Because now she's figured out she's going to lose.

And now all that material desire that was actually there that she was covering then comes out like an ogre, like a real demon, and just completely wastes her own spiritual life and everybody

else's peace of mind. Does that make sense? Dads do the same thing. Just I didn't think you wanted to hear two examples.

You know what I'm saying? It means you can watch this go on time and time and time again. When it's time to put in the be attached, be attached. And when it's time not to be, then don't be.

But everybody's got to do the mode of ignorance has to get it backwards. When you have the opportunity to show that, like let's say when the kid's at home, they're not at school, right? So they're home all day. That's when you show it.

But you want variety because you're with the kid all day, so you want something else. That'll come. The variety is you're with them for five years, and then you're not with them for so many years.

Does that make sense? That's where the variety. No, but we want the variety on our terms. Then they don't get the attention from one to five, and so they lack something in their person.

Their ability to function with others and all this because they've been made totally dependent at the same time as they're left alone. Very strange combination. Very popular.

A very strange combination. And then when they've adjusted with that independence, and they've accepted it as their identity, then the parent wants to change that, to know you're the child, I'm in charge, I'm this, whenever I want you around, you're going to be around, even though there's no meaning to it. You know, the kid before would stay at home and just play around and do this and that, but when they're bigger, they'd rather go out with their friends and sit at home.

No, the parent, you have to be at home. Why? There's no reason. Simply pure unalloyed attachment.

You know what I'm saying? And so this goes on. This is what you're talking about. Not acknowledging that you actually have attachment.

The point is, if you're married and have children, it means there's attachment. There's no need to pretend you don't have it. You know what I'm saying? You know, as if everybody else, you know... You know, so I remember our temple, you know, new bhaktas and all that, you know.

You know, three to six months they've been around, like this and that, and then one of the brahmacharis decides to get married. You know, the brahmacharis wore saffron and all that. So they're like, oh, get married, okay, and like that.

And everyone's sure like that. And then the final conclusion amongst the brahmacharis when they were talking with him was, okay, you can get married, but, you know, you continue wearing your saffron coat. You know, that, that, okay, there we go, yeah.

You know, it's the same. You know what I'm saying? Some show. Some show.

So it's a real difficulty. But at the same time, the other side of it is that we're attached, and what's the big deal, and get out of our face and don't say anything that, you know, bothers our attachment. That's also absolutely useless.

So either making a show of not being attached or being proud and expressing your attachments publicly, both of these are absolutely useless. Neither of them are progressive. The point is, is we have attachments.

We know it. We're working with them, right? And we don't need to avoid them. At the same time, we don't need to put them in others' face.

If one can catch that balance, then one will be able to go through this very nicely. Because Kṛṣṇa says here, gradually, but also gradually takes him to a higher life. It's not immediate.

It's gradually. But that gradual is progressive. Because we're talking about the distance between here and Goloka, right? So it's quite a long way.

So gradually means it's a very long distance, but you're going far very fast. You know what I'm saying? But it's like I mentioned, you go to Mangalartika, and hundreds of thousands of material desires are just removed, right? So you can understand how many are there. That's one Mangalartika.

Does that make sense? So that's the idea, is that it's progressive. You know what's there. You're trying to see it and connect it to Kṛṣṇa.

That will be progressive. But if we try to make a show, it doesn't mean that you're going about your normal duties without saying, you know, I have all these material desires. Many neophytes will take that as a show.

No, it's not. You're trying to do your duties, right? To the best of your ability. But at the same time as need be, you're acknowledging attachment, right? To yourself.

To others, you only have to acknowledge it if they're qualified to be able to deal with it. If they can't help you with it, there is absolutely no obligation to reveal to them your attachment. That's also very, very important.

Just because they say you have to, or that you're hiding, you're not telling the truth, them asking you that is a total lie. Because the only reason they want to know is pure, mundane pajalpa. That's all.

They need something new to tell their friends. They need something new in their own mind because their own life has no meaning. You know what I'm saying? The point is, is we're dealing with attachments and Krishna very nicely takes care of these and removes it in a very gentle way.

But what we're actually dealing with is something very, very grungy. Right? Very, very dirty. We've been in the material world a long time.

So it's not nice. So anybody in the material world is not nice. But the point is, is we're trying to be devotees.

That's what's accepted. That's the platform where it's functioned from. But what we're trying to do is we're functioning from that, from ashram, from our sadhana, from our lifestyle, not as a social element.

You know what I'm saying? You're socially intelligent, right? But that's just part of lifestyle. Does that make sense? Yes. I just remember that Sri Caitanya Mahaprabhu, when He explained atmarama, through one of those atmaramas, there are those who are materially attached.

Those who are materially attached. Yeah, because atmarama, they're satisfied in dealing on the bodily platform. The body is also atma, so they are also atmarama.

And they are connected to the ocean of sadness. Yeah. So they're just satisfied on the physical platform.

You know, because the point is, atma means the body, the mind, which means emotions, desires, needs, intelligence, which means the senses, and thinking, contemplation, logic, and then the consciousness. So those four levels. So let's be satisfied in all four.

But if we only present ourselves as satisfied on the consciousness platform, maintain the attachments on the other three, but don't deal in such a way that they're not engaged. You understand? There's a difference between there's attachment and you're trying to engage that attachment. An attachment where you say no.

Because if we say, you know, you want your child at home, but you're not going to be at home, you're going to be at the temple. Right? Because any time you whimsically feel like coming back from the temple, they'll be there waiting for you. That's the whole point, right? But if you point this out to them, no, no, I'm not attached.

I'm not asking that. That's not why. Why are you saying this? That is unprogressive.

You know, because you can't work with it. You can't work with them not being attached, and you can't work on their relationship with their child. In other words, you can't do anything with them.

It's simply their whims. How they feel, what they feel like at the moment. How they define Krishna consciousness, that's all you have.

How they define the family. So there's nothing to work with. You know what I'm saying? So, but the unfortunate part is devotional service is so powerful.

By going to the temple and doing that service, they'll be purified. One day they may understand and actually be able to deal with it properly. So that's the nice thing about devotional service.

It doesn't matter how well or not well it's being performed, it still works. You know, if it's coming in the bona fide line and there is the idea of ultimately getting to Krishna, it still will work. It's just, what's recommended is what's dynamic.

You know what I'm saying? Because you can work with something that's not so dynamic, and you'll get benefit. That's what's so nice about it. So that's why, ultimately, one doesn't have to be too critical.

Because the point is, as long as they stay engaged, then, you know, but what someone else would do in a few years, it'll take them 10, 20 years. You know what I'm saying? Because they're not acknowledging either. They're not acknowledging their anarthas, so they can't remove them to make their devotional service better.

And they're already great devotees, so there's no attachment to the family. So, therefore, there's no need to actually have a responsibility towards the family. You know what I'm saying? So you can't work on either way.

And then, unfortunately, if you can't work with your own family, it generally means you can't work with anybody. So you don't have relations with anybody. And the only ones I've seen that you kind of have good relations with are other such pure devotees.

Right? Because it's a social thing, so they can get together socially and, you know, have a good time. That makes sense. You can show off your pure devotiveness.

And they each appreciate it. Others don't appreciate your pure devotiveness. But those persons do.

So it works. Does it make sense? Yes. Connected to this verse, sometimes people ask us to perform or to arrange some yajna or to give a donation to a particular demigod.

Then we just tell them we don't do that. You know? We don't do it. It means you explain to them that, you know, how the Supreme Lord, you know, like the prime minister and the other ministers, we take care of the one and the other is not necessary.

Like that. So we're definitely not going to do give donations to those people. Like that.

If they're asking us to do for them a particular yajna or puja connected with them, then one does it by worshipping Krishna and offering prasada to Krishna. Then those remnants, those are offered to that particular demigod. It means one could do that.

But one makes it very clear this is what's going on. Because otherwise, why should we get involved if they want to worship demigods? Well, on their own, they can't do it. They can ask somebody.

Yeah, yeah. But the point is this is how we would involve in it. Otherwise, if it's just, you know, for making money, then that's another thing.

But the problem is then you have to be able to digest that money. That's what comes with the money. Money means karma.

Yeah. When they give you the money, they're giving you the karma. Right? When they give you the food, they give you the money, that's where the karma is.

Like that. So one has, that's why generally we wouldn't get so involved in that. Because the point is it's an opportunity to preach about the situation, about how the demigod, how their position, you know, show their connection with the Lord.

Because Brahma Samhita already does the main demigods, the bunch of apostles, they're already there. So one can explain those things. This is actually the position.

You know, and then like this, they benefit. And then you get them to chant and all that. And, you know, they take prasada that's been offered to the Lord.

And then the demigod can be worshipped on the side, you know, with all those remnants and everything. So one can do like that. But unless it's done like that, if the devotees just accept, okay, we can do that, then they'll drop off everything else and all will be left was, you know, yeah, we can do demigod worship.

It's Samkhitana. Come on, the sticker's going to be Samkhitana, why can't we do that? Why can't we worship the demigods? If it makes money, hey. You know what I'm saying? Yeah.

So go out for Pulu hit Samkhitana. Right, you know. Is that okay? Yeah.

Yes. Maharaja, the story of Kardama Muni, when Kardama Muni was praying for a wife, and then the Lord appeared to him and he told him that what he prayed for already arranged for you. And he said, and I'm going to pray for you So, do we really have to pray for our material desires in order to connect them to the Lord or just depend on the Lord that He will provide everything? You can do that if you just depend upon the Lord, but then you should do that just depend upon the Lord, so that whenever He provides, you have no problem.

But if you start to get worried, you know what I'm saying? It's not a matter of I don't have to pray to the Lord, but I want it. You know what I'm thinking about it. It's a matter of I won't worry about it.

I may want it, but I won't worry about it because the Lord will take care of it. And so, I'll just be absorbed in Krishna's service. And then when Krishna arranges, then it will happen.

That's okay. That's nice. Right? Or to have desire, it's so much on the mind that you pray to Krishna for it, so then therefore, now you've asked, now you can get back to doing, you know, absorbing yourself in service.

Right? Does that make sense? But you wouldn't want to, oh, Krishna takes care anyway, so I won't worry about it. So I don't turn to Him anyway. So I just kind of leave Him out of it and just He'll figure it out.

Because then that means you're expecting Him to figure it out and you'll do nothing. Right? So you have to have quite a close relationship to do that. You know what I'm saying? So, so the point is, or that one is expecting Krishna to do it and He's not doing it.

What's wrong? Why isn't He doing this? You know what I'm saying? It should be clear. You're either asking, you know, and then getting back to service or not asking and staying absorbed in service. But the other two means you're not asking but you're not absorbed in service either.

You know, because you're too worried, you know, why not? Or you're absorbed in service but you're not really thinking about Krishna, at least in this relation, in this context. But if you keep going in the other, fully absorbed in the certain, then it may purify. Right? So either desire will go away or one will be able to properly deal with the desire when it does come in connection with the Lord.

Right? The point is, Kardama asked Lord Vishnu for a suitable wife. You know, so He's Krishna conscious but also He's dealing with His wife in Krishna conscious. Right? They have a Krishna conscious son.

Right? One can't really doubt that. You know? Because God is fully conscious, so He's conscious of Himself, means He's Krishna conscious. Right? So even if we ask for something, material, then we have to deal with it that it belongs to Krishna and then deal with it in the proper way as Krishna wants.

It belongs to Krishna anyway but here it's more obvious He gave it so that means it's even more of a, you know, an understanding. The point is, is to do that anyway. Always think of Krishna.

So now if you see that you've gone to Krishna for it, so He's given it so by His grace so you should definitely take care of it how Krishna's given it. Right? Briefly, if one worships the Supreme Lord by the method explained above, he will attain the exalted level of devotion explained in the next verse, 9.22. But those who always worship Me with exclusive devotion, meditating on My transcendental form, to them I carry what they lack and I preserve what they have. By devotional service one becomes perfect in self-realization.

One who is unable to live for a moment without Krishna consciousness cannot but think of Krishna twenty-four hours a day, being engaged in devotional service by hearing, chanting, remembering, offering prayers, worshiping, serving the lotus feet of the Lord, rendering other services, cultivating friendship and surrendering fully to the Lord. Such activities are all auspicious and full of spiritual potencies which make the devotee perfect in self-realization. So that his only desire is to achieve the association with the Supreme Personality of Godhead, such a devotee undoubtedly approaches the Lord without difficulty.

This is called yoga. By the mercy of the Lord such a devotee never comes back to this material condition of life. Kṣema refers to the merciful protection of the Lord.

The Lord helps the devotee to achieve Kṛṣṇa consciousness by yoga. And when he becomes fully Kṛṣṇa conscious, the Lord protects him from falling down to a miserable condition of life. So by going to Kṛṣṇa for everything, by using everything one gets in Kṛṣṇa's service, then one is always thinking of Kṛṣṇa.

So it is exclusive devotion. Right? But it's just the quality of it. Right? There's no devotion to anything else.

So slowly, slowly, then it develops. And Kṛṣṇa will take care. Kṛṣṇa is providing everything anyway.

We'll think, God's not providing anything. But, you know, why is there air? Why is there light, water? You know, why is there all these different things? You know what I'm saying? Kṛṣṇa is providing. Prabhupāda mentioned back in the seventies that according to the sinful level of the living entities, you know, in the world at that time, they didn't have the karma to actually have fruits and flowers.

That no plants would produce it. But only because the devotees were there. So they need fruits and flowers to offer to Kṛṣṇa.

Therefore the whole rest of the planet benefits by there being fruits and flowers. So the point is, Kṛṣṇa is giving all facility. One has to be able to appreciate it.

So here also the aspect is being brought out that Kṛṣṇa is not... Kṛṣṇa will see that one doesn't fall away from the devotional process. One may be... so many desires are there, but He'll take care of that. There's other verses He also said.

I think it was in 10.11 or 10.12 when He's also saying He'll remove all this ignorance from the hearts. The Lord will take that and make that endeavor because of affection. We always have to remember He has affection.

We're the ones that need to catch up. It's not a matter I'm putting in so much, He's not reciprocating. No.

He's already reciprocating. We're not able to appreciate it. Like that.

That's the point. Because sometimes it doesn't... the reciprocation may not be what we expect. You know, like the child's been playing and running around and being a total idiot.

Then they fall over and they scrape their knee. Right? So it hurts. So Mommy should take care of it.

Right? Now Mommy's going to put some medicine on it. That medicine might hurt. Now the kid

thinks, no, they don't want medicine.

Mommy doesn't like me. All these different kinds of things. But actually it's because she does like.

Right? Because the point is if you put the medicine everything becomes better. So all these things that go wrong, if you go through them, it gets better. You know what I'm saying? But we always have to remember the reason that there's a problem that we're suffering in the first place is because of our foolishness.

Right? You know what I'm saying? No, Mommy didn't tell you to go out and run and fall on your face on the cement. Right? That you did on your own. Right? Your own determination and own intelligence and plan.

Right? Free will. Hmm? Free will. Yes.

Like that. So Krishna will take care. But we have to be open to what that means.

We have to have that faith that He is taking care. Right? That was previous verses where one has that faith that Krishna's taking care. You know, because Krishna's proving it all the time.

Reading. Such a high level of devotional service attained only by the mercy of the devotees. Hence, the following Adhikarana.

Adhikarana 3. Such pure devotional service to Godhead is attainable by the association of saints. Right? So that devotional service we're talking about. One, is that we can approach the Lord for anything and then it's natural state of where one's dependent upon the Lord completely.

Right? And so one's exclusively worshipping the Lord. That comes by association with devotees. Lesson 16.

9...13. O son of Pritha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible. One becomes Mahatma by association with Mahatmas.

So here Krishna is mentioning He knows Me as the Supreme Personality of Godhead, original and exhaustible. Inexhaustible. So you have the... means the element of one, He's the original personality.

So then you know Krishna as the original. So even, you know, the source of Vishnu, source of Mahavishnu, source of, you know, everything. And inexhaustible is that He's expanded into everything.

So that means one able... one knows both ends. So that's the complete. You know Krishna as

the original Supreme Personality of Godhead.

And you know how He's inexhaustible and pervading everything. Right? So that means you know Bhagavan, Paramahansa, and Brahma. Does that make sense? So at all times, all places, all circumstances, you can find Krishna.

As one advances more and more, one is just absorbed in Krishna, the Supreme Personality of Godhead. Right? And even just Krishna Himself as a person. Not even as the Supreme Personality of Godhead.

Right? The Vrajabhasis, it doesn't matter to them that Krishna is the Supreme Personality of Godhead. Right? They just have affection for Him. You know what I'm saying? Like two friends, they grew up, they went to school together and this and that and they go off on their life.

One becomes, you know, the big prime minister, the other becomes the CEO of a company, like this. But when they get together they're just friends. They do all the same stupid stuff they used to do when they were together before.

It's not that they don't know that each other has a position. But it's like that doesn't matter. That's not part of the relationship.

Does that make sense? So there's that. But, if you get one of them, you know, and you ask him a philosophical question, there's no problem that they can't answer it. Right? Mother Dashoda, she's debating with Lord Caitanya, you know, over, you know, Mayavada philosophy.

Does that make sense? You know, he's sitting out in the garbage pile where you throw all the pots and Satyamata comes out and says, why are you sitting there? And his point is, well, it's all one, so it doesn't matter. And so then she gives very nice philosophy to defeat that. It's not that they don't know the philosophy to the point we need the philosophy because we think we're God.

So if you don't think you're God, the philosophy is there, but it's not that you require it. You know what I'm saying? When you require it, you use it. You know, the mom is doing, you know, housework and that.

It's not that she doesn't know math. When you're vacuuming the rug, you don't have to think about math. Or washing clothes, you don't have to.

Well, it's maybe to count the socks or something. You know, to know what, you know, a pair is, okay? You know, but it's not there. But if it's necessary, then she can use it.

Right? The point is, is you use something when it's necessary. It's not an identity. Right? So for the Vrajabhasis, then knowing all these things, the knowledge and all that, is not an identity.

It's something that they use. Here, the jnani, it's an identity. He thinks, I am intelligent.

I am, you know, educated. I know grammar. I know logic.

You know, I know debate. So they feel that's an identity. But, but for those, the Mahatmas, there's no identity.

Right? So that's why it's necessary, the association. Without that association, one will not catch that. One will not catch the mood.

Right? That mood is important. The Mahatma does not divert his attention to anything outside of Krishna. Because he knows perfectly well that Krishna is the original Supreme Person, the cause of all causes.

So he's the original person, and he's, everything else that's there, is, he's the cause of it. So there's, there's no doubt about it. Right? So there's nothing, there's nothing, there is technically nothing to divert your attention anyway.

Right? You can simply forget that Krishna is the cause of all causes and the Supreme Person. Then, you can have something else to divert your attention to. But if we remember that Krishna is the cause of all causes, then there's nothing to divert your attention to.

Because whatever it is that you're focusing on, that's Krishna. He's the cause. Right? Does that make sense? Right? He's the cause of, of, of the, you know, of Vaikuntha Pati.

Right? So all the Vaikuntha planets and everything, everything, that's all coming from him. He's, therefore, he's the cause of, you know, the, the Purusha Avatars. So, Mahavishnu, Kirodakshay Vishnu, and Garbhodakshay Vishnu.

Right? So everything that's created in here that we're experiencing, he, as Kirodakshay Vishnu, enters everything. You know? He is the, he is the quality that we're looking for in the object. He interacts with his internal potency.

Their, their interaction creates the forms and activities that generate that quality. Right? So that's the cause of all causes. The absolute supreme cause.

Right? Then we have the reflection here of, of the, of the, you know, the operational cause that we do and the material cause that the material energy transforms. Right? But he's the cause of all that. So, and it goes back to he's the person.

So, we follow that always back to him. We don't see him directly. Then we, whatever it is we're focused on, we see Krishna there and then follow it back until we get to Krishna.

Such a mahatma, or great soul, develops through association with other mahatmas, pure devotees. Pure devotees are not even attracted by Krishna's other features, such as the four-armed Mahavishnu. They are simply attracted by the two-armed form of Krishna.

They are not attracted to other features of Krishna, nor are they concerned with any form of a

demigod or of a human being. They meditate only upon Krishna in Krishna consciousness. They are always engaged in the unswerving service of the Lord in Krishna consciousness.

So by association one catches that. Because otherwise everything's connected to Krishna. You catch that, you are Krishna conscious.

But to catch that, that unalloyed devotion, that one is going to happen in association. Because the other one is intellectually one will appreciate. Right? One appreciates that God is everything, He's answered into everything.

Right? But that's jnana yoga. But that He's a person, so therefore I'm going to perform all my activities for Him as a person. Right? That's going to come by catching the mood of those devotees.

So that's why it's always a society. Right? Rupa Goswami established the Viswa Vaishnava Rajya Sabha. Right? And so English, how do you say, ISKCON is just an English translation of that.

So that's always been the idea. It's never that there will be just individuals. It's always an association.

Yes? Yes. Viswa Vaishnava Rajya Sabha. Viswa means world or international.

Right? Rajya means Krishna. Sabha means association or society. Right? And so in here He specifically used the term from from Viswanath, Krishna-Bhava-Namlita.

You know, so the full application of Rajya is Krishna-Bhava-Namlita. Which means that mood of being focused on Krishna. So therefore Krishna consciousness.

Right? Yes? Yes. How is? Means you always had this the Goswamis and that they were always together. Means all those Samadhis at Radha-Damodara those are the persons that were always there.

That's where they used to sit, you know, and discuss and that. So everybody would come together. You always see that the Vaishnavas are always together.

So being by oneself is only useful if the other persons are going to not be Krishna conscious. Right? So if you're doing a kirtan or lectures or other things like that then that association works. But if you're just going to be sitting around and they're just going to be talking for japa then you might sit alone.

You know what I'm saying? But it's not it's not the natural situation. Because Krishna is known one of his qualities is always surrounded by loving devotees. Right? Because as Vishnu, Krishna can come as Paramatma and we don't see those devotees.

So it's just him himself. You know what I'm saying? But with Krishna he's always with devotees. There's never a time when he's not with devotees.

That make sense? So that's the natural position. So we see it's always there. 9.14 Always chanting my glories, endeavoring with great determination, bowing down before me, these great souls perpetually worship me with devotion.

With proper guidance anyone can become a Mahatma. As described in the second verse of this chapter not only is this devotional service easy but it can be performed in a happy mood. One does not need to undergo any severe penance and austerity.

He can live this life in devotional service guided by an expert spiritual master and in any position either as a householder or a sannyasi or a brahmacari in any position in anywhere in the world he can perform this devotional service to the Supreme Personality of Godhead and thus become actually Mahatma a great soul. So by that association anyone can because remember before we went through what was the divine qualities and what was the demoniac. Right? The demoniac gets pretty wild.

Right? Like that. And so so then then but then immediately after that then the points come out that anybody by association with devotees can come to the transcendental platform. So that's the point.

Through association with devotees anybody can become perfect. 1081 No 1008 That's an I. I am. I was going to say 1081 and then am the source no, it's I am.

Okay, okay. I am the source of all spiritual and material worlds. Everything emanates from me.

The wise who perfectly know this engage in my devotional service and worship me with all their hearts. So one may worry about these different things. Oh, we only worry about Krishna and not all these details.

That's fine as long as all those details one sees in relationship to Krishna. But if there's not then one has to be able to see Krishna. Right? It's easy.

Right? You you know walk into you know, your house you know, open the door walk in stand there in the middle of you know there we can see the maximum amount of your house. And then just look from item to item space to space. Why is it there? Why is that cabinet there? Why is the things in the cabinet there? Why did you place the things in the cabinet in that way? You know, what else is in the room? Just go through everything.

And so the point is what's its connection to Krishna? You understand? So if you have a direct connection you know, well this is Krishna's you know Winnie the Pooh you know, doll. Like that. Yeah, okay.

Great. But if it's not so direct you have to be able to explain why it's there. And so that means then you have to go into I am the source of all, everything.

Everything emanates from me. So what it is you're attracted to by that why it's there? What's

your principle on which you place things in the cabinet? Why? What is the cause of your sense of aesthetics? Or is there any at all? Or was it just it looked nice? You know what I'm saying? Because Krishna is that. So much of what we do is not directly connected.

So that's why He I He is the source. But the same as He is everything emanates from Him. Because then you have the full range.

He, the person has extended His energies and we're attracted by those energies. Right? That's why we're here. We want to enjoy Krishna's energies.

But in the spiritual world then there's no problem. They don't have a problem. It's a pot.

It holds water. But if you go to the Jamuna dip it inside it holds the Jamuna water. Then you bring it back hand it to someone else and then they bathe Krishna with it.

You understand? So they don't have any problem with all the little items. Because everything is going to go back to Krishna in some way. Right? They have all their pots and pans and stoves in the kitchen.

But it's not because they feel that I'm world-class chef or this and that or some identity or we don't use Teflon we only use natural or we don't bother with all that other stuff we use Teflon because it actually doesn't stick. You know? Stuff like that. So none of that.

It just works for Krishna. That's all. Whatever the item is there it works for Krishna.

Mother Yashoda's kitchen has one hundred stoves. Right? There's one hundred fires. It's not that they have so many so that they can use whichever one they want.

They get bored of being at this end they can be at that end. No. When they come in in the morning Radharani comes in the morning they light all one hundred stoves.

And they cook on them. Right? So why do they have it? Because it works for Krishna. So all the details.

It's all about Krishna. So the same thing can be done here. Right? But the problem is here we'll work with our conditioning as opposed to our natural nature.

So conditioning means what we want. And natural nature is what's good for Krishna. So then the idea is that one should convert all that from what I want because what I want is Krishna anyway.

I'm just not willing to acknowledge it. So I want Krishna anyway. So therefore by by understanding that then I can see this element in connection with Krishna.

Right? And then it just it becomes purified. Then it'll be a matter do I actually need it? If I do need it in connection with Krishna, great. Now I've connected it and I have it like that.

If I don't then it's under question you know, so do I really need it? I'm attached to it? Okay, keep it there. But keep remembering what actually is the point about it that you're looking for in Krishna. Right? So if I can't connect it to Krishna on Bhagavan at least I'm understanding its position as Brahman.

Right? And then slowly, slowly then it'll be purified and all those attachments will reduce. Right? That's what Krishna is saying before. You know, he'll he'll, he'll he'll, you know in other words what you have he'll preserve what you lack.

So what we lack is Krishna consciousness. You know? Is that a sentence? Lord Krishna is the source of all generations. And he is called he is called the most efficient cause of everything.

The most efficient cause. Right? We may be the efficient cause because we're getting it done but he's the most efficient cause. Because he's the one that efficientness comes from.

He says because everything is born of me I am the original source of all. Everything is under me. No one is above me.

There is, there is no there is no supreme controller other than Krishna. One who understands Krishna in such a way from a bona fide master with references from Vedic literature engages all his energy in Krishna consciousness and becomes a truly learned man. So, seeing Krishna in everything and that's, that's we should be able to see that then naturally we're surrendered to him as a person.

Right? Otherwise, you know, the person the personal element is the topmost and that's what we we want to always be absorbed in. Right? But our distractions aren't because Krishna's a person. Our distractions are because Krishna's expanded into everything and we think what we're dealing with is not Krishna.

One who understands Krishna in comparison to him all others who do not know Krishna properly are but fools. Only a fool would consider Krishna to be an ordinary man. A Krishna conscious person should not be bewildered by fools.

He should avoid all unauthorized commentaries and interpretations on Bhagavad Gita and proceed in Krishna consciousness with determination and firmness. So, in other words what other people's opinions are about Krishna and philosophy is not important to us. Does that make sense? You know, if you're not sure whether to take this garden hose or that garden hose yeah, the guy at that warehouse he can tell you.

You know. But you're not asking him, you know how to see that hose in connection to Krishna. Right, you know.

That you're not going to ask him. Could be fun. Hm? Could be fun, though.

Could be. Might be interesting. You know, which of these two hoses do you think would be

more more God conscious? Like that.

I'll get the manager. Yeah. What do you mean? Or I might say I'll get the security.

Excuse me. I'll bring the security. Ten-nine.

The thoughts of my pure devotees dwell in me. Their lives are fully devoted to my service. And they derive great satisfaction and bliss from always enlightening one another and conversing about me.

So then they like doing this. Did I miss those? Oh, here it is. Pure devotee Yeah.

The characteristics of pure devotees. Pure devotees whose characteristics are mentioned here engage themselves fully in the transcendent loving service of the Lord. Their minds cannot be diverted from the lotus feet of Krishna.

Their talks are solely on the transcendental subjects. The symptoms of the pure devotees are described in this verse specifically. Devotees of the Supreme Lord are 24 hours daily engaged in glorifying the qualities and pastimes of the Supreme Lord.

Their hearts and souls are constantly submerged in Krishna. And they take pleasure in discussing Him with other devotees. But now here's a principle.

Remember before when we were dealing with I can't remember the part of this. Ah, yeah. Prajalpa.

Prajalpa in general means talking about others. Right? And so generally most of the time talking about others means it's nonsense. Right? So therefore Prajalpa and nonsense basically are synonymous.

But technically Prajalpa means talking about others. Right? And so it was said that talking about others is of value if it's connected to Krishna. It'll be some value in the service or for an understanding or like that.

It'll make us understand it's worthwhile. If it's not it's not worthwhile. So, but why focus on that one thing? Why define it that way? You know, talking about others.

Because the materialist is always talking about others. Right? And no one really minds that. That's standard.

Now if someone's always talking about themselves then even the materialist will say, that's strange. That's weird. Right? But if he's always talking about someone else whether good or bad that'll be normal.

Right? So what's the original form of that? Why that? Why does everybody always talk about everybody else? Yes, because in the spiritual world everyone's talking about Krishna or in the

past Krishna was the devotee. So therefore talking about others that's normal. But the point is this is being misapplied we're talking about others is not in connection with Krishna.

Does that make sense? Footnote. This deep satisfaction experienced in the association of the pure devotees changes the heart of the materialistic devotee and inspires them to take up the process of pure devotional service. In Srimad Bhagavatam 11.3.30 it is stated One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord.

This process is most purifying. As devotees thus developing their love as devotees thus develop their loving friendship they feel mutual happiness and satisfaction. And thus and by thus encouraging one another they are able to give up material sense gratification which is the cause of all suffering.

Purport Ok, so this is would be Uddhava Gita, no? Yeah. Purport According to Srila Sridhar Swami those who are advanced in Krishna consciousness should not envy one another or quarrel amongst themselves. Giving up all such mundane feelings they should gather together and chant the glories of the Supreme Lord for mutual purification.

Srila Visvanatha Cakravarti Thakur has pointed out that glorification of the Supreme Lord is especially potent when performed in the association of pure devotees. When devotees engage in Sankirtana chanting the glories of the Lord together they experience the highest transcendental bliss and satisfaction. Thus they encourage one another to give up material sense gratification which is based on illicit sexual connections with women.

One devotee will say to another Oh, you have given up sense gratification starting today I shall also give it up. Yeah. Yeah.

Because the whole why we say here is that based on illicit sexual connection with women because if we look at it in the philosophical position Krishna is masculine. Right? His energy is feminine. Right? So all manifestations that we see that is feminine or caused by the feminine.

So what is it that we want to enjoy? Right? It's not Krishna himself directly. It's not the masculine feature of the Lord. It's his expansion his energy which is feminine.

Right? And so what mood does the living entity take? Right? Masculine. I'm the controller and enjoyer. It doesn't matter whether you're in a male or female body.

The point is I am masculine and I want to enjoy whatever I can see. Right? Does that make sense? If I can contact it with my senses then I should have the right to enjoy it if I want. Right? Does that make sense? So therefore that's why I said that's illicit sexual connection with women.

Right? Because the point is it's something that's not yours. Not yours to enjoy but you want to enjoy it. Does that make sense? So that's why you know how you say It's universal.

It's not that you know we go you know everybody says together the men and women I don't want wealth you know and then when it comes to I don't want beautiful women then all the women are quiet and then all the men say it you know very loudly and then after that and you know I don't want any number of followers you know it doesn't work like that. So the point is we're trying to enjoy the Lord's energy which is feminine because we take on the masculine role. You understand? That's the whole point.

So the consciousness we've taken on we think we're masculine and we're not we're feminine. That's why it's a matter of cooperation. Right? Does that make sense? Starting today I should give it up so when a devotee sees another devotee he's been able to you know control himself or engage himself in a very positive way dynamic way in Krishna consciousness as someone else becomes inspired yeah I'm going to do that.

You know? You know just like you're saying to your friends hey tomorrow's Dharmasini what are you going to do? Like that well I'm going to chant 64 rounds hey I'm going to also do that. You know so it comes like that. You know? And if he goes you know hey Dharmasini what are you going to do? Well I figure I sleep most of the day and everything like that and that way I get through until you know Prasad in the evening going you know and the other guy going oh yeah hey that's a great idea.

You understand? So the idea is that when you see others advancing you become inspired and you want to do that also. So that's why the association is so important. One should learn to increase one's love for the devotees to satisfy them and to give up sense objects unfavorable to serving Krishna and one should learn to view the entire universe as paraphernalia for the Lord's service right? So therefore you're viewing the whole universe because it's all come from Krishna therefore it's all to go back to Krishna.

Right? You take a lamp and offer it to the sun you take Ganga water and pour it back into the temple. By engaging the objects of the senses in Krishna's service one automatically becomes detached from them. Right? Automatic means it'll just come naturally with time.

It's gradual but it'll come it's automatic. Doesn't mean the first time you do it poink it's gone. If it does that's a very good sign.

You know it's a very good sign. But if it takes a little time don't worry about it. That's pretty standard.

And as one passes one's days in the association of the Lord's devotees one's transcendental ecstasy increases more and more through discussions about the topics of Srimad Bhagavatam and Bhagavad Gita. Therefore one who wants to be free from the harassment of maya in the form of sense gratification must constantly associate with pure devotees of the Lord who have no engagement other than chanting and hearing the glories of the Lord and carrying out His mission on earth. So the more one associates just with such devotees then one will find one prospers.

So choosing association is important. Like-minded persons who have a similar nature who can engage themselves in a similar way. You know, in other words the same kind of interests the same kind of activities the same kind of methodology then then it will relate.

You've managed to connect something to Krishna. They'll be able to use the same thing. They've connected something to Krishna you'll be able to use it.

You understand? So there has to be some common ground like that. So what is common is what is... I mean, of course Krishna is the common ground therefore all devotees no matter what their nature are can be together. But in specific you know, personal you know, your personal day-to-day life then those who have a similar nature similar determination by associating with them then one gradually gradually gets better.

Lesson 17 Only by the mercy of Krishna can one attain to Krishna by such association of saints. So it's by Krishna's grace that when you get the association of the sadhus and by the grace of the sadhus you come to him. Krishna's arranged that by associating with sadhus he'll be pleased.

So 10-11 To those who are constantly devoted to serving me with love I give the understanding by which they can come to me to show them special mercy I, dwelling in their hearts destroy with the shining lamp of knowledge the darkness born of ignorance. And so here notice he points out he says he specifically stops there and says to show them special mercy I, right means he's doing it because in the other cases he's doing through his energy right, means you need something you know then Krishna sanctions the material energy works it out. But here he's saying he himself does it right, so that's special that's unique.

His point is Krishna is interested in us coming back to Godhead. We're the ones that are not interested. So he's going to do it because otherwise he's saying oh, he won't do it oh, I wouldn't want to bother him or this or that.

But the point is the relationship is that he doesn't mind being bothered as long as it's in connection with the relationship. You know what I'm saying? The mother doesn't mind if the child says I'm hungry can I get something to eat? It's a relationship there right? But if you think oh, I don't want to bother my mother for something to eat so he goes next door and eats. It doesn't work out so good.

Mommies don't like that. Man can go on speculating for several millions of years and if he is not devoted if he is not a lover of the Supreme Truth he will never understand Krishna or the Supreme Truth. Only by devotional service is the Supreme Truth Krishna pleased and by His inconceivable energy He can reveal Himself to the heart of the pure devotee.

The pure devotee always has Krishna within his heart and with the presence of Krishna who is just like the sun the darkness of ignorance is at once dissipated. This is the special mercy rendered to the pure devotee by Krishna in the footnote. This darkness born of ignorance

refers to desires for material enjoyment which are not connected to the Lord.

Srila Baladeva Dibhusan writes in his commentary to 10.11 I destroy darkness in the form of desires for objects other than myself born of ignorance in the form of beginningless karma which covers knowledge by means of the glowing lamp of knowledge concerning my form and qualities. I am who am satisfied with their exclusive devotion to me who bear the responsibility for bestowing and preserving whatever they need elevate their intelligence and destroy the ignorance within. I bear the responsibility for all this.

They do not have to take pains for this at all. So Krishna is pointing out you simply have to be absorbed in the service. You don't have to separately endeavor to develop the divine qualities.

Because the divine qualities are the ones detachment and you know determine all these. You simply have to be absorbed in serving Krishna. If that's there this will come.

If something is an obstacle is in the way it's obvious then you will look at it analyze it connection to the Lord see how the senses will be connected with it in relation to the Lord. But otherwise it's not a separate endeavor. You don't have to then look for a way how do I become humble? Look for all the different ways I could become humble.

Like lay down in front of the temple all the devotees should use me as a doormat. They don't do it they walk around so I'll get a t-shirt printed it says wipe your feet here and then I lay down. No you don't do that.

It means it comes up automatically. You do your service automatically there will be always times where you'll have to be humble you'll have to be tolerant you'll have to respect others you won't you know you can't expect respect that automatically comes. But the point is is the devotees focusing on pleasing Krishna.

It may have elements where the tools being used are elements of developing these divine qualities but they're only there to express the desire to please Krishna. That's all. It's not something separate so that's why Krishna says I bear the responsibility.

The devotee doesn't have to bear the responsibility I will get rid of all this dirt. Because otherwise some of the devotees think that's so overwhelming I can't do this. And so they'll give up.

Right? But the point is it was never our responsibility in the first place. Krishna's responsibility is to get rid of the ignorance. Our responsibility is to be Krishna conscious.

Does that make sense? But this doesn't mean like the Sahajis would take it that that means I don't deal with philosophy and I don't know any of the technical aspects of devotional service. No. That's all part of the tools of devotional service.

So the devotee uses them but their focus is not on being renounced or being austere or being

detached. Their focus is on pleasing Krishna. And one may do that by being austere being renounced being detached.

There's a difference in focus. Right? Does that make sense? You know the child is focusing on the parent. Right? The parent takes care of removing all the obstacles.

Right? It's cold get him something there they're hungry they get him something to eat. You know there's danger they protect. But the child doesn't have to worry about that.

The child simply worries about the interaction with the parent. Does that make sense? So so here it's a matter of this is all being brought out because especially this verse where Krishna is directly saying I am doing this. Because before he's saying you know I'm controlling everything I'm doing all this kind of thing.

But here he's bringing it down that yes in this alam I am doing you know the creation and everything that's there but I am also personally taking care of the need of the devotee. Right? So therefore the devotee also then personally surrenders. Right? One can relax one can surrender.

Krishna will protect. Right? That's the first major point made in the Bhagavatam that Bhurijan Prabhu points out. It's potional.

Right? The nourishment of the devotee. Right? The nourishment of the whole process. Right? After you've established the Bhagavatam it's there what it's for why it was spoken then the first real story then is potional.

Does that make sense? So he's pointing out he'll take care you don't have to worry. So all these different examples one right after another it starts off with all these really really nice things. Right? It doesn't start at the beginning of the story.

Like Bhishma is just on the bed of arrows. Right? But Krishna's there. Right? He's just walked into Mathura and everybody is very absorbed very attracted.

So all the other stories behind that why he's walking into Mathura why Bhishma's those are all in the Mahabharata. But the essential points are there in the first canto from Mahabharata that are how Krishna interacts with the devotees how he takes care how he protects you know what is missing he adds. Yes? I'm wondering see the one thing we do have to have we do have to make a little bit of an endeavor correct? But it's an endeavor within the service it's not separate.

See the Mayavadis they make an endeavor to be austere. You know just like in the middle of winter I remember sitting in Kumbh Mela and I was sitting this was what was that? That was yeah probably 70 no not 77 what was the next one? 77 then 89 then you know there was there was one one of the Acharyas one of the Vaisnavas he had you know what they wear the sannyasis have one piece of cloth you know that's their cloth they might have others that are used but there's their personal cloth as well you know so it's a full size piece so you can wear it

on the bottom you can wear it as a chudder you can tie it you can do so many things with it so he would go and he only kept one piece of cloth so it was during that Kumbh Mela so 41 days is he only kept that one piece of cloth now Mag Mela is in Mag which means is the coldest time of year and it's not here it's up in UP it's even colder there than here and so he would go down and bathe in the Ganga whip the clothes on right rinse it out dry himself off rinse it off again now it's clean and put it on and then go back to his place and sit there until it until it dried out so is that what you're talking about that we have to make that endeavor no like like from my side no but do you understand the point he was making an endeavor to be austere right so technically is that in itself service right because if you go down to the next camp there's a bunch of guys there that are naked and they cover themselves with ashes and sit outside also and they're they're they're hard core Mayavadis so the point is is being austere in itself is not devotional you know what I'm saying but in connection with service to Krishna it's a value right so take it that instead of so he's being he's being austere but he's doing that so the time spent to wash clothes do all these other things and put on all these he's there worshipping the deity here he's chanting he's taking more time to chant so therefore his austerity gives rise to more chanting more service it's part of the service it's not separate because the next camp that's all they do they don't chant more you know or if they do it's not what you know we'd be interested in does that make sense it's not separate you know we say we have to be humble there's plenty of opportunity devotees are going to come up to you and not deal with you nicely you don't have to separately look around how to be humble you know what I'm saying it's like austere means austerity means performing your prescribed duties so sometimes it's what you want at the time you want and sometimes it's not so that you're willing to do it that's austere right determine you're means you're going to perform your devotional activities while you're performing them obstacles will arise that's the way the material nature works there has to be obstacles right so then those obstacles being there you have to be determined to continue your service to Krishna it's not separate so an endeavor is made but it's within the already existing service that's what we mean does that make sense it's not a separate endeavor you know Brahmachari is sitting there I'm not eating why not I've got to be austere you know sexual application you know like that yeah and then then he can't lift his book bag you know so so what's the meaning you know what I'm saying so austerity is nice in connection to the service you know it's just like this last kartik a group of senior men they did Dandavat Parikram around Govardhan now that is austere right I mean to walk around you know it takes you 5, 6, 7 hours like that you know let alone doing Dandavats all the way around right and so but it was in relationship to Krishna they're offering obeisances to Krishna as Govardhan so they'll be thinking of Govardhan they'll be there at Govardhan they'll be associating with each other at Govardhan so it is austere you know I mean physically you can't get much more austere than that right but it was directly in connection with service you know what I'm saying you know or Raghunath Das he's offering 2,000 Dandavats a day to the Vaishnavas he could have just thought of 2,000 Vaishnavas but he offers a Dandavat to each one of them right does that make sense so there's no separate endeavor for anything material it's just part of the service right means you don't endeavor to something it tastes nice you simply try to make it nice for Krishna and being nice for Krishna you know automatically when the devotees eat they're satisfied right

does that make sense so you want to you want to say something ok so they want to they want to see that it goes on nicely for Krishna that's why we probably use the term automatic you're making the endeavor within the service so the side thing comes automatically you don't have to separately engage for it is that ok as long as they finish the Krishna service and over the years I've learned that I have to so you're talking about the northern definition northern yeah no go ahead you know I've learned that I have to like not be so abrupt and not be so straightforward because it hurts the devotees feelings and so so what I'm understanding is I'm making the endeavor to control my tongue because it's in service to Krishna to not affect Krishna's devotee not that it's a separate not that it's politically correct to be nice and that's why we're doing it no political correctness on its own if it's not a tool in Krishna consciousness is useless anything's useless that's the point any opulence of the Lord is useless if it's not used in the Lord's service but we do make the endeavor but we see it in in relationship with service to Krishna yes yes that's all your nature you just connect it to the service yeah just a question first of all it's fascinating your speaking is just so engaging just I want to just if you could establish a principle a criteria for separate endeavor and I'll just give you an example maybe you can apply it some people have severe mental illness which is debilitating now taking help of medicine for psychological counseling etc would that be separate endeavor and not just dealing with it surrendering more to Krishna let him take care of that so what's the criteria where we're using something and then all of a sudden it becomes separate endeavor instead of like service no separate is just the separate endeavor is simply in the consciousness so if they see it that ok I'm because of my mental disability that's affecting my service so therefore I'm taking care of that mental disability so that I can perform my service properly then it's not separate but if they think it's not good being mentally disabled and others laugh at me and I feel embarrassed and so I gotta get rid of this and at the same time I'm a devotee that's separate so if they simply see it that the only real reason to get rid of it is it gets in the way of my service if it doesn't get in the way of their service then there's no real reason to get rid of it like that so so yeah so that's the point it's in going through this we're going through Prabhupada's analysis of Gita and so from that and the other analysis by Acharyas before like Tattva Sutra and these others then you can see that they're very much you know splitting the line very clearly between what is the actual devotion and what's being used as the instrument in the devotion so things like the occupational occupational duties you know ones you know all these different things your possessions your wealth all these they're not service but they're engaged in service so the service is actually simply the desire to please the Lord that's all everything else is is secondary so because otherwise because it's secondary it's part of the process so you consider it non-different so you're managing for Krishna so the management is devotional but it's only devotional because it's connected to Krishna but management itself isn't devotional but then what will happen is devotees can make the mistake that okay any management is automatically devotional no only when you're connecting it to Krishna is it devotional so it means at least at some point ideally while you're doing it it's connected but if not even at the end the results are in retrospect is retroactive would be connected but we make these mistakes as you know I do it's recommended the devotee lives a pious lifestyle engages that in the Lord's service so therefore piety and devotional service go together therefore anything pious is automatically

devotional service or you know that kind of thing God is good so therefore anything good is devotional and then from that they make major mistakes so devotees will think well you know I do my sadhana why isn't everything going nicely for me why aren't I getting that pious results that I expect from religiosity you know but they'll make the mistake that that's something separate from the devotion like that so that seems to be what's being pointed out here because it's gotten into that someone has the divine qualities they tend to surrender but someone with demoniac qualities even if he gets the association of devotees then he'll also surrender like that and at the same time as the divine and demoniac both of them they will both be considered material so the devotee as he progresses because he's not a pure devotee that means his devotion is mixed so because it's mixed what's mixed is the mix is demoniac qualities it's not divine qualities generally yeah so then then he's still a saintly because he's trying to serve but he may have attachments to his money or his family or his position that's demoniac but he's still considered saintly like that and then as he progresses then it's even even his attachment to piety has to be given up you know so so his attachment to piety he's still saintly like that even though he's presenting himself you know as he progresses it's quite mundane so so so that ability to finally split that then makes it very nice because then devotees can work with what's there the devotee let's say you know some group of devotees they came to some decision about another devotee and so technically it's according to Shastra it's not correct it doesn't have any background it's just you know modern their their own personal feelings political correctness or anything else like that but still their intent was devotional they were sincerely thinking I'm doing this to push on the movement but in actuality is though their intent was that the medium that they used wasn't something you can engage in the Lord's service like you know envy or these you can't engage so though the intent was right the result won't come out right because how you say means Krishna will protect them but the the material result will be material means because they as the operational cause dealt in a particular way so Maya will transform as the material cause and you'll get the useless result right because they're not able to see you know what they're actually trying to gain you know the actual you know purity or standard and that because their standard is not based on shastra it's based on their own feelings so they think because I'm a devotee whatever I feel is automatically devotional no it's whatever's in connection with Krishna is devotional you know so that's why they survive even though the decision is not good right because if they were materialist it doesn't work out it didn't work well for Ramachandra Khan you know he and his whole village were wiped out you know not just him so Krishna protects because the intent was good but the material results don't come out good and they suffer because of that so these fine points means what we're picking up from this year's study is that this ability to be able to distinguish these fine points of what's actually devotional service and what's being engaged in devotional service and you know so then that makes it one is your quality of devotional improved but it also gives you insight into the rest of your life that's not obviously direct because you know chanting or going to the temple taking prasada that's obvious but sitting at home and sitting in the bathroom in front of your mirror with you know thirty little bottles of various things it may not be obvious how any of that connects to Krishna why it's there you know why that thing why that company you know so so it gives insight into that is that it's itself isn't devotion but if you can find why

you're doing that back to Krishna then it becomes connected and then Krishna will purify you you know so if it is a material attachment to some kind of you know health or beauty or that Krishna will purify that so then it just comes you know you want to be healthy so you can do service to Krishna you want to look attractive so that it helps in the service or just you know going for the deedy you don't want to you want to look ugly you want to look better so then there's some connection you get purified so that's the only reason you're doing it while before you were doing it simply because of your own personal value and health or beauty or you know whatever was the reason so so it's it's very useful but it but it's it has it needs to be used maturely otherwise then it can create if one doesn't understand it and still makes seems part of it and then makes then falls back into the same trap I think it's automatically devotion or it's sinful then you'll think oh I'm so sinful I can't do devotional service no we're not sinful we're just covered by sin but the soul's not so it's just a matter not enough dust is removed so therefore you know the ignorance is is more is that okay? yeah very clear it just seems that you just have to determine yes very very sincerely yes whether what you're doing um is for the purpose of devotional service or is being appropriated for the false ego and you're in the illusion that it's devotional service just that is it some kind of sincerity sincerity that you really have to and some knowledge and understanding to make that careful decision on things yes it's not the thing but it's how it's used how it's used some things can't be used some things can't be used like that means if you're serious means you might use them in the beginning but it should adjust very quickly like that one I think there's even two examples of it but I think one was it was both about winos one was that yeah no it was two cases yeah one was is that the taste you're looking for is Krishna and the other one is that offer the pure water in the wine to Krishna though you can't offer the other stuff and so in both cases one of my I think I even talked to the devotee himself he said I think it was within ten days then he gave up and he became a devotee the other one I'm not sure what was the timeline but both became devotees so they even started with something that you can't connect but they found that point that you could connect and connected that to Krishna and so then even that seemingly useless element became a item for their advancement but you know it's not Krishna personally it's Krishna as his qualities of saguna brahman how he's pervaded it but still it's Krishna and so therefore you can catch anyone on anything with attachment with attachment anywhere to Krishna if you find the point that what is the real reason that they're doing it like that and so then and then then once that's done you come to the stage where you follow that lifestyle and the association of devotees is recommended because that's what the sages do so it's not that getting up from Mangalarthik is just something we have to do because spiritual master you know he's old he can't sleep at night and so therefore he's going to make sure that nobody else can you know it's that it's the best time that the sages though they the sages are God conscious all the time but that time especially is very nice just the nature mind everything's very focused so it's a very dynamic time so therefore all the great you know personalities that follow the Vedic culture would get up at that time so that's why then it's recommended so therefore we use it so it's because the tradition is connected back to application of great personalities you know like that so therefore that's why it's used not because it's pious you know the pious Hindu gets up in the morning and takes his bath and does his you know yagas and gives him charity and then does his puja no it's

not because of that it's because it's useful in devotional service so it's it's interesting is that our perspective is totally different than anybody else but at the same time as we do all the things everybody else does so that's why it's so hard to understand the Gaudiyas you know Vaishnavas in general but especially the Gaudiyas because our application of the Vedanta the Cinta Veda Veda Tattva is so fine that we can take it to links that others can't do you know not in general it means you'll see Ramanuja may do it or they may do it personally but you generally don't see that there are followers too but the Gaudiya line is even the simplest devotee can use these very very fine points because of the nature of of Vrajabhakti you know it's so fine and so then even you know the new bhaktas have an element that even sometimes people who are more developed in another line won't have you know and definitely everybody any Vaishnava over a materialist so it's very what's being given is very special but we tend to look at it as karma or jnana instead of looking at it as devotion so then we'll argue over you know too much philosophy oh that's just all jnana or that's just all that's just fruit and prabhu or you know like that so it's it's connected to Krishna or not and then we have of course what's connected you have the neophyte the magna the uttama so we do make distinction but the point is until it's connected it's useless and once it's connected it's perfect but then there's more perfect most perfect like that so even the new bhaktas connected himself he's perfect he's better than anybody in the universe but you can still get better you know like that you know so it's it's very if one can keep that perspective then it's so the culture comes so easily you know that Vaishnav culture and interaction that broad-mindedness all that the problem is is that the moment something comes up that touches on our particular conditioning so that we take that as more prominent and then forget and then all these bad qualities come up but if you can keep in that mood then it's it's you know then Vaishnav etiquette is so easy you know like when you sit here and read it it's like so clear oh you can do like this and this and then somebody will ask a question and bang you know you're off some button is pushed and you're off so thank you yeah thank you you said that the Gaudia line was ahead of other lines not ahead no no not ahead it's just the understanding is finer because see it's very easy to understand it's one or it's two right it's very clear so you always look at it in that way everything's two it's you and God no matter what the situation so you don't you're not but and it works because God is is unlimited so all these aspects or it's one you know the oneness of the purpose oneness in you know this the situation we're in the same situation the common situation the common mood you know like this so it's very clear you focus on that or it is both it is right so but you look at it separately you can look at it like this or look at it like this so both are there and then you have kind of it gives a a temperament to each one of them but you're still looking from one or the other and but the interesting to note is that does bring it to worship of Radha and Krishna but it doesn't bring it to Braja right so that's the two can happen simultaneously because otherwise how do you get the love where He is your life and soul and there's no you can do but use the term is used anything and everything so anything means any activity and everything means whatever is within that anything but anything you know the anything that activity has so many things you can do that's the everything so that's that's both ways you know what I'm saying that's a what do you call that a rubic you know it's like that it's complete at the same time as that surrender they can be they're debauchee they can whatever it is you know rough with me break my heart

by not being present I mean how do you get that you don't get that with these other philosophers you won't come to that finest therefore you don't get vraja-bhakti you know what I'm saying so the acharyas they're so fine in these points because of because of the vraja-bhakti not because they're you know so intellectual no that's Shankara and these others they'll use that but ours is it's so fine because they understand the finest aspects of of flavor and so the point is the flavor has a definition that's the tatva it has this application that's the rasa so that's why we see Jiva Gosvami like in the Sandarbhas can go from in the same sentence giving some very fine point of tatva and end the sentence with something in rasa one sentence not two sentences not even a compound sentence because for them it's not different that Krishna is the supreme is not different than that he's the love of your life you know what I'm saying there's no no difference there so that's why here Vishnu he can understand the mood of Krishna that's why he can write these things I destroy the he doesn't say you know Krishna's no he just he just quotes he just says what Krishna's thinking so how close do you have to be to be able to say that so that's what's interesting about these these no excuse me Baladeva Baladeva does that so how close that is and Baladeva is the one who has defined he was the the compiler of the acintya-veda-veda-tattva right so therefore he can he's able to use this it's unique it's special you know what is there in the Gaudiya line is the way it's said it's never been given before it means it's never been given right Vaishnavism has been given Radha-Krishna worship has been given spontaneous devotional service has been given but not vraja-bhakti right that's what's unique is that ok yes actually Vaishnava philosophy is so unique and here we can sometimes see that Vaishnava sometimes it's very difficult to understand how Vaishnava really want to connect with Krishna somehow to connect everything whatever he can and see to Krishna according to that so and sometimes people can even think that what is what is he doing I mean could be very deeply misunderstood it can be deeply misunderstood but the point is is the devotee is not worried about the social consequences of being misunderstood he may be worried about the consequences to his service you understand so if there's going to be a consequence to his service then he may explain if it's not going to be a consequence to his service but it may be socially people will think he doesn't care you know what I'm saying but the point is is that's why the point is made it's up to the individual because your how you perceive Vaishnavas is going to have a direct effect on your progression in devotional service right so that's why I said the neophyte devotee in Prakrita means he sees external he sees the material energy so he only sees technically the operational and the material cause he's not seeing the formal and the original cause so he can't see those things right the Madhyama can see those things but the neophyte doesn't so he sees it that you're detached if you have nothing to be attached to well the Madhyama knows that no detachment means you're not whatever you have isn't connected to the Lord because even you're not being attached to something that is to be attached to also has to be service because otherwise you're renounced but is that renunciation connected to Krishna you can be attached to renunciation basically speaking you can take it that someone who is married is attached to attachment right and someone who is not married means by by determination they're attached to not being attached so both have to be given up at some point right but the attachment to not being attached that's later you know what I'm saying so that that has its validity up to Baba but at the point of Baba then there's no

need of it anymore right but the other one it'll be used as a tool as long as you remember right the point being is made is that Krishna is in everything so he is the strength in this pillar but he only appears personally as that strength and you're able to perceive that if you think of him that way otherwise he'll do it through his energies so point is that was just a column in Hiranyakasipu's palace but that it does what it does is because of Krishna's potency but Krishna wasn't personally present there but because Hiranyakasipu asked Prahlada about that Prahlada Maharaj is seeing the Lord personally there therefore when Hiranyakasipu hits the pillar Krishna personally walks out you understand so the point is for the person working with attachments unless he actually connects it to Krishna it's only Krishna's energy right it's not like chanting japa where you know it's Krishna or not it's still Krishna you know if you know it's Krishna you get good benefit you don't know it's Krishna it's the offense of ignoring it but here it is just a house it is just a couch it is just a rug but unless you see it in relationship you know it's Krishna's house so keep it nicely for Krishna make facility for Vaishnavs to come and they have places to sit then Krishna is present there personally but otherwise it's just his energy but in direct service it's direct so therefore the one attachment detachment there's less things to distract so one has to deal with that aspect less and there's more time for the direct so therefore it's an advantage that's why it's recommended but ultimately it's attachment to Krishna it's not detachment so the sannyasi is not advanced because of his attachment to detachment he's advanced because of attachment to Krishna he's taking the form of detachment because there's more facility for direct devotional service a grhastha has opportunity for less direct so the brahmacharya sannyasi is more direct that's why it's considered ideal but if one's attached then grhastha ashram is perfect because then you have the opportunity whatever is your attachment you can find its root and connect that to Krishna then all your desires you can remove if there's less desires why look for something does that make sense? ultimately I feel there's a higher consciousness which can connect everything to Krishna so it's a higher consciousness it's not more piety because the point is piety is always better than impiety but still piety is material so the only real piety by 11th canto definition is what's Krishna conscious what's not Krishna conscious is impious right because if we look at it in the Bhagavatam when it's describing you know the what is it forest of material enjoyment and the other one fruit of activities there's two chapters like that what are they defining they're not defining you know a modern nonsense you know demon they're defining a pious follower of the Vedic culture who's not God conscious you know what I'm saying that example where he's saying is that as the day for conceiving a child gets closer then the wife becomes more and more beautiful in the eyes of the husband because he's thinking of the sense gratification but what does that mean the day of conception that means it's Garbhodan that means they have planned it you're talking about a pious man here right who is according to Shastra has chosen a date for conceiving a child so that means the whole process has been situated in goodness but he's still seeing the element of sense gratification why because it's not connected to the Lord that's the forest of material so we don't even have to get down and talk about you know the guys you know down in the gang around the block you know we don't have to talk about them they're already covered we just have to define the pious man who's not a devotee because it's the same demoniac qualities just it's fine enough that he's able to cooperate he sees the benefit

of cooperating with the Shastra to get his material desires you know while the you know guy around the block he doesn't see the importance he doesn't even know the importance you know what I'm saying but it's the same demoniac qualities so when it's talking about you know I have removed my enemy you know and tomorrow I'll remove my other devotees think like that you know they go into the meeting and say okay well so this guy doesn't like this thing and so like that so I'll talk to these other people beforehand you know get it so that they're supportive of it before we go into the meeting they're doing the same thing you know what I'm saying so now if they're doing that for Krishna that they see the value of and these other ones are not basing on Shastra or not having the proper interpretation then that's just the technique that's used but their motive is Krishna the other one is to get rid of their enemies because this is what they want to do it's the same demoniac quality you know what I'm saying it's whether you have a match you know and a fire or you have a forest fire it's the same fire just one's very big and one's small so one's one is controllable and one is able to be used nicely you can take the match light a candle light the stove like that the forest fire you know you might not go over to it and you know light your cigarette on it you know so like that so it has a limitation you know what I'm saying so that's just to the extreme but the point is even if it's a drop it's still a drop a drop of poison is still a drop of poison right you only need a drop to kill you you don't need an ocean like that so does that make sense so that's why I define discrimination like that so that's why it's recommended one get to the madhyama platform as quick as possible right that's the perspective taken that the acharyas give is that Arjuna is being brought to that platform or he is functioning on that platform he's the madhyama so he can understand all this philosophy he can use it does that make sense because that's safe right nishta means it's safe right I mean of course in the ultimate sense but it's safe like that the neophyte stage is not safe because one can get distracted by one's desires one can get overwhelmed one can offend Vaishnavas very easily you know what I'm saying does that mean that when everything is in harmony we have to undermine everything that to understand when we are connecting things properly and seeing things properly as a result harmony and satisfaction no it means it means it's close but it's still you're making the same mistake that we're talking about is harmony doesn't have meaning on its own satisfaction doesn't have meaning on its own it's the reason that it's it works out nicely there is satisfaction harmony because Krishna is satisfied you know what I'm saying that's what we're talking about because there it's that harmony and satisfaction are good on their own they're pious on their own but they're not Krishna conscious when you connect them then they're good you know what I'm saying in other words you know satisfaction harmony intelligence sense control all these things are good all the qualities that are mentioned that are not those are all good but they're only real actually good when they're connected to Krishna you know envy, attachment and illusion and madness these are not good why why is one good and one not good the pious qualities the pious qualities are good because those are what they use in the spiritual world to serve Krishna with and the impious ones are the ones they don't use does that make sense so that's the whole that's the crux of it is that this being a reflection is the problem's not what people are doing the problem is the mentality right because otherwise it's the same activity you know a mother in Shodha cares for her son and a mother here cares for her son the difference is mother in Shodha is caring about Krishna and the mother here is

caring about her son but the activity will look the same the emotions the feelings the drive will be the same it's a reflection you scratch your head here in the mirror it scratches its head it's just the way it works but the difference is here it's perverted because it's not for Krishna does that make sense nothing more no no ok so end thank you